¶ The nevve Testament of our Saviour Iesu Christe.

Faythfully translated out of the Greecke, with the Notes and Expositions of the darke places therein.



F. 10. 2

Matth. 13.

¶ The pearle which Christ commaunded to be bought,
Is here to be founde, and how to buye it.

¶ An Almanacke for, xxiiii. yeres.

The yeres of our Lorde.	The golden number.	The cycle of the Sonne.	Circle of the Sonne	Dominicall letter.	Easter day.
M.D.xxii.	b	xvb	iiii	D	xx. Marche.
M.D.xxiii.	bi	bi	iiii	C	xi. Apryl.
M.D.xxiiii.	bij	xbii	b	B.A	ii. Apryl.
M.D.xxv.	biij	xxbiij	bi	G	xxii. Apryl
M.D.xxvi.	ix	x	biii	F	xiiii. Apryl.
M.D.xxvii.	x	xx	biiij	E	xxx. March.
M.D.xxviii.	xi	i.	ix	D.C	xviii. Apryl.
M.D.xxix.	xii	xii	x	B	x. Apryl.
M.D.xxx.	xiii	xxiii	xi	A	xxvi. March.
M.D.xxxi.	xiiij	iii	xij	G	xv. Apryl.
M.D.xxxii.	xv	xv	xiii	F.E	vi. Apryl.
M.D.xxxiii.	xvi	xxvi	xiiij	D	xxii Marche.
M.D.xxxiiii.	xvii	vij	xv	C	xi. Apryl.
M.D.xxxv.	xviij	xviij	xvi	B	iii. Apryl.
M.D.xxxvi.	xix	xxix	xvii	A.G	xxii. Apryl.
M.D.xxxvii.	i	xi	xviij	F	vii. Apryl.
M.D.xxxviii.	ij	xxii	xix	E	xxx. March.
M.D.xxxix.	iij	iii	xx	D	xix. Apryl.
M.D.xl.	iiii	xiiij	xxi	C.B	iii. Apryl.
M.D.xli.	xv	xxii	xxii	A	xxvi. March.
M.D.xlii.	vi	vi	xxiii	G	xv. Apryl.
M.D.xliii.	vij	xxii	xxiiij	F	xxi. Marche
M.D.xliiii.	viij	ij	i.	E.D	xix. Apryl.

¶ A Preface into the newe Testament.

THE newe Testament, so called, conteynyng the writinges of the Euangelistes, with the Epistles of Christes Apostles, and with other such diuine bookes, declare playnely vnto vs the summe and effect of all the scriptures expressed in the olde Testament. That whiche was in figure and in obscuritie inuolued by the patriarkes and propheres in their propheticall volumes, written by the inspiration of the holy goost: is in this booke more playnely and euidently set out, vttered also in the selfe same spirite by the children of the prophetes, the holy Apostles. In deede the lawe was geuen by Moses, but grace and veritie came by Iesus Christ, which grace this booke of the newe Testament doth most euidently commende and set out. In this is discoursed the whole mysterie of our saluation and redemption, purchased by our sauiour Christe, here is his holy conception described, his natiuitie, his circumcision, his whole lyfe & conuersation, his godly doctrine, his diuine miracles. In this booke of the newe Testament is set out his death, his resurrection, his ascensiō, his sending of the holy spirite, his session in our flesh on the right hande of his father, making continual intercession to him for vs. In this booke is conteyned the fourme and order of his last iudgement, after the general resurrection of our bodies. These be the mysteries of our fayth, these be the grounders of our saluation, these be thus written that we shoulde beleeue them, and by our beleefe shoulde enioye lyfe euerlastyng. Once and in tymes past God diuersly and manye wayes spake vnto the fathers by the propheres, but in these last dayes he hath spoken vnto vs (vpon whom the endes of the worlde be comme) by his owne sonne. whom he hath made heire of al thinges, whose dignitie is such, that he is the brightnesse of his fathers glory, the very image of his substance, rulyng al thynges by the word of his power. This heauenly doctour so induced with glory & maiestie, we ought most reuerently to beleeue, as commended vnto vs from the authoritie of the heauenly father, to be heard as his most welbeloued sonne, in whom is his whole delight, by whom he wyll be pleased and pacified? It wyll els come to passe, saith that prophete Moses, that who so euer shall not heare and obey that prophete in the wordes that he shall speake in his fathers name, I wyll be, sayth the father, reuenger of hym. This is the last prophete to be looked for to speake vnto vs: In hym be vniuersally inclosed the riches and treasures of the wisdome and knowledge of GOD his father, by him he hath decreed fynally to iudge the whole world, the liuing and the dead: by him hath he decreed to geue to his elect the life euerlasting, and to the reprobate (who hath contemned his lyfe and doctrine) death euerlasting. Let vs therfore seriously heare and obey this our heauenly teacher, submit our selues to this our iudge and rewarder: Let vs esteeme his doctrine and conuersation, as a ful, perfect, and sufficient patterne of al holinesse and vertue: Let vs esteeme the doctrine of this booke, as a most infallible rule to leade vs to all trueth and

1. Pet. 1.
Psal. 45.
Iohn. 1.
Coloss. 3.
Mat. 25.
Iohn. 10.
Heb. 1.
Heb. 1.
Mat. 3. 17.
Deut. 18.
Coloss. 2.
1. Tim. 3.
Actes. 17.

newnesse of life. Here may we beholde the eternal legacies of the newe Testament, bequeathed from God the father in Christe his sonne to all his electes. I say, the legacies lately renewed vnto vs, not of deliuerance from Pharao his seruitude, but from the bondage & thraldome of that perpetuall aduersarie of ours the deuil: here may we behold our inheritaunce, not of the temporal land of Chanaan, or of the translation of vs to the place of worldlye paradise: but here we may see the full restitution of vs, both in body and soule, to the celestiall paradise, the heauenly cytie of Hierusalem aboue, thereto raigne with God the father, God the sonne, and God the holy ghost for euer. Which legacies of his Testament promised and bequeathed, were notwithstandyng recorded in the bookes of the old Testament to our auncient fathers, which in hope beleeued in Christe to come, who was portrayed before them in figures and shadowes, and signified in their old sacramentes ordeined for that time: but now more euidently renewed & exhibited vnto vs, not in figure, but in deede, not in promise, but in open sight, in feeling in handling and touchyng of this eternal life, most manifestly confirmed vnto vs in Christe his bloud in this his newe Testament continued and reuiued, yet in newe sacramentes, the better to beare in our remembraunce this his eternal Testament of all ioyfull felicities. Let vs nowe therefore good christian people, reioyce in these glad tidings expressed vnto vs by the name of the Gospell of our sauiour Iesus Christe, and let it neuer fal out of our remembrance that we were some time out reclaimed in darknesse, and set in the shadowe of death: let vs consyder that we were sometyme by our naturall birth the children of God his wrath, and wholy estranged from the housholde of God. Let vs beare in minde that we were sometyme no people of God, nor his beloued, that we were by nature braunches of the wilde olyue, and nowe by mere mercy grafted into the ryght and naturall olyue tree: wherevppon let vs the rather repose our hyde in feare and reuerence. If we be nowe the children of light, let vs walke in this our light in all holynesse and godlynesse of life, approuing that whiche is pleasing to the Lord. Let vs haue no felowshippe with the vnfruitfull workes of darknesse, and let vs henceforth be no more children, wauerying and caried about with euery winde of doctrine, and by the deceipt and craftynesse of men, whereby they lay in wayte to deceaue vs: but let vs folowe the truth in loue and charitie, and in all thinges growe vp into him which is the head, that is Christe our sauiour. If we be now the children of grace, and made liuely members of his body, though sometime straungers & farreyners fare of, and made neare by the bloode of Christ, and made citizens with the sainctes, and of the housholde of God: let vs direct our hearte thyther where our head is, delyting our selfe in all heauenly cogitations, walkyng in al spirituall workes and fruites of the spirite, as Gods deare electe. God graunt that Christe may so dwell in our hearte by faith, that we may be able to comprehend with all sainctes the vnspeakable loue of Christe, which passeth all mans knowledge. Vnto him therfore which is able to doo exceedyng aboundantly aboue all that we can aske or thinke, be prayse in the Churche by Christe Iesus, throughout all generations for euer, Amen.

Ouller 4.

Hebr. 9.

1. Iohn 1.

1. Pet. 4.

Matth. 4.
Ephes. 5.
Rom. 13.
1. Thessal. 5.
Ephes. 4.

Ephes. 3.

¶ Ianuary hath. xxxi, dayes.

			Moznyng prayer.		Euenyng prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
i	a	New yeres day	Gen. i7.	Rom. ii.	Deut. i.	Colo. ii.
ii	b		Genes. i.	Mat. i.	Gene. ii.	Rom. i
iii	c		iii	ii	iiii	ii
iiii	d		v	iii	vi	iii
v	e		vii	iiii	viii	iiii
vi	f	Twelfe day	Esai. ix	Luk. iii.	Esa. xlix	John. ii.
vii	g		Gen. xi.	Mat. v.	Gen. xii.	Rom. v.
viii	a	Lucian.	xiii	vi	xiiii	vi
ix	b		xv	vii	xvi	vii.
x	c	Sol in Aquario.	xvii	viii	xviii	viii.
xi	d		xix	ix	xx	ix
xii	e		xxi	x	xxii	x
xiii	f	Hyllari.	xxiii	xi	xxiiii	xi
xiiii	g	Febriuari.	xxv	xii	xxvi	xii
xv	a		xxvii	xiii	xxviii	xiii
xvi	b		xxix	xiiii	xxx	xiiii
xvii	c		xxxi	xv	xxxii.	xv
xviii	d	Prisca.	xxxiii	xvi	xxxiiii	xvi
xix	e		xxxv	xvii	xxxvii	i. Cor. i.
xx	f	Fabian.	xxxviii	xviii	xxxix	ii
xxi	g	Agnes.	xl	xix	xli	iii
xxii	a	Vincent.	xlii	xx	xliii	iiii
xxiii	b		xliiii	xxi	xlv	v
xxiiii	c		xlvi	xxii	xlvii	vi
xxv	d	Conuer. of Paul	Wisd v.	Act. xxii.	Wis. vi.	Act. xxv
xxvi	e		Gen 42.	Mat. xi	Ge. xlix.	i. Cor. 7
xxvii	f		i	xciiii	Exod. i.	viii
xxviii	g		Exod. ii.	xxv	iii	ix
xxix	a		iiii	xxvi	v	x
xxx	b		vii	xxvii	viii	xi
i	c		ix	xxviii	x	xii

¶ February hath, xxviii. dayes.

			Morning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
ii	d	Fast.	Exod. xi.	Mark. i.	Exod. xii	i. Cor. i.
iii	e	Purifi. Marie.	Wisd. ix.	ii	Wis. xij.	xiiij
iiii	f	Blasii.	Exo. xiii	iij	Exo. 14.	xv
v	g		xv	iiij	xvj	xvj
vi	A	Agathe.	xvii	v	xviij	ij. Cor. i.
vii	b		xix	vi	xx	ii
viii	c		xxi	vij	xxij	iij
ix	d		xxiii	viij	xxiiij	iiij
x	e		xxv	ix	xxvj	v
xi	f		xxvii	x	Leui. 12.	vi
xii	g	Sol in Pisces hat.	Leui. xix	xi	xx	vij
xiii	A		xxvi	xij	Num. xi.	viij
xiiii	b		Nu. xii.	xiij	xiij	ix
xv	c	Valentine.	xiiij	xiiij	xvi	x
xvi	d	Martii.	xvij	xv	xx	xj
xvii	e		xxi	xvj	xxij	xij
xviii	f		xxiii	Luk. vi.	xxiiij	xiij
xix	g		xxv	vi.	xxvii.	Gala. i
xx	A		xxx	ij	xxxi	ij
xxi	b		xxxij	iij	xxxv	iij
xxii	c		xxxvi	iiij	Deut. i.	iiij
xxiii	d	Fast.	Deut. ij.	v	iij	v
xxiiii	e	S. Matthias.	iiii	vj	v	vj
xxv	f		Wis. xix.	vij	Eccle. i.	Ephes. i.
xxvi	g		Deut. vi.	viij	Deut. 7.	ij
xxvii	A		viij	ix	ix	iii
xxviii	b		x	x	xi	iiij
xxix	c		xij	xj	xv	v

¶ Marche hath.xxxi,daye

			Mornyng prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson	iii. Lesson.
rrr	d	Dauid.	Deu. rvi	Luk. rii.	De. rvii	Ephe. v.
i	e	Cedde.	rviii	riiii	rix	Phil. i.
ii	f		rx	riiiii	rxi	ii
iii	g		rxii	rv	rxiiii	iii
iiii	A		rxv	rvi	rxvi	iiii
v	b		rxvii	rvii	rxviii	Colos. ii
vi	c	Perpetue.	rxix	rviii	rxx	ii
vii	d		rxxi	rix	rxxii	iii.
viii	e		rxxiii	rx	rxxiiii	iiii
ix	f		Josue. i.	rxi	Josu. ii.	i. Thes.
x	g	Equinoctium.	iii	rxii	iiii	ii
xi	A	Gregorie.	v	rxiii	vi	iii
xii	b	Solin Arietē	vii	rxiiii	viii	iiii
xiii	c		ix	John i.	x	v
xiiii	d		rxiii	ii	rxiiii	i. Dei. i.
xv	e	Aprilis.	Judg. i.	iii	Judg. ii.	ii
xvi	f		iii	iiii	iiii	iii
xvii	g	Edwarde.	v	v	vi	i. Tim. i.
xviii	A		vii	vi	viii	ii. iii.
xix	b		ix	vii	x	iiii
xx	c	Benedict.	xi	viii	xii	v
xxi	d		xiii	x	xiiii	vi
xxii	e		xv	x	xvi	i. Tim. i.
xxiii	f		xvii	xi	xviii	ii
xxiiii	g	Fast.	Eccle. ii.	xii	Eccle. iii	iii
xxv	A	Annun of M	Judg. xix	xiii	Judg. xx.	iiii
xxvi	b		xxi	xiiii	Ruth. i.	Titus. i.
xxvii	c		Ruth. ii.	xv	iii	ii. iii.
xxviii	d		iiii	xvi	i. king. i.	Phile. i.
xxix	e		i. king. ii	xvii	iii	Hebr. i
xxx	f		iiii	xviii	v	ii

¶ Apryll hath.xxx.dayes.

			Mornyng prayer.		Euenyng prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	g		i. Kin. vi.	Job. xix.	i. Kin. vii	Hebr. iii.
ii	A		viii.	xx	xi.	iiii
iii	b	Richarde.	x	xxi	xi.	v
iiii	c	Ambrose.	xii	Act. i.	xiii	vi
v	d		xiiii	ii	xv	vii
vi	e		xvi	iii	xvii	viii
vii	f		xviii	iiii	xix	ix
viii	g		xx	v	xxi	x
ix	A		xxii	vi	xxiii	xi
x	b	Sol in Taur.	xxiiii	vii	xxv	xii
xi	c		xxvi	viii	xxvii	xiii
xii	d		xxviii	ix	xxix	Jacob. i.
xiii	e		xxx	x	xxxi	ii
xiiii	f	Mar.	ii. King. i	xi	i. King. x	iii
xv	g		iii	xii	iiii	iiii
xvi	A		v	xiii	vi	v
xvii	b		vii	xiiii	viii	i. Pet. i
xviii	c		ix	xv	x	ii
xix	d	Alphege.	xi	xvi	xii	iii
xx	e		xiii	xvii	xiiii	iiii
xxi	f		xv	xviii	xvi	v
xxii	g		xvii	xix	xviii	ii. Pet. i
xxiii	A	S. George.	xix	xx	xx	ii
xxiiii	b		xxi	xxi	xxii	iii
xxv	c	Mark. Euang	Eccl. iii.	xxii	Eccle. v.	i. John. i.
xxvi	d		i. Kin. x	xxiii	i. Kin. xi	ii
xxvii	e		i. King. i	xxiiii	i. King. i	iii
xxviii	f		iii	xxv	iiii	iiii
xxix	g		v	xxvi	vi	v
xxx	A		vii	xxvii	viii	i. Iob.

¶ May hath.xxxi.dayes.

			Morning prayer.		Euening prayer.	
			i. Lesson	ii. Lesson.	iii. Lesson	iii. Lesson.
i	b	Phil. & Jacob	Eccle. viii	Act. viii.	Eccle. ix.	Judas.
ii	c		3. king. 9	xxviii	3. king. x.	Rom. xi.
iii	d	Inuention of	xi	Mat. i.	xii	ii
iiii	e	the crosse.	xiii	ii	xiiii	iii
v	f		xv	iii	xvi	iiii
vi	g	John Euang.	xvii	iiii	xviii	v
vii	a		xix	v	xx	vi
viii	b		xxi	vi	xxii	vii
ix	c		4. king. i.	vii	4. king. ii	viii
x	d		iii	viii	iiii	ix
xi	e	Sol Geminum.	v	ix	vi	x
xii	f		vii	x	viii	xi
xiii	g		ix	xi	x	xii
xiiii	a		xi	xii	xii	xiii
xv	b		xiii	xiii	xiiii	xiiii
xvi	c	Iunii	xv	xiiii	xvi	xv
xvii	d		xvii	xv	xviii	xv
xviii	e		xix	xvi	xx	i. Cor. i.
xix	f	Dunstane.	xxi	xvii	xxii	ii
xx	g		xxiii	xviii	xxiiii	iii
xxi	a		xxv	xix	i. Esd. i.	iiii
xxii	b		i. Esd. iii	xx	iiii	v
xxiii	c		v	xxi	vi	vi
xxiiii	d		vii	xxii	ix	vii
xxv	e		ii. Esd. i.	xxiii	ii. Esd. ii	viii
xxvi	f	Augustine.	iiii	xxiiii	v	ix
xxvii	g		vi	xxv.	viii	x
xxviii	a		ix	xxvi	x	xi
xxix	b		xiii	xxvii	Peter. i	xii
xxx	c		Pet. ii.	xxviii	iii	xiii
xxxi	d		iiii	Mat. i.	v	xiiii

¶ Iune hath. xxx. daves.

			Mozning prayer.		Euening prayer	
			i. Lesson.	ii Lesson.	i. Lesson	ii. Lesson.
j	e		Hest. vi.	Mark. ij	Hest. vii	i. Coz. xv.
ij	f		viij	iij	ix	xvj
iij	g	Nichomede.	Job. i.	iiij	Job. ij.	ij. Coz. i
iiij	A		iij	v	iiij	ij
v	b	Bonifacc.	v	vi	vi	iij
vj	c		vij	vii	viii	iiij
vij	d		ix	viii	x	v
viij	e		xj	xi	xii	vi
ix	f		xiiij	x	xiiij	vii
x	g		xv	xi	xvi	viii
xi	A	Barnab. apo.	Eccle. x.	Act. xiiij.	Eccl. xii	Act. xv.
xij	b	Sol in Cancro.	Jo. x. 17. 18	Mat. xii	Job. xix.	ij Coz. xi
xiij	c	Solstitium estiu.	xx	xiiij	xxi	x
xiiij	d	Julij.	xxij	xiiij	xxiij	xi
xv	e		24. 25.	xv	xxvi. 27.	xij
xvj	f		xxviij	xvi	xxix	xiij
xvij	g		xxx	Luke. i.	xxxi	Gala. i.
xviij	A		xxxij	ij	xxxiij	ij
xix	b		xxxiiij	iij	xxxv	iij
xx	c	Edwarde.	xxxvi	iiij	xxxvij	iiij
xxj	d		xxxviij	v	xxxix	v
xxij	e		xl	vi	xlj	vi
xxiij	f	Fast.	xlij	vij	Apo. i.	Ephe. i.
xxiiij	g	Johan Baptist	Mal. iij.	Mat iij.	Mal. iiij	Mat. 14.
xxv	A		Prou. ij.	Lu. viij.	Apo. iij.	Ephe. ij.
xxvj	b		iiij	ix	v	iij
xxvij	c		vi	x	vij	iiij
xxviij	d	Fast.	viij	xj.	ix	v
xxix	e	S Peter apo	Eccle. xv	Act. iij.	Eccl. xix	Act. iiij.
xxx	f		Prou. x.	Luk. xij.	Apo xj.	Ephe. vi.

			Mozning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
j	g	Visitati. Mar.	Pro. xij.	Luk. xiiii	Pro. xiij	Phil. i.
ij	A		xiiij	xiiii	xb	ij
iij	b	Martin.	xbj	xb	xbii	iii
iiii	c		xbiij	xbi	xix	iiii
v	d		xx	xbii	xxi	Coloss. i.
vj	e	Dogge dayes.	xxij	xbiii	xxiii	ii
vii	f		xxiiij	xix	xxb	iii
viij	g		xxbj	xx	xxbii	iiii
ix	A		xxbiij	xxi	xxix	i. Thes. i.
x	b		xxxj	xxii	Eccle. i.	ii
xj	c		Eccle. ij.	xxiii	iii	iii
xij	d	Sancti Leonis.	iiij	ccliii	v	iiii
xiii	e		vj	John. i.	vii	v
xiiij	f		viii	ij	ix	ii. The. i.
xv	g	Swithune.	x	iii	xi	ij
xvj	A	Auguſt.	xii	iiii	Jere. i.	iii
xvij	b		Jere. ii.	v	iii	i. Tim. i.
xviij	c		iiii	vi	v	ii. iii
xix	d		vi	vii	vii	iiii
xx	e	Margaret.	viii	viii	ix	v
xxi	f		x	ix	xi	vi
xxij	g	Magdalen.	xii	x	xiii	ii. Tim. i.
xxiij	A		xiiii	xi	xv	ij
xxiiij	b	Faſt.	xvi	xii	xvii	iii
xxv	c	Jame Apoſtl	Ecc. xxi.	xiii	Eccle. xi	iiii
xxvj	d	Anne.	Jere. xl.	xiiii	Jer. xlv.	Titus. i.
xxvij	e		xx	xv	xxi	ii. iii.
xxviij	f		xxii	xvi	xxiii	Phile. i.
xxix	g		xxiiii	xvii	xxv	Hebre. i.
xxx	A		xxvi	xviii	xxvii	ii
xxxi	b		xxviii	xix	xxix	iii

¶ Auguſt hath .xxxi. dayes.

			Mornyng prayer.		Euenyng prayer.	
			i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon.
i	c	Lammas.	Jer. xxx.	John. x	Jer. xxxi.	Heb. iii.
ii	d		xxxii	xi	xxxiiii	v
iii	e		xxxiiii	Acteſ. i.	xxxv	vi
iiii	f		xxxvi	ii	xxxvii	vii
v	g		xxxviii	iii	xxxix	viii
vi	a	✠ Tranſfigura.	xl	iiii	xli	ix
vii	b	Name of Jeſ.	xlii	v	xliii	x
viii	c		xliiii	vi	xlv. xlvi.	xi
ix	d		xlvii	vii	xlviii	xii
x	e	Laurence.	xlix	viii	l	xiii
xi	f		li	ix	lii	Jacob. i.
xii	g		Lamē. i.	x	Lamē. ii	ii
xiii	a		iii	xi	iiii	iii
xiiii	b	Septembris.	v	xii	Ezech. ii	iiii
xv	c		Eze. iii.	xiii	vi	v
xvi	d		vii	xiiii	xiii	i. Pet. i.
xvii	e		xiiii	xv	xvi	ii
xviii	f		xxxiii	xvi	xxxiiii	iii
xix	g		Dani. i	xvii	Dan. ii	iiii
xx	a		iii	xviii	iiii	v
xxi	b		v	xix	vi	ii. Pet. i.
xxii	c		vii	xx	viii	ii
xxiii	d	Faſt	ix	xxi	x	iii
xxiiii	e	Bartholo.	Eccl. xxv	xxii	Eccle. xl	i. Joh. i.
xxv	f		Dani. xi	xxiii	Dan. xii.	ii
xxvi	g		xiii	xxiiii	xiiii	iii
xxvii	a		Oſee i.	xxv	Oſe. ii.	iiii
xxviii	b	Auguſtine.	iiii	xxvi	v. vi	v
xxix	c	Behead of Jo.	vii	xxvii	viii	i. Joh.
xxx	d		ix	xxviii	x	Jude.
xxxi	e		xi	Mat. xi		Rom. i.

¶ September hath.xxx.dayes.

			Morning prayer.		Euenng prayer	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
i	f	Gyles.	Ose.xiij.	Mat. ij.	Ose.xiiij	Rom. ij
ij	g		Joel.i.	iii	Joel.ii.	iii
iii	a		iii	iiii	Amos.i.	iiii
iiii	b		Amos.ii	b	iii	b
b	c	Dog dayes end.	iiii	bi	b	bi
bi	d		bi	bii	bii	bii
bii	e		biii	biii	ir	biii
biii	f	Nati. of Mari.	Abdi.i.	ir	Jonas.i.	ir
ir	g		Jo.i.j.	r	iiii	r
r	a		Mich.i.	ri	Mich.ii.	ri
ri	b		iij	rii	iiii	rii
rii	c		b	riii	bi	riii
riii	d	Sol in Libra.	bii	riiii	Naum.i	riiii
riiii	e	Mole cratte.	Nau.ii.	rb	iii	rb
rb	f	Equinoctium.	Abacu.i.	rbi	Abac.ii.	rbi
rbi	g	Autumnale.	iii	rbii	Soph.i.	i.Cor.i.
rbii	a	Lambert.	Soph.ii	rbiii	iii	ii
rbiii	b		Agge.i.	ric	Agge.ii.	iii
ric	c		Zacha.i	rr	Zac.i.j.	iiii
rr	d	Fast.	iiii.b.	rri	bi	b
rri	e	S. Matthewe.	Eccl.xc.	rrii	Eccl.38.	bi
rrii	f		Zac.bii.	rriii	Zac.biii	bii
rriii	g		ii	rriiii	r	biii
rriiii	a		ri	rrb	rii	ir
rrb	b		riii	rrbi	riiii	r
rrbi	c	Cipian.	Mala.i.	rrbii	Mal.ii.	ri
rrbii	d		iii	rrbiii	iiii	rii
rrbiii	e		Tobi.i.	Marh.i	Tobi.ii.	riii
rric	f	S. Michael.	Eccl.40.	ti	Eccl.44.	riiii
rrr	g	Victom.	Tob.iii.	iii	Tob.iiii.	rb

¶ October hath.xxxi.dayes.

			Morning prayer.		Euening prayer	
			i. Lesson.	ii. Lesson.	iii. Lesson.	iiii. Lesson.
j	d	Remige.	Tobi.v.	Marth.4.	Tobi.vi.	i.Cor.16.
ij	e		vii	v	viij	ii.Cor.i.
iij	f		ix	vj	x	xi
iiij	g		xi	vij	xij	iij
v	a		xiij	viij	xiiij	iiij
vj	b	Fayth.	Judi.j.	ix	Judit.ij.	v
vij	c		iij	x	iiij	vj
viij	d		v	xj	vj	vij
ix	e	Dennis.	vii	xij	viij	viij
x	f		ix	xiij	x	ix
xj	g		xj	xiiij	xij	x
xij	a		xiij	xv	xiiij	xj
xiij	b	Edwarde.	xv	xvj	xvj	xij
xiiij	c	Sol in Scorpio	Wisd.j.	Luk.vi.j	Wisd.ij.	xiij
xv	d		iij	vi.j.	iiij	Gala.i.
xvj	e	Nouembris.	v	ij	vj	ij
xvij	f	Ethelbriede.	vij	iij	viij	iij
xviij	g	Luke Euang	Eccle.ij.	iiij	Job.i.	iiij
xix	a		Wisd.iij.	v	Wisd.x.	v
xx	b		xj	vj	xij	vj
xxj	c		xiij	vij	xiiij	Ephe.i
xxij	d		xv	viij	xvj	ij
xxiij	e		xvij	ix	xviij	iij
xxiiij	f		xix	x	Eccle.j	iiij
xxv	g	Chrispine.	Eccle.ij.	xj	iij	v
xxvj	a		iiij	xij	v	vj
xxvij	b	Fast.	vj	xiij	vij	Phil.i.
xxviij	c	Simon & Jud.	Jo.14.i.	xiiij	Job.41.	ij
xxix	d		Eccle.ij.	xv	Eccle.xi.	iij
xxx	e		x	xvj	xj	iiij
xxxj	f	Fast.	xij	xvij	xiij	Colos.i.

¶ Nouember hath .xxx. dayes.

			Morning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson.
i	d	All Saintes.	Wis. iii.	Ye. xi. xii	Wisd. v.	Apoc. xix
ii	e		Eccle. 14	Lu. xviii.	Eccl. xv.	Colos. iii
iii	f		xvi	xix	xvii	iii
iiii	g		xviii	xx	xix	iiii
v	A		xx	xxi	xxi	i. Thes. v.
vi	b	Leonarde.	xxii	xxii	xxiii	ij
vii	c		xxiiii	xxiii	xxv	iij
viii	d		xxvii	xxiiii	xxviii	iiij
ix	e		xxix	John. i.	xxx	v
x	f		xxxi	ii	xxxii	ii. Tess. j.
xi	g	S. Martin.	xxciii	iii	xxxiiii	ij
xii	A	Iohn Sagittario.	xxxv	iiii	xxxvi	iij
xiii	b	Bryce.	xxxvii	v	xxxviii	i. Tim. j.
xiiii	c	Decembris.	xxxix	vi	xl	ii. iij
xv	d	Machute.	xli	vii	xlii	iiii
xvi	e		xliii	viii	xliiii	v
xvii	f	Elizabeth be-	xlv	ix	xlvj	vj
xviii	g	gan her raigne.	xlvii	x	xlviij	ij. Tim. j.
xix	A		xlix	xi	l	ij
xx	b	Edmund king.	li	xii	Baruc. i.	iij
xxi	c		Baruc. ii.	xiii	iij	iiij
xxii	d	Cicelie.	iiii	xiiii	v	Titus. j.
xxiii	e	Clement.	vi	xv	Esai. j.	ii. iij.
xxiiii	f		Esai. ii.	xvi	iij	Philem.
xxv	g	Katherine.	iiii	xvii	v	Hebr. i
xxvi	A		vi	xviii	vij	ij
xxvii	b		viii	xix	ix	iij
xxviii	c		x	xx	xj	iiii
xxix	d	Fast.	xii	xxi	xiij	v
xxx	e	Andrew Apost.	Pro. xx.	Actes. i.	Pro.	vi

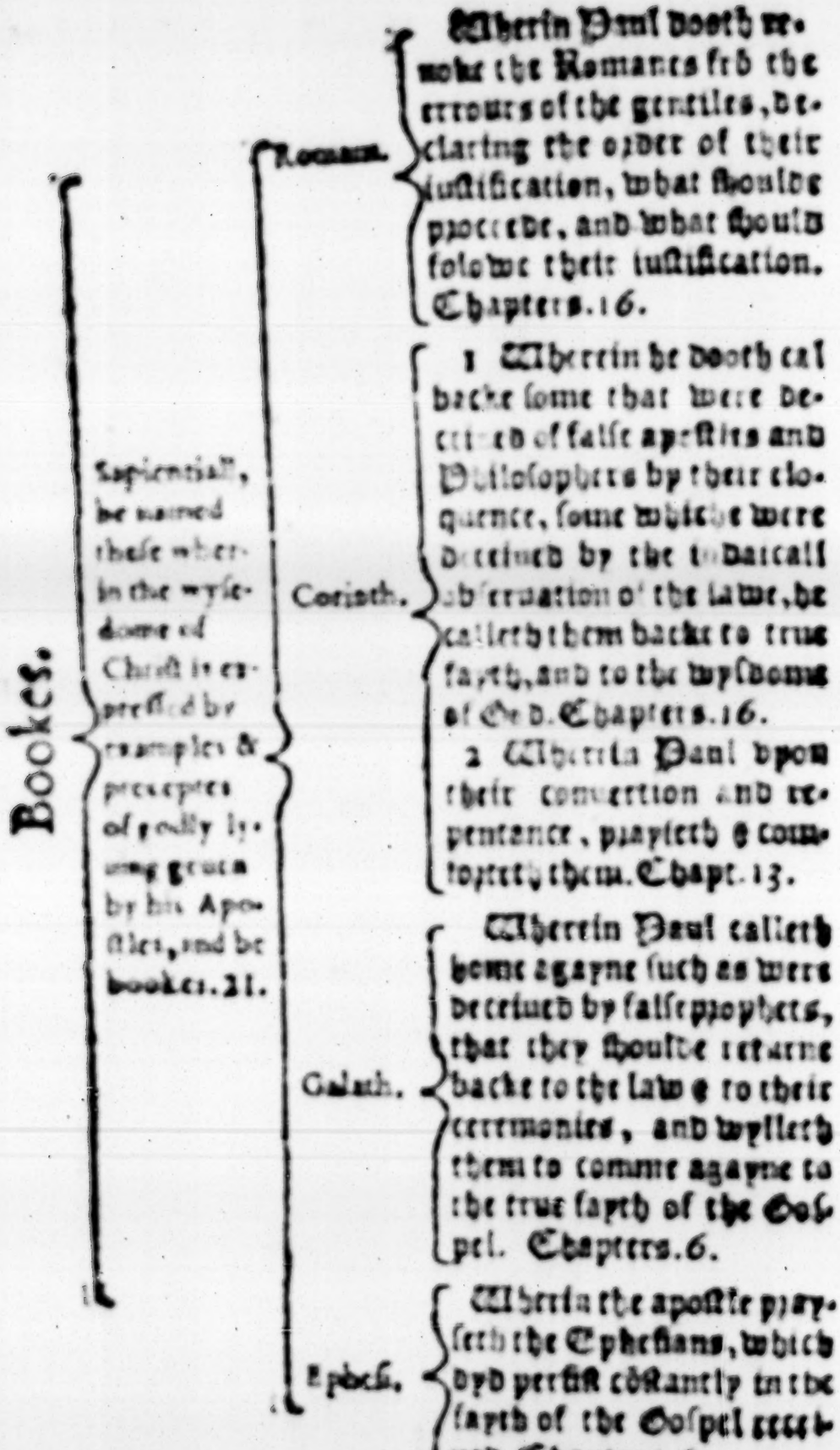
December hath.xxxi.dayes.

			Morning prayer.		Euening prayer.	
			i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson
i	f		Esai. 14.	Act. ii.	Esai. xv.	Heb. vii
ii	g		xvi	iii	xvii	viii
iii	A		xviii	iiii	xix	ix
iiii	b		xx. xxi	v	xxii	x
v	c		xxiii	vi	xxiiii	xi
vi	d	Nicholas.	xxv	Vi. vii.	xxvi	xii
vii	e		xxvii	Vi. viii.	xxviii	xiii
viii	f	Concept. Ma.	xxix	viii	xxx	Jam. i.
ix	g		xxxi	ix	xxxii	ii
x	A		xxxiii	x	xxxiiii	iii
xi	b		xxxv	xi	xxxvi	iiii
xii	c	Sol in Capricor	xxxvii	xii	xxxviii	v
xiii	d	Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii	e	Januarii.	xli	xiiii	xlii	ii
xv	f		xliii	xv	xliiii	iii
xvi	g	O sapiene.	xlv	xvi	xlvi	iiii
xvii	A		xlvii	xvii	xlviii	v
xviii	b		xlix	xviii	l	ii. Pet. i
xix	c		li	xix	lii	ii
xx	d	Fast.	liii	xx	liiii	iii
xxi	e	Thomas. Apo	Dio. xi.	xxi	Dio. xiv.	i. John. i
xxii	f		Esai. lv.	xxii	Esa. lvi.	ii
xxiii	g		lvii	xxiii	lviii	iii
xxiiii	A	Fast.	lix	xxiiii	lx	iiii
xxv	b	Christmas.	Esai. lx.	Luk. ii.	Esai. lxi.	Tit. iii.
xxvi	c	S. Steuen.	Dio. xii.	Act. vi. vii.	Eccle. 4.	Act. vii.
xxvii	d	Saint John.	Eccle. v.	Apoc. i.	Eccle. 6.	Apo. xxi.
xxviii	e	Innocentes	Jere. xx.	Act. xxv.	Wisd. i.	i. Joh. v
xxix	f		Esai. lxi.	xxvi.	Esai. lxii.	ii. John.
xxx	g		lxiii	xxvii	lxiiii	iii John.
xxxi	A	Siluester.	lxv	xxviii	lxvi	Jud. i.

¶ The pythe or contentes *of the newe Testament.*

Bookes.

- Legals, as it were where Christes lawes be expressed, and conteyneth foure bookes, or Gospels.
  - Matthewe. — Who principally treateth of þ actes of Christ, of his humanitie, of his death, resurrection and ascentiō. Chapters. 28.
  - Marke. — Wherein chefly is treated the fortitude of Christ, & doth repeate most things of Matthewe. Chapt. 16.
  - Luke. — Which speaketh chefly of the Annunciation of the blessed virgin, & of Christes actes, death, and resurrection. Chapters. 24.
  - Iohn. — In whom Christes deuinitie is chefly shewed, & other actes of his deuine power. Chapters. 21.
- Historical, shewing the Actes and deedes of the Apostles, and is one booke.
  - Actes of Apostles. — Wherein S. Luke declareth þ sendyng of the holye ghost after his visible ascention into heauen, and of the actes of þ Apostles, especially of Paul, wherin is also set out as it were þ yong age of the Church in her first growth. Chap. 28.


Bookes.
Sapientiall, be named thole wherin the wysedome of Christ is expressed by examples & precepts of godly lyuing geuen by his Apostles, and be bookes. 21.
Romans.
Wherein Paul doeth remoue the Romanes frō the errours of the gentiles, declaring the order of their iustification, what shoulde procede, and what shoulde folowe their iustification. Chapters. 16.
Corinth.
1 Wherein he dooth call backe some that were deceiued of false apostles and Philosophers by their eloquence, some whiche were deceiued by the iudaicall obseruation of the lawe, he calleth them backe to true fayth, and to the wysdome of God. Chapters. 16.
2 Wherein Paul vpon their conuertion and repentance, prayeth & comforteth them. Chapt. 13.
Galath.
Wherein Paul calleth home agayne such as were deceiued by false prophets, that they shoulde returne backe to the lawe & to their ceremonies, and wylleth them to comme agayne to the true fayth of the Gospel. Chapters. 6.
Ephes.
Wherein the apostle prayseth the Ephesians, which dyd perfit cōstantly in the fayth of the Gospel preached. Chapters. 6.

Bookes.

Sapiential also.

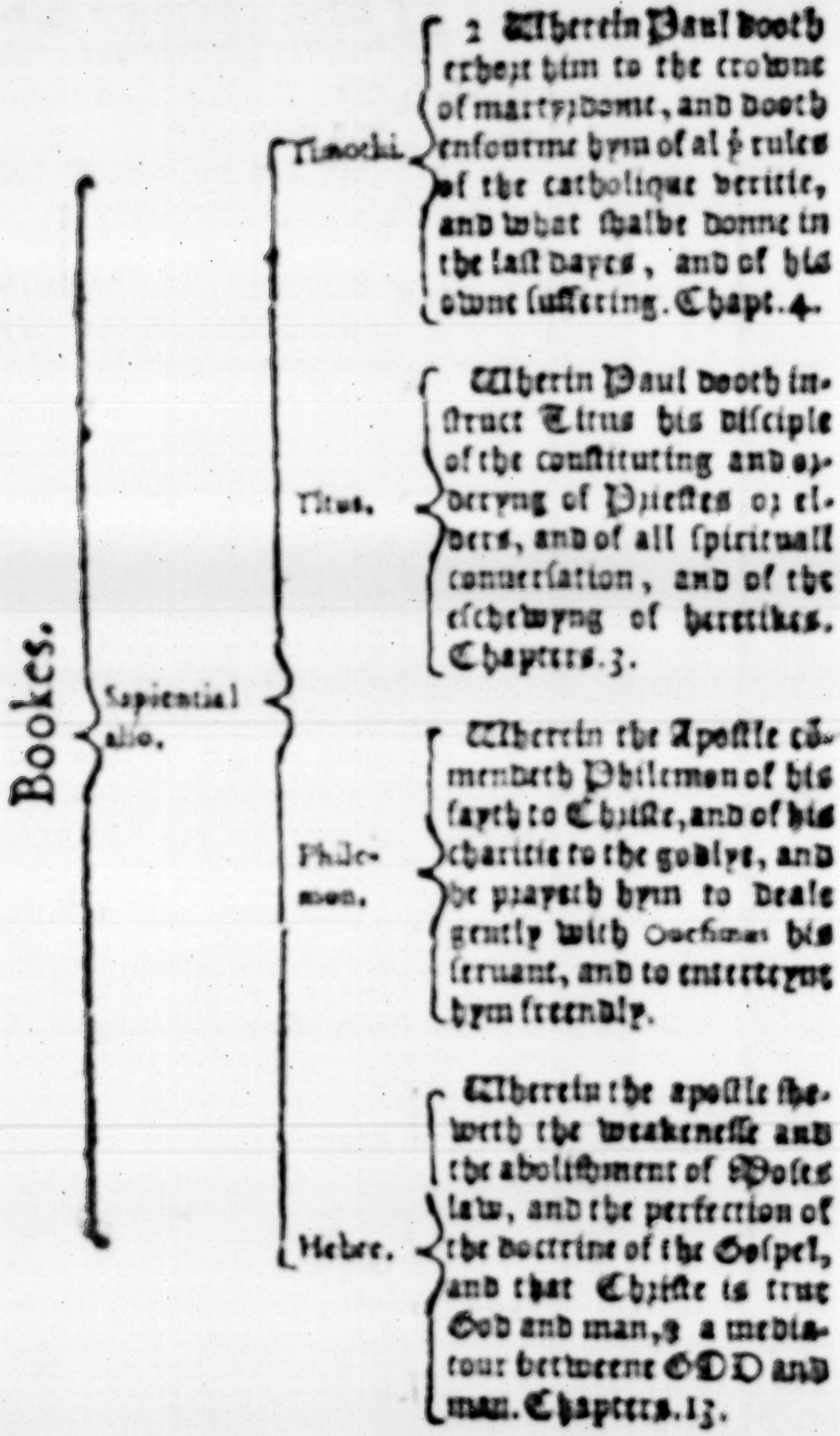
Philippians. Wherin the apostle prayseth the Philippians, for that after they had receaued the woorde of trueth, they dyd not receiue the false apostles. Chap. 4.

Colossians. Wherein Paul blameth ỳ Colossians for that they were reduced by the false apostles, & exhorteth them to returne to the veritie of the Gospel. Chapters. 4.

Thessalonians. 1 Wherin he doth commende the Thessalonians, which receiuing the woord of trueth, though they suffered persecution of their owne kynred, yet they dyd persist in ỳ faith, nor would receiue the false Apostles. Chapters. 4.

2 Wherein the Apostle instructeth them of the last tymes, of the commyng, and of the persecution of Antechriste, of his aduancement and ouerthrowe. Chapters. 3.

Timothi. 1 Wherin Paul instructeth hym of the order and office of Bishops & Deacons, and of al ecclesiastical discipline. Chap. 6.


Bookes.
Sapientiall
alio.
Timothi.
2 Wherein Paul dooth
erhort him to the crowne
of martyrdome, and dooth
enfourme hym of al ꝑ rules
of the catholique veritie,
and what shalbe donne in
the last dayes, and of his
owne suffering. Chapt. 4.
Titus.
Wherin Paul dooth in-
struct Titus his disciple
of the constituting and or-
dering of Priestes or el-
ders, and of all spirituall
conuersation, and of the
eschewyng of heretikes.
Chapters. 3.
Philemon.
Wherein the Apostle cō-
mendeth Philemon of his
fayth to Christe, and of his
charitie to the godlye, and
he prayeth hym to deale
gently with Onesimus his
seruant, and to entertayne
hym freendly.
Hebre.
Wherein the apostle she-
weth the weakenesse and
the abolishment of Moses
law, and the perfection of
the doctrine of the Gospel,
and that Christe is true
God and man, & a media-
tour betweene GOD and
man. Chapters. 13.

Bookes.

Sapiential also.

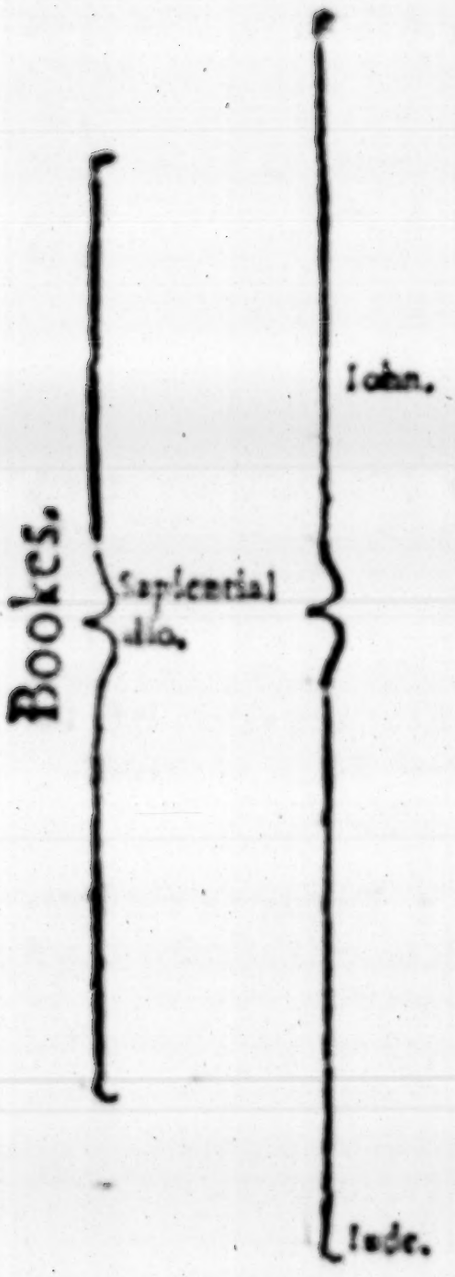
Iames.

Wherein Iames geueth exhortation vnto patient sufferyng, and that there is no exception of persons before God: and dooth also open the hurtes that come by an euyl tongue, he forbyddeth warres and dissentions, he rebuketh the ryche that be vncharitable, and dooth styre menne to vertue. Chapters. 5.

Peter.

1 Wherin Peter geueth thankes vnto GOD, whiche by the death of his sonne dyd mercyfully saue all mankynde, and dooth instructe to good lyfe diuers states of menne. Chapters. 5.

2 In whiche the Apostle inducteth the beleeuers to holde the true fayth, he dooth note and condemne the falsenesse of heretikes, and dooth describe the seconde commyng of Christ. Chapters. 3.



1 In whiche saint Iohn dooth testifie of the worde of trueth & lyfe, exhorting men to cõfesse their sinnes, affirmyng that we haue Iesus Christ an aduocate with ꝑ father, dissuadyng menne from the loue of the worlde, and perswadyng them to loue God & their neighbours. Chapters .5.

2 Wherein he commendeth the elect Ladye & her sonnes, and dooth exhorte them to brotherly loue, & dooth admonishe them to eschewe heretikes. Chap. 1.

3 In this he prayseth the godlynesse of his beloued Gaius, which he extended vnto strangers, & he dooth exhort hym to perseuer styl in that godlynesse and well dooyng. Chapter. 1.

In the whiche the Apostle dooth admonishe all men of their owne saluation, and he dooth wryng in by the way the altercation that was betwixt Michael and the deuil, and dooth detest the lyfe of the heretikes. Chapter. 1.

Bookes. | Prophecical. | Apoca. | Whiche treateth of reuelations shewed vnto Iohn by an angell in the Ile of Pathmos, of the tribulations whiche the Churche of Christe dyd then suffer, & propheciethalso of suche tribulations whiche the Churche shall suffer hereafter, and especiall in the tyme of Antechriste, and of the poumishmentes of them whiche be damned, and the rewardes of the elect. Chapters. 22.

Christe came our sauioure. Rom. 9. b. Luke. 1. c. Galat. 4. a. Ephes. 1. b. Rom. 5. b. Ephes. 2. b. Titus. 3. a. Rom. 15. b. Esai. 53. b. John. 1. d. Ephes. 5. a. Hebr. 9. g. Actes. 3. c. Ephes. 2. c. Apoc. 1. a. A lambe. A sacrifice. Peace. Hebr. 2. d. Galat. 4. a. Ephes. 1. a. Adoption. Rom. 8. c. Ephes. 3. a. Rom. 8. c. Galat. 4. a. The holy ghost. Faith. Ephes. 1. a. Galat. 5. d. Ephes. 1. c. and 4. g. 1. Cor. 12. a.

By the bookes of the new Testament, we be taught also, that Christe afore promysed (whiche is God aboue al thynges most blessed for euer) euen he, I say, whiche was shadowed in the bookes of the olde Testament, and in sacrifices figured, that he was sent at the last from ẏ father, the selfe same time which the father did constitute within hym selfe: I say, at that tyme, when al wickednesse abounded in ẏ world, then he was sent: And this Jesus our sauiour, beyng borne in the flesshe, suffered death, and rose agayne from the dead. Whiche actes of his, were not done by hym in respect of the good woorkes of any man (for we were al sinners) but that this God our father shoulde appeare true, in exhibityng the abundant riches of his grace whiche he promysed, and that though his mercy he mought bryng vs to saluation.

Wherupon it is euidently shewed in the new Testament, that Jesus Christe, beyng the true lambe, the true sacrifice of the worlde, puttyng away the sinnes of men, came into this worlde to purchase grace and peace for vs with the father, washyng vs from our sinnes in his owne blood, and shoulde deliuer vs from the bondage of the deuil, whom by sinne we did serue: And so we should be adopted by hym to be the sonnes of God, made heyres with hym of that moste excellent and euerlastyng kyngdome.

Nowe, that we shoulde acknowledge this singuler and excellent benefite of God toward vs, almightie God geueth vs his holy spirite: the fruite and effecte of the whiche is fayth in God, and in his Christe. For, without the holy ghost, by whiche we are instructed and sealed, neither can we beleue that God the father sent Messias, nor yet that Jesus is Christe: For no man (sayth Paul) can say that Jesus is the Lorde, but by the holy ghost. The same spirite wytnesseth to our spirite that we are the chyldren of GOD, and powreth into our bowels,

wels that charitie which Paul describeth to the Corin- Charitie.
thians. Furthermore, that holy spirite doth geue vs Rom.8.c.
hope, whiche is a sure lookyng for eternal lyfe, whereof Hope.
he hym selfe is the certayne token and pledge. Also he Rom.5.a.
geueth vs spirituall gyftes, of the whiche Paul writeth 1.Cor.13.a
to the Galathians. Therefore the benefite of fayth is Ephes.1.c.
not yet to be despised, or lytle to be set by. For by the Galat.5.b.
meanes of this trust and fayth in Christe, whiche work- Galat.5.a.
eth by charitie, and sheweth it selfe foorth by ỳ workes Ephes.5.a.
of charitie, moouyng man thereto, we are iustified and Iustification,
sanctified: that is to say, God and the father of our Lord and sanctifica-
Iesus Christe (whiche is made our father also by him, tion.
beyng our brother) doeth accompt vs to be iust and holy Heb.13.b.
through his grace, and through the merite of his sonne Rom.3.f.
Iesus Christe, not imputyng our sinnes to vs so farre and 4.a.
foorth, that we should suffer the paynes of hel for them. Galat.2.c.

Finally, Christe him selfe came into the worlde, to Matth.5.g
the intent that we through hym beyng sanctified and Heb.2.c.
cleansed from our sinnes, folowing his wil in good wor- and.13.g.
kes, should denye the thynges pertayning to the flesshe, Good workes
and freely serue hym in ryghteousnesse and holynesse al 2.Cor.5.b.
the dayes of our lyfe: and that by good woorkes (whi- Titus.2.c.
che GOD hath prepared for vs to walke in) we should Luke.1.g.
shewe our selues to be called to his grace and gyfte of
fayth: whiche good workes who so hath not, doth shew
hym selfe not to haue suche a fayth in Christe as is re- Ephes.2.b.
quired in vs.

To Christe must we come, and folowe hym with a Christe our
cheareful mynde, that he may teache vs: For he is our master and
master, lowly and humble of hart: he is to vs an exam- teacher.
ple, whereby we must learne the rule to lyue wel. 2.Pet.1.b.

Moreouer, he is our Bysshop and our hygh priest, Bishop.
whiche dyd him selfe offer vp for vs his owne blood, be- Ephes.5.a.
yng the only mediatour betweene God and men: Who Mediatour.
nowe sitteth at the right hande of God the father, being Mat.23.b.
made our aduocate, makyng prayer and intercession for Aduocate.
vs: Mat.11.b.

John.13.b. 1.Pet.2.b. Heb.4.b. 1.Tim.2.a. 1.John.2.a. John.4.b. and.16.c. Marke.2.c. Math.4.c. Heb.4.b. 1.Tim.1.c.

us: who doubtlesse shal obteyne for us whatsoeuer we shal desyre, eyther of hym, or els of his father in his name, yf so be that we thus desyryng, shal beleeue that he wyl so doo: for thus hath he promised. Therefore let us not doubt, yf we synne at any tyme, to come with repentaunce (to the which he doeth inuite and stirre us at the very begynnyng of his preaching) and with sure trust, to the throne of his grace, with this beleefe, that we shal obteyne mercie: for therefore came he into the worlde, that he mought saue synners by his grace.

Iudgement.
Math.25.c
2.Tim.4.a
2.Cor.5.b.

THis is verely Christe Iesus, which shall come at a certayne tyme appoynted by his father, and shal sit in great maiestie to iudge al men, and to render to euery man the workes of his body, according to that he hath done, whether it be good or euyl. And he shal say to them whiche shalbe on the ryght syde, which in this world did looke for the good things to come (that is to say, lyfe euerlastyng:) Come, ye blessed of my father, enioy the kyngdome that hath ben prepared for you from the begynnyng of the worlde. But to them which shalbe on the left syde, he shal say: Depart from me ye cursed into euerlasting fire, prepared for the deuyl and his angelles. And then shal the ende be, when Christe hauing vanquished al maner of enimies, shal deliuer vp the kyngdome to God the father.

Eternal lyfe.
Math.25.c.

Eternal fyre.
1.Cor.15.c.

¶ A true and perfect reckonyng of the yeres and time from Adam vnto Christe, geathered out of the holy Scripture.



FRom Adam vnto Noes flood, are M. vi. C. lvi. yeres.

From Noes flood, vnto the departyng of Abraham out of Chaldee, are. iii. C. lxiii. yeres, and ten dayes.

From the departing of Abraham out of Chaldee, vnto the departyng of the chyldren of Israel out of Egypt, are. iiii. C. and. xxx. yeres.

From the departyng of the chyldren of Israel out of Egypt, vnto the fyrst buyldyng of the temple, or els vnto the fourth yere of the raigne of Solomon, are iiii. C. lxxx. yeres.

From the first buildyng of the temple, vnto the captiuitie of Babylon, are. iiii. C. xc. yeres, & vi. monethes.

From the captiuitie of Babylon, vnto the newe buyldyng agayne of Hierusalem, are. C. xlii. yeres.

From that tyme vnto Christ, are. ii. i. C. lxxxiii. yeres.

¶ An exhortation to the diligent studie *of the holy scriptures, gea-* thered out of the Bible.

Christe vnto the people. Iohn.v.

Search the Scriptures, for they are they that testifie of me.

Paul to Timothi. ii. Tim.iii.

All Scripture geuen by inspiration of God, is profitable to teache, to improue, to amende, and to instruct in ryghteousnesse, that the man of God may be perfect and prepared to all good workes.

The same to the. Rom.xv.

What thynges so euer are wrytten, are wrytten for our learnyng, that we through patience and comfort of the scripture, myght haue hope.

Salomons Prouerbes. Proverb.xxx.

All the workes of God are pure and cleane: it is a shield vnto them that put their trust in it. Put nothing vnto his woordes, lest he reproue thee, and thou be founde a lyer.

Moses to the people. Deut.xii.

Ye shal not do euery man what seemeth him good in his owne eyes: But whatsoeuer I commaunde you, that take heede ye do, and put nought thereto, nor take ought therefrom.

The

An exhortation.

The Lorde vnto Iosuah. Iosuah.i.

Let not the booke of this lawe departe out of thy mouth, but recorde therein day and nyght, that thou mayest be circumspecte to do accordyng to all that is wrytten therin: For then shalt thou make thy way prosperous, & then shalt thou haue vnderstandyng. Turne from them neyther to the ryght hande, nor to the left, that thou mayest haue vnderstandyng in all that thou takest in hande.

The same to the people.

And thou shalt shewe thy sonne at that time, saying, This is done because of that whiche the Lord dyd vnto me when I came out of Egypt. Therfore it shalbe a signe vnto thee vpon thy hande, and a remembraunce betweene thyne eyes, that the Lordes lawe may be in thy mouth. For with a strong hande the Lord brought thee out of Egypt.

¶ The discription of the lande of

or the holy lande, where Christe was borne,



promiſe, called Paleſtina, Chanaan,
wrought his miracles, and ſuffered death.



¶ The lyfe of the blessed Euangelist saint Matthæwe, written and set fooreth by the moste holy Doctor saint Hierome. Cap.j.

MAtthæwe, who also was called Leui, beyng of a Publicane made an Apostle, dyd firste in Iurie write the Gospel of Christe in the Hebrue tongue, for their sakes whiche beleeued of the circumcision. It is vncertayne who afterwarde dyd translate it into the Greke tongue: Howbeit, the copie of the Hebrue is kept vnto this day in the Librarie of Cesarea, which Librarie one Pamphylus Martyr dyd geather togeather moste diligently. And the Nazareenes, whiche in Berea, a Citie of Syria, dyd vse the same booke, gaue vs leave to copie it out. Where ye shal note, that wheresoeuer the Euangelist, eyther in his owne person, or in the person of our Lord Iesus Christe, doeth alleage the testimonie of the olde Testament, he folowyth not the authoritie of the seuentie interpreters, but the authoritie of the Hebrue: Among the whiche, these two testimonies are, **I haue called my sonne out of Egypt**, and, **He shalbe called a Nazarene.**

The (a) Gospel by saint Matthæwe.

The first Chapter.

1. The genealogie of Christe from Abraham. 18. The marriage of his mother Marie. 20. The angel satisfyeth Iosephes mind. 21. The interpretation of Christes names.

THis is the (b) booke of the generation of Christ, the sonne of Dauid, the sonne of Abraham. The Gospel on the sunday after Christmas day.

2 *Abraham begate Isahac, *Isahac begate Iacob, *Iacob begate Iudas & his brethren. Gene. 21. a. Iosu. 24. a.

3 *Iudas begate Phares and Gene. 25. b.

Gen.38.g. Israel(c) Thamar, * Phares begate Esrom, * Esrom begate Aram.
Gen.46.a.
1.Par.2.a. 4 * Aram begate Aminadab, * Aminadab begate
Ruth.4.b. Naasson, * Naasson begate Salmon.
Num.1.a. 5 Salmon begate Boos, of (d) Rachab, * Boos begate Obed, of Ruth, * Obed begate Jesse.
Ruth.4.b.
1.Reg.16.a. 6 * Jesse begate David the kyng, * David the kyng
2.Reg.12.f. begate Solomon, of her that was the wyfe of Urie.
B 7 * Solomon begate Roboam, * Roboam begate A-
2.Par.3.b. bia, * Abia begate Asa.
2.Par.11.b 8 * Asa begate Josaphat, * Josaphat begate Joram,
2.Par.14.a * Joram begate Ozias.
3.Reg.15.f. 9 Ozias begate Joatham, * Joatham begate Achas,
2.Par.17.a * Achas begate Ezekias.
2.Par.21.a 10 * Ezekias begate Manasses, * Manasses begate A-
4.Reg.11.a. mon, * Amon begate Josias.
2.Par.16.b 11 * * Josias begate Jechonias and his brethren, a-
2.Par.27. bout the tyme they were carryed away to Babylon.
2.Par.28.b 12 And after they were brought to Babylon, * Je-
4.Re.20.b. chonias begate Salathiel, * Salathiel begate Zo-
4.Reg.21.b robabel.
4.Reg.24.a 13 * Zorobabel begate Abiud, * Abiud begate Eliakim,
Some read, Eliakim begate Azor.
Josias begat 14 * Azor begate Sadoc, * Sadoc begate Achen, Achen
Jacim, Ja- begate Eliud.
cim begate 15 Eliud begate Eleazar, Eleazar begate Matthan,
Jechonias. Matthan begate Jacob.
Jerem.22.f 16 Jacob begate Joseph the husbande of Mary, of
1.Par.3.b. whom was borne Jesus, that is called Christe.
Aggæ.1.a. 17 And so all the generations from Abraham to Da-
1.Esd.3.a. vid, are fourteene generations: and from Dauid,
2.Par.3.b. vntil the carrying away into Babylon, are fourteene
4.Reg.18.b generations: and from the carrying away into Babylon vnto Christe, are fourteene generations.
18 The byrth of Jesus Christe was on this wyse. When as his mother Marie was betrouthed to Joseph, (before they came togeather) she was found

with

with chylde of the holy ghoſt.

19 Then Joſeph her huſbande, beyng a ryghteous man, and not willing to make her a publique example, was minded preſtly to put her away.

20 But while he thought theſe thinges, beholde, the angel of the Lorde appeared vnto hym in a dreame, ſayeng, Joſeph thou ſonne of Dauid, feare not to take (vnto thee) Marie thy wyfe, for that whiche is conceiued in her, is of the holy ghoſt.

21 She ſhal bryng forth a ſonne, and thou ſhalt cal his name (e) Jeſus: for he ſhal ſaue his people from their ſinnes.

D
Deut. 2 d.
Acts 4 d.

22 (Al this was done, that it might be fulfilled, whiche was ſpoken of the Lorde by the prophet, ſayeng,

23 'Beholde, a virgin ſhalbe with chylde, and ſhal bring forth a ſonne, and they ſhal cal his name Emmanuel, whiche is by interpretation, God with vs.)

Eſai. 7. c.

24 Then Joſeph, beyng rayſed from ſleepe, dyd as the angel of the Lord had bydden hym, and hee toke his wyfe:

25 And knewe her not, tyl ſhe had brought forth her firſt borne ſonne, and called his name Jeſus.

The Notes.

a. The Goſpel is a preachyng of our ſauiour Jeſus Chriſt, that by his death and bloodſheddyng he hath made ful ſatiſfaction for al our ſynnes.

b. In Moſes bookes the genealogie of Adam is deſcribed, whoſe chyldren are the chyldren of wrath, and of death. In the new Teſtament the genealogie of Chriſte is ſet forth, in whom we are borne of new, and are made the chyldren of God, and heyres of the kyngdome of heauen through fayth.

c. Only ſuche women are named in the Geneologie of Chriſte, as the ſcriptures doo openly reproue, that we ſeyng Chriſte to be borne and come of ſinners touching the fleſh, might beleeue that he woulde be merciful vnto ſinners.

d. Rachab and Ruth are here named among the grandmothers of our Sauiour, thereby to signifie that he was not only come of the Iewes, & for the Iewes, but also of the Gentiles, and for the saluation of the Gentiles.

e. Iesus doth saue vs from our sinnes, whereby we may euidently see that he is a very natural god, for God only saueth from sinne.

The.ii.Chapter.

1. The time and place of Christes byrth. 14. Christe fleeth into Egypt. 16 The young children are slayne.

The Gospel on the Epiphanie.

A 1 When Iesus was borne in Bethlehem, a citie of Iurie, in the dayes of Herode the kyng: behold, there came (a) wyse men from the East to Hierusalem,

2 Saying, Where is he that is borne kyng of the Iewes? For we haue seene his starre in the East, and are come to worshyp hym.

Num.24.c.

3 When Herode the kyng had heard these thynges, he was troubled, and al (the citie of) Hierusalem with him.

4 And when he had gathered al the cheefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne.

5 And they sayde vnto hym, At Bethlehem in Iury: For (b) thus it is written by the prophete,

Miche.5.a. Iohn.7.f.

6 And thou Bethlehem (in) the lande of Iuda, art not the least among the princes of Iuda: For out of thee shal there comme a captayne, that shal gouerne my people Israel.

B 7 Then Herode, when he had priuyly called the wise menne, enquyred of them diligently what tyme the starre appeared.

8 And he sent them to Bethlehem, and sayde, Goe, and search diligently for the young child, and when ye haue founde hym, bryng me woorde agayne, that I may comme and woorshyp hym also.

9 When

9 When they had heard the kyng, they departed, and
loe, the ſtarre which they ſawe in the Eaſt went be-
foze them, tyl it came & ſtoode ouer (the place) wher-
in the young chylde was.

10 When they ſawe the ſtarre, they (c) reioyced ex-
ceedyngly with great ioy,

11 And went into the houſe, and they ſawe the young
chylde with Marie his (d) mother, *and fel downe Pſal.62.b.
and wooꝛſhypped hym: And when they had opened Pſal.60.b.
their treaſures, preſented vnto him giftes, gold, and
frankenſence, and Myrre.

12 And after they were warned of God in a dreame,
that they ſhoulde not returne to Herode, they depar-
ted into they; owne countrey (e) another way.

13 When they were departed, beholde, the angel of The Goſpel
the Lord appeared vnto Joſeph in a dreame, ſaying, on Innocents
Aryſe, and take (f) the young chyld, and his mother, day.
and flee into Egypt, and be thou there tyl I bryng
thee worde: for it wyl comme to paſſe, that Herode
wyl ſeeke the young chylde, to deſtroy hym.

14 When he aroſe, (g) he tooke the young chyld and C
his mother by nyght, and departed into Egypt:

15 And was there vnto the death of Herode, that it
might be fulfilled whiche was ſpoken of the Lorde
by the prophete, ſaying, *Out of Egypt haue I cal- Oſee.11.a.
led my ſonne. Num.24.c.

16 Then Herode, when he ſawe that he was mocked
of the wyſe menne, was exceedyng wroth, and ſent
forth, and (h) ſlue al the chyldren that were in Beth-
lehem, and in al the coaſtes therof, as many as were
two yeeres olde and vnder, accoꝛdyng to the tyme,
whiche he had diligently ſearched out of the wyſe
menne.

17 Then was fulfilled that whiche was ſpoken by
Jeremie the prophete, ſaying,

18 In Rama was there a voyce heard, *lamentation, Jere.31.d.
weeping, and great mournyng, Rachel weeping

(sone)her children, and would not be comforted, because they were not.

19 But when Herode was (i) dead, behold, an angel of ℣ lord appeared in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the young childe and his mother, and goe into the lande of Israel: * For they are dead, which sought the young childes lyfe.

Mark.1.b. Luke.3.b. John.1.b.

21 And he (k) arose, and tooke the young childe and his mother, and came into the lande of Israel.

22 But when he heard that Archelaus did raygne in Iurie in the roome of his father Herode, he was afrayde to go thyther: notwithstandyng, after he was warned of God in a dreame, he turned aside into the parties of Galilee:

23 And when he was comme thyther, he dwelt in a citie, whiche is called Nazareth, that it myght be fulfylled whiche was spoken by the prophetes, He shalbe called a Nazarite.

The Notes.

a. The Heathen are called and the Iewes reiected: in this, that the Heathen do comme from farre countreyes to seeke Christe, and the Iewes, beyng euen at home with hym, wyl not acknowledge nor receaue hym.

b. It profiteth nothyng to haue byppon our fyngers endes the dead letter of the scriptures, except we haue the heauenly starre to leade vs to Christe, that is to say, except we be inwardly taught of God.

c. The godly do reioyce when Christ is reuelated vnto them, where as the wicked worldlynges and tyrauntes, with the earthly Hierusalem, beyng sore troubled, do tumulate and rage.

d. Marie is the mother of Christe, whiche thyng coulde not be if he had not taken the substaunce of his body, of her substance and fleshe.

e. Promyse ought not to be kept, where Gods honour, and the preachyng of his trueth is hyndred. The wyse men notwithstandyng their promise made vnto Herode, returned home into theyr owne countrey by another way.

f. Joseph

e. Joseph was not the father of Christ, els the angel wouldе not haue sayde. Take the chylde and his mother: but rather, Take thy chylde.

g. We ought to doo nothyng agaynst the wyll of God, but rather we must in al thynges obey hym, & suffer patiently whatsoeuer it shal please him to doo with vs.

h. As Herode, though he shedde innocentes bloud, yet coulde not destroy Christe. In lyke maner, though tyrauntes do tumulate and rage agaynst the godly, yet shall they neuer be able to put downe the veryth, nor yet the Gospel.

i. The vngodly lyue prosperously for a whyle, but sodenly they are throwen downe into hel. Job.xxi.

k. Many times after shedding of innocent bloud, Christe returneth from Egypt, that is to say. The Gospel doeth spryng out of darknesse, and the more that tyrauntes doo oppresse it, the more it is spread abroad by the death of Martyrs.

The.iii.Chapter.

I. Iohns preachyng, office, lyfe, and baptisme, 7. reprehendyng of the Pharisees, 13. and baptisyng of Christe in Iordane.

1 IN those dayes came Iohn the *Baptist, preaching in the wyldernesse of Iurie, A Marke.1.a.

2 And saying, (a) * Repent ye: for the kyngdome of heauen is at hande. Luke.3.a. Iohn.3.b.

3 *For this is he that was spoken of by the Prophet Esaias, saying, * The voyce of one crying in the wyldernesse, (b) Prepare ye the way of the Lorde, make ye his pathes strayght. Mark.1.c. Esai.40.a.

4 This Iohn had his rayment of (c) Camels heare, *and a leatherne gyrdle about his loynes, * his meate was locustes and * wylde honie. 4.Reg.18.b Mark.1.a.

5 Then went out to hym Hierusalem, and al Iurie, and al the region rounde about Iordane, 1.Reg.14.b

6 And were baptised of hym in Iordane, confessyng their sinnes.

B 7 But when he saw many of the Pharisees and Sadducees come to his baptisme, he saide vnto them, O Luke.3.b. generation of vipers, who hath warned you to flee from the anger to come?

8 Bring foorth therfore fruites meete for repentance.

9 And be not of such mynde, that ye would say within your selues, We haue Abraham to (our) father: For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

10 Euen nowe is the (d) axe also put vnto the roote of the trees: therefore, Math.7.c. every tree which bryngeth not Luke.3.b. foorth good fruite, is hewen downe, and caste into the fyre.

Mark.1.a. 11 I baptise you in (e) water * vnto repentance: but Iohn.1.b. he that commeth after me, is myghtier then I, Luke.3.c. whose shoes I am not worthie to beare, he shall baptise you with the holy ghost, and with fyre.

Luke.3.c. 12 *Whose (f) fanne is in his hande, and he wyll throughly purge his floore, and gather his wheate into (his) garner: but wyl burne vp the chaffe with vnquenchable fyre.

13 Then commeth Iesus from Galilee to Iordane, Mark.1.b. vnto Iohn,* to be baptised of hym.

C 14 But Iohn forbade hym, saying, I haue neede to be baptised of thee, and commest thou to me?

15 Iesus answearyng, sayde vnto him, Suffer it to Marke.1.b. be so nowe: for thus it becommeth vs to fulfyl all Luke.3.d. ryghteousnesse. Then he suffered hym.

Iohn.1.c. 16 And Iesus, whē he was baptised, went vp straightway out of the water: and lo,* the heauens were Esai.42.a. opened vnto him, and (Iohn) saw the spirite of God Mat.17.b. Mark.1.b. descendyng lyke a Doue, and lyghtyng vpon hym.

Luke.3. 17 And lo, there (came) a voyce from the heauens, 2.Pet.1.d. saying, This is my dearly beloued sonne, in whom I am wel pleased.

The

The Notes.

a. No man commeth to Christ, except he doeth first by Johan, that is to say, by the preacher of the lawe, receyue a feelyng of his owne synnes, and acknowledge hym selfe to be a synner. Then shal Christe be profitable vnto hym.

b. To prepare the way of the Lorde, is to receyue gladly his grace, beyng offered vnto vs, and with repentance and amendement of life, to put away those thinges that may offende the eyes of his diuine maiestie. To make his pathes straygbt, is to interpretate or expounde his holy lawe after the spirite, and to seeke Jesus in the spirite: for they that doo yet sticke to the letter of the law, and seeke to be iustifyed by their owne workes, knowing not the ryghteousnesse of God, whiche consisteth in the spirite, fayth, and trueth, do walke in croked pathes.

c. Temperaunce, and moderatenesse both in apparel and also in eatyng, is muche to be commended in the ministers of Gods worde.

d. The axe is the power of the Romanes, whiche were the instruments of God, to destroy vtterly the wicked and vnfaythfull generation of the Jewes.

e. The Minister baptiseth with water, that is to say, doeth ministre outwardly the Sacrament: but Christe baptiseth with the holy ghost, that is to say, Christe worketh inwardly with his holy spirite.

f. The fanne, is Gods worde; the floze, is the people of Israel: the garner, is the kingdom of God: by the wheate, he vnderstandeth the elect and true Israelites: by the chaffe, he vnderstandeth the vnfaythfull.

The.iiij. Chapter.

1. Christe fasteth, and is tempted. 18. He calleth Peter, Andrewe, James, and Johan.

1 THen was Jesus * led vp of the spirite into wyldernesse, to be (a) tempted of the deuyl.

2 And when he had fasted (b) fourtie dayes, and fourtie nightes, he was afterward an hungred.

3 And when the tempter came to hym, he sayde, If thou be the sonne of GOD, commaunde that these stones

A The Gospel on the first sunday in Lent.

Mark.1.b. Luke.4.b.

stones be made bread.

Deut.8.a. 4 But he answeared, and said, It is written, "Man
Luke.4.a. shal not lyue by bread onely, but by euery word that
Bapt.16.c. proceedeth out of the mouth of God.

5 Then the deuyl taketh him vp into the holy citie,
and setteth him on a pinacle of the temple,

Psal.92.c. 6 And sayth vnto hym, If thou be the sonne of God,
cast thee selfe downe: for it is wrytten, "that he shal
geue his angelles charge ouer thee, and with their
handes they shal lyfte thee vp, lest at any time thou
dashe thy foote agaynst a stone.

D 7 Iesus sayde vnto hym, It is (c) wrytten agayne,
Deut.6.c. "Thou shalt not tempt the Lorde thy God.
Luke.4.b. 8 Agayne the deuyl taketh hym vp into an exceeding
hygh mountayne, & sheweth him al the kyngdomes
of the worlde, and the glory of them:

9 And sayth vnto hym, Al these thinges wyl I geue
thee, yf thou wylt fal downe and worshyp me.

Deut.6.c. 10 Then saith Iesus vnto him, Geat thee hence be-
and.10.d. hynde me Satan: For it is wrytten, "Thou shalt
Luke.4.b. worshyp the Lorde thy God, and him only shalt thou
1.Reg.7.a. serue.

Mark.1.b. 11 Then the deuyl leaueth him, and beholde, "the an-
gels came, and ministred vnto him.

Mark.1.b. 12 When Iesus had heard "that Iohn was delyue-
red vp, he departed into Galilee,

13 And when he had left Nazareth, he went & dwelt
in Capernaum, which is (a citie) vpon the sea coast
in the borders of Zabulon and Nephthalim,

E 14 That it myght be fulfylled which was spoken by
Esaias the Prophete, saying,

Esai.9.a. 15 "The lande of Zabulon, and the lande of Nephthali
lim (by) the way of the sea beyonde Iordane, Gali-
lee of the Gentiles.

16 The people whiche sate in darkenesse, sawe great
lyght: and to them which sate in the region and sha-
Math.3.a. dowe of death, lyght is sprong vp.
Mark.1.a.

17 Fro

17 From that tyme Jesus began to * preach, & to say, (d) *Repent: for the kingdome of heauen is at hand. Math.1.b. The Gospel on saint Andrewes day.

18 And Jesus walkyng by the sea of Galilee, sawe two brethren, Simon, whiche was called Peter, and Andrewe his brother, castyng a net into the sea (for they were fyshers.) Math.3.a. Mark.1.b.

19 And he sayth vnto them, Folow me: and I wyl make you *fyshers of men. Jere.16.d. Ezech.47.b

20 And they straightway left their nets, and folowed hym.

21 And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, and Iohn his brother, in the shyp with Zebedee their father, mendyng their nets: and he called them. D

22 And they immediatly left the shyp and their father, and folowed hym. Luke.5.b.

23 And Jesus went about al Galilee, teachyng in their synagogues, and preaching the Gospel of the kyngdome, and healyng al maner of sickenesse, and al maner of disease among the people.

24 And his fame spread abroade throughout al Syria: and they brought vnto hym al sycke people that were taken with diuers diseases, and gripings, and them that were possessed with deuyles, and those whiche were lunatike, and those that had the palsie, and he healed them.

25 *And there folowed hym great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iurye, and from (the regions that lye) beyond Iordane. Mark.3.a.

The Notes.

a. Christe is by and by after baptisme tempted, which thyng we must looke for: yea the more that we that encrease in fayth and vertuous lyuyng, the more stronaly wyl Satan assaulte vs.

b. The fastyng of Christe ought to be vnto vs an example of sober lyuyng, not for fourtie dayes, as some do imagine of their owne brayne, but as long

long as we are in this wylderneſſe.

c. Chriſte wouldē not ouercome Satan by his di-
uine and almightie power, but with the ſcriptures
and worde of God to teach vs by his owne exampl
to fight agaynſt Satan with the holye & ſacred ſcrip-
tures, whiche are our heauenly armour, & the ſworde
of the ſpirite.

d. The doctrine of Johñ, & the doctrine of Chriſte
be al one: therefore their baptiſme touching the e-
ternē and outward miniſtration, be al one.

The .v. Chapter.

In this Chapter, and in the two next folowyng, is con-
teyned the moſt excellent and louyng Sermon of Chriſte
in the mount. Whiche Sermon is the very key that ope-
neth the vnderſtandyng into the lawe. In this fifth chap-
ter eſpecially .3. he preacheth of the eyght beatitudes, 4.
bleſſinges, 21. of man ſlaughter, 22. wrath, and an-
ger, 33. of ſweating.

Q 1 When he ſawe the multitude, he went vp into
a mountayne: and when he was ſet, his diſci-
ples came to hym.

The Goſpel on al ſaintes day.

2 And when he had opened his mouth, he taught
them, ſaying,

Luke.6.d. 3 *Bleſſed (are) the poore in ſpirite: for theyrs is the
kyngdome of heauen.

Eſai.66.a. and.67.d. 4 *Bleſſed (are) they that mourne: for they ſhalbe
conſoyted.

5 Bleſſed (are) the meeke: for they ſhal inherite the
earth.

Iere.31.d. 6 Bleſſed (are) they whiche do *hunger and thirſte
(after) (a) righteouſneſſe: for they ſhalbe ſatisfied.

7 Bleſſed (are) & merciful: for they ſhal obteine mercy.

8 Bleſſed (are) & (b) pure in hart: for they ſhal ſee god.

9 Bleſſed (are) the peace makers: for they ſhalbe
called the chyldren of God.

10 Bleſſed (are) they which haue ben perſecuted for
righteouſneſſe ſake: for theyrs is the kyngdome of
heauen.

11 Bleſſed

*Blessed are ye, when (men) shal reuile you, & persecute (you,) and lying, shal say al maner of euyl saying agaynst you, for my sake. 1.Pet.2.c. 3.c.4.c.

*Reioyce ye & be glad, for great is your rewarde in heauen. For so (c) persecuted they the prophetes, which were before you. Act.5.g.

Ye are the (d) salt of the earth: *But yf the salte become (e) unsauerie, wherein shal it be salted? It is thencefoorth good for nothyng, but to be cast out, and to be troden under foote of men. Mar.9.g. Luke.4.g. Leuit.2.c.

Ye are the lyght of the worlde. A citie that is set on an hyl, can not be hyd. C

*Neither do men lyght a candel, and put it under a bushel: but on a candelsticke, and it geueth lyght unto al that are in the house. Mar.4.b. Luke.8.c. and.11.c.

Let your lyght so shyne before (f) men, *that they may see your good workes, and glorifie your father, which is in heauen. 1.Pet.2.c.

Thinke not that I am come to destroy the lawe or the prophetes, I am not come to destroy, but *to fulfyl. Mat.1.b. and.2.c.

For truely I say unto you, *Tyl heauen and earth passe, one iotte, or one title of the lawe shal not scape, tyl al be fulfilled. Luke.16.b. Esai 40.c.

Whosoeuer therefore shal (g) breake one *of these least commaundementes, and shal teache men so, he shalbe called the least in the kyngdome of heauen: but whosoeuer shal do and teache (so,) the same shal be called great in the kyngdome of heauen. James.2.b. Ezech.18.b.

For I say unto you, Except your ryghteousnesse shal exceede the ryghteousnesse of the scribes and pharisees, ye shal in no case enter into the kingdome of heauen. The Gospel on the fifth Sunday after Trinitie.

Ye haue hearde, that it was sayde to them of olde tyme, *Thou shalt not kyl: whosoeuer kylleth, shal be in daunger of iudgement. D Exod.20.c. Luke.17.b.

But I say unto you, that whosoeuer is angry with his Deut.5.b.

his brother vnaduisedly, shalbe in danger of iudg-
ment: And whosoeuer shal say vnto his brother, Ra-
cha, shalbe in danger of a counsel: but whosoeu-
shal say (thou) Foole, shalbe in danger of hel fyre.

23 Therefore yf thou bryng thy gyft to the aulter
and there remembrest that thy brother hath ought
agaynst thee:

Iob.42.b. 24 Leaue there thy gyft before the aulter, and go
thy way, first be reconciled to thy brother, and then
come and offer thy gyft.

Luke.12.g. 25 Agree with thine aduersary quickly whiles thou
art in the way with hym, lest at any tyme the aduer-
sarie deliuer thee to the iudge, and the iudge deliu-
thee to the minister, & then thou be cast into pryso
26 Verily I say vnto thee, thou shalt by no meanes
come out thence, tyl thou hast payde the vttermost
farthyng.

27 Ye haue heard that it was sayde vnto them
olde tyme, Thou shalt not commit adulterie.

Exod.20.c. 28 But I saye vnto you, that whosoeuer looketh
Rom.13.c. a woman to lust after her, hath committed adul-
Eccle.41.c. ry with her alredy in his hart.
Iob.31.a. 29 If thy right eye offende thee, plucke it out, a
cast it frō thee: for it is profitable for thee, that
of thy members shoulde perishe, and not that
Mar.9.g. whole body shoulde be cast into hel.

30 And if thy right hande offende thee, cut it of, a
cast it from thee: For it is profitable for thee th
one of thy members shoulde perysh, and not tha
thy body shoulde be cast into hel.

31 It hath ben sayde, Whosoeuer wyl put away
Deut.24.a. wife, let hym geue her a wryting of diuorcement

32 But I say vnto you, That whosoeuer doth
Math.19.a. away his wyfe, except it be for fornication, ca
Mark.10.b her to commit adulterie: and whosoeuer mar
her that is diuorced, committeth adulterie.

Luke.19.b 33 Againe ye haue heard that it hath ben said vnt

of old tyme, Thou shalt not (h) forsweare thee selfe, but shalt performe vnto the Lorde thyne othes.

34 *But I say vnto you, Sweare not at al, neyther by heauen, *for it is Gods seate: James.5.b. Esai.66.a.

35 Nor by the earth, for it is his footestoole: neyther by Hierusalem, for it is the citie of the great kyng. Math.23.c.

36 Neyther shalt thou sweare by thy head, because thou canst not make one heare whyte or blacke. F

37 But let your communication be yea, yea: nay, nay: For whatsoeuer is more then these, commeth of euil.

38 Ye haue heard that it hath ben sayde, *An eye for an eye, and a tooth for a tooth. Exod.21.c. Deut.19.b.

39 But I say vnto you, that ye resyst not euyl: but whosoeuer wyll geue thee (i) a blowe on the right cheeke, turne to hym the other also. Leuit.24.b Luke.6.b.

40 And yf any man wyll sue thee at the lawe, and take away thy coate, let hym haue thy cloke also.

41 And whosoeuer wyl compel thee to goe a myle, goe with hym twayne.

42 Geue to hym that asketh thee: and from hym that wouldeborowe of thee: turne not thou away.

43 Ye haue heard that it hath ben sayde, *Thou shalt loue thy neyghbour, and hate thyne enimie: Leuit.19.b. Mat.22.b.

44 But I say vnto you, Loue your enimies, *bl esse them that curse you, *do good to them that hate you, pray for them which hurt you, and persecute you: Rom.12.c. Leuit.19.b.

45 That ye may be the children of your father, which is in heauen: for he maketh his Sunne to ryse on the euyl and on the good, and sendeth rayne on the iust and on the vniust. G

46 For *if ye loue them which loue you, what reward haue ye? Do not the Publicanes euen the same? Luke.6.c.

47 And if *ye salute your brethren onely, what singuler thing doo ye? Doo not also the Publicanes lyke wyse? *Greete with imbracyng.

48 Ye shal therefore be perfecte, euen as your father whiche is in heauen is perfecte. Leuit.19.c.

The

The Notes.

a. By this woorde Rygh̄teousnesse, all Christes woorkes of charitie commaunded vs in Gods woorde be vnderstanded.

b. They are called pure in harte, that beleeue vnfaignedly, & trust from the very hart in God, whom they do see through faith, whiles they be yet in this vale of miserie: but after this bodily lyfe, they shall haue a full fruition of hym, and see hym as he is.

c. Yf we suffer any thyng for the truethes sake, we haue the Prophetes, Apostles, and Martyrs for an example to comforte vs: for they dyd all enter into the kyngdome of heauen that way.

d. The Ministers of Gods woorde, are called the salt of the earth, because that men are made by their true doctrine (beyng receiued through fayth) saueric vnto the Lorde.

e. The salt hath lost his saltnesse, when the Ministers doo fal from Gods woorde, vnto the dreames and traditions of Antechrist.

f. The godly conuersation of the people of God doeth minister occasion vnto men, to praise, laude, and magnifie God: as on the contrary syde, our naughtie liuing is an occasion that God and his holy woorde is blasphemed and euyl spoken of.

g. Here we learne that the lawe is spirituall, that is to say, it requyreth a perfecte puritie of our inwarde affections.

h. As we are forbydden to take the name of our Lorde God in vayne, or to sweare by any maner of thing, geuing the honour and glory vnto creatures that ought to be ascribed only to God the creator: so when we are called before Magistrates, we may lawfully take an othe, & sweare. The Lorde lyueth. Exod.xxii. Deut.vi. Heb.viii. Ruth.i. 1.Sam.xx.

i. We ought so patiently to suffer al wronges, that we should rather turne the other cheeke, then shewe any token of impacience. In the meane season it pertayneth vnto the Gods, that is to say, vnto the Magistrates and Iudges, to reuenge the wronges of the oppressed.

The.vi.Chapter.

1. Of almes, 5. prayer. 16. of faſtyng. 19. He forbiddeth the careful ſeekyng of worldly thynges.

TAke hede that ye doo not your almes before (a) men, to the intent that ye woulde be ſeene of them, or els ye haue no rewarde of your father, whiche is in heauen. A

2 Therefore, when thou doeſt thyne almes, doo not blowe a Trumpet before thee, as hypocrites doo, in the ſynagogues, and in the ſtreetes, that they myght be eſteemed of men. Verely I ſay vnto you, they haue their rewarde.

3 But when thou doeſt almes, let not thy left hande knowe, what thy ryght hande doeth,

4 That thyne almes may be in ſecrete: And thy father whiche ſeeth in ſecrete, hym ſelfe ſhall (b) rewarde thee openly.

5 And when thou prayeſt, * thou ſhalt not be as the hypocrites are: for they loue to pray ſtandyng in the ſynagogues, and in the corners of the ſtreetes, that they may be ſeene of men. Verely I ſay vnto you, they haue their rewarde. * 3. Reg. 18. e. & Eſai. 29. d.

6 But when thou prayeſt, * enter into thy cloſet, and when thou haſt ſhut thy doore, pray to thy father whiche is in ſecrete, and thy father whiche ſeeth in ſecrete, ſhal rewarde thee openly. * 4. Reg. 4. f.

7 But when ye pray, * babble not muche, as the heathen doo. For they thynke that they ſhalbe heard for their muche babblynges ſake. B * Eſai. 1. d.

8 Be not ye therefore lyke vnto them: * For your father knoweth what thynges ye haue neede of, before ye aſke of hym. * Rom. 8. d.

9 After this maner therefore pray ye: (c) * Our father whiche art in heauen, halowed be thy name. Luke. 11. a.

10 Let thy kyngdome come. Thy wyl be done as wel in earth, as it is in heauen.

11 Geue vs this day our dayly breade.

12 And forgeue vs our dettes, as we (d) forgeue our
detters.
13 And leade vs not into temptation, but deliuer vs
from euyl: for thyne is the kyngdome, and the pow-
er, and the glory, for euer, Amen.
℣ 14 For, yf ye forgeue men their treſpaſſes, your hea-
Mat.18.b. uenly father ſhal alſo forgeue you.
Mark.11.d. 15 But, yf ye forgeue not men their treſpaſſes: no
more ſhal your father forgeue (you) your treſpaſſes.
The Gospel on the firſt day of Lent. 16 Moreouer, when ye faſt, be not of an heauie coun-
Eſai.57.a. tenaunce, as the hypocrites are: for they diſfigure
Math.9.d. their faces, that they might appeare vnto men to faſt.
Ierem.17.b. Verily I ſay vnto you, they haue their rewarde.
17 But thou, when thou faſteſt, annoynt thyne head,
and waſhe thy face:
18 That thou appeare not vnto men to faſt, but vnto
thy father which is in ſecrete: and thy father which
ſeeth in ſecrete, ſhal rewarde thee openly.
19 Heape not vp for your ſelues treaſures vpon earth,
where moth and ruſt doeth corrupt, & where theeues
breake through and ſteale.
Luke.12.d. 20 But lay vp for you treaſures in heauen, where nei-
Eccle.22.b ther moth nor ruſt doeth corrupt, and where theeues
doo not breake through nor ſteale.
D 21 For where your treaſure is, there wyl your harte
be alſo.
Luke.11.c. 22 The candle of the body, is the eye: wherefore, if
thyne eye be ſingle, al thy body ſhalbe ful of lyght.
23 But yf thyne eye be wicked, al thy body ſhalbe ful
of darkneſſe. Wherefore, yf the lyght that is in the
Luke.16.c. be darkneſſe, how great is that darkneſſe?
The Gospel on the. xv. ſonday after Trinitie. 24 No man can ſerue two maiſters: for eyther he ſhal
hate the one and loue the other, or els he ſhal leane to
the one, and deſpiſe the other. Ye can not ſerue God
and Mammon.
Luke.12.c. 25 Therefore I ſay vnto you, Be not careful for your
Pſal.55.d. lyfe, what ye ſhal eate or drynke, nor yet for your
1.Pet.5.c. bo-

by what ye ſhal put on: Is not the lyfe more worth
then meate? and the body then rayment?
26 Beholde the fowles of the ayre: for they ſowe not,
neither do they reape nor cary into barnes, yet your
heauenly father feedeth them. Are ye not much bet-
ter then they?
27 Whiche of you by takyng of careful thought, can Luke.12.B.
adde one cubite vnto his ſtature?
28 And why care ye for rayment? Learne of the Li- C
lies of the feelde, howe they growe: they worcke not Lylies.
(themſelues) with labour: neyther (doo they) ſpinne.
29 And yet I ſay vnto you, that euen Solomon in al
his royaltie, was not arayed lyke one of theſe.
30 Wherefore yf God ſo clothe the graſſe of the feeld,
which thoughe it ſtande to day, is to morowe caſt into
the Ouen: ſhal he not much more (doo) the ſame for
you, (O) ye of litle fayth?
31 Therefore take no thought, ſaying, What ſhal we
eate? or, what ſhal we drinke? or, wherewith ſhal we
be clothed?
32 (For after al theſe thinges do the Gentiles ſeeke:)
for your heauenly father knoweth that ye haue nede
of al theſe thynges.
33 But ſeeke ye firſt the kyngdome of God, and his
ryghteouſneſſe, and al theſe thynges ſhalbe added
vnto you.
34 Care not then for the morowe: for the morowe ſhal
care for it ſelfe: Sufficient vnto the day, is the euyl
therof.

The Notes.

8. That our almes may be acceptable vnto God, three thynges are requyred, firſt, that we geue with a ioyful hart, for the Lorde loueth hym that geueth chearefully. 2. Cor. 9. Secondly, that we geue liberally, putting aſide nigardlynesse, for he that ſoweth litle ſhal reape litle, and he that ſoweth plenteouſly ſhal reape plenteouſly. 2. Cor. 9. Let euery man

do accordyng as he is able. The poore woman that dyd offer but two mites, dyd highly please GOD, Marke.12. Thirdly, that we geue without hypocrisie and ostentation, not seekyng the prayse of men, or our owne glory.

b. We ought not to thynke, because that Christ maketh here mention of rewarde, that we do merite or deserue any thyng: but rather we ought to acknowledge that God of his meere mercy rewardeth in vs his owne gifres. For what hard he that geueth alwes, that he hath not receaued? Euen then that geueth vnto a poore man any maner of thyng, geueth not of his owne, but of those goodes that he hath receyued of God.

c. In this shorte prayer Christe doth sufficiently teache vs that God our heauenly father ought onely to be called vpon: For vnto whom of the saintes shal we say without blasphemie, Our father whiche art in heauen. &c. Consyder this, ye that cal fyr on dead saintes and holy angelles.

d. We may not thynke that by forgeuyng vnto our brethren we shal obteyne forgeuenesse of our sinnes: But rather this is added for a playne and infallible token to certifie therewith our consciences, that we haue through fayth in Jesus Christe, free remission of our synnes. For yf we can fynde in our hartes vnfaignedly to forgeue vnto our brethren theyr trespasses, it is a most infallible token that our sinnes are cleane washed away and quyte forgeuen.

e. Fastyng is acceptable vnto God, if it be donne without hipocrisie, that is to saye, if we vse it to this intent, that thereby this mortal bodye and disobedient carkasse may be tamed and brought vnder the subiection of the spirite. And agayne, yf we fast to this intent, that we may spare wherewith to helpe and succour our poore brethren.

f. If we seeke to serue God euery man in his vocation, with true dealyng towarde al menne, we shal lacke nothyng.

The.vii.Chapter.

I. He forbiddeth ſolliſhe and raſhe iudgement, 5. he reproueth hipocriſie.

1 I Iudge (a) ye * not, that ye be not iudged. A
2 *For with what iudgement ye iudge, ye ſhalbe iudged: *and with what meaſure ye meate, it ſhalbe meaſured to you agayne. Luke.6.f. Rom.2.a. Luke.6.f.
3 *Why ſeeſt thou the mote that is in thy brothers eye, but perceaueſt not the beame that is in thyne owne eye? Luke.6.f.
4 Or howe wylt thou ſay to thy brother, Suffer me, I wyl caſt out a mote out of thyne eye: and behold, the beame is in thyne owne eye?
5 Thou hipocrite, firſt caſt out the beame out of thine owne eye, and then ſhalt thou ſee clearely to caſte out the mote that is in thy brothers eye.
6 Geue not (that) whiche is holye vnto the dogges, neyther caſt ye your pearles before the ſwyne: leaſt they treade them vnder theyr feete, and turnyng agayne, al to rent you.
7 Aſke ye, and it ſhalbe geuen you, ſeeke, and ye ſhal finde: knocke, and it ſhalbe opened vnto you. B Iere.29.c.
8 For euery one that aſketh, receyueth: and he that ſeeketh, findeth: and to hym that knocketh, it ſhalbe opened. Iohn.16.f. Luke.11.b.
9 What man is there of you, yf his ſonne aſke bread, wyl he geue hym a ſtone?
10 Or yf he aſke fiſhe, wyl he gene hym a ſerpent?
11 If ye then beyng euil, knowe to geue your children good gyftes: how much more wil your father which is in heauen, geue good thynges to them that aſke hym?
12 Therefore al thynges *whatſoeuer ye would that men ſhoulde doo to you, doo ye euen ſo to them: For this is the lawe and the prophetes. Eccle.31.b. Tob.4.c. Luke.6.c.
13 Enter ye in at the ſtraite gate, for wyde is the gate, & broad is the way that leadeth to deſtruction, Luke.13.c.

The Gospel on the xvi. sonday after Trinitie.

and many there be whiche go in therat.

14 Because straite is the gate, and narow is the way whiche leadeth vnto lyfe, and few there be that find it.

Deut.13.a. 1.Iohn.1.a. 15 *Beware of the false prophetes whiche comme to you in sheepes clothyng, but inwardly they are rauenyng woolfes.

Luke.6.g. 16 Ye shal knowe them by their (b) fruites: Do men gather grapes of thornes? or, figges of thystles?

17 Euen so euery good tree, bryngeth foorth good fruite: but a corrupt tree, bryngeth foorth euyl fruite.

Mark.12.c. 18 A good tree can not bryng foorth badde fruite, neither can a badde tree bryng foorth good fruite.

Mat.3.a. Luke.3.b. 19 *Euery tree that bryngeth not foorth good fruite, is hewen downe, and cast into the fire.

Mat.25.b. Luke.3.b. 20 Wherefore by their fruites ye shal knowe them.

21 Not euery one that sayth vnto me, *Lorde, Lorde, shal enter into the kyngdome of heauen: but he that doeth the wyl of my father whiche is in heauen.

D

Mat.25.b. Luke.6.g. and.14.c. Actes.19.c. 22 Many wyl say to me in that day, Lorde, Lorde, haue we not (c) prophesied (through) thy name? and (through) thy name haue cast out deuyls? and donne many great woorkes (through) thy name?

Mat.9.b. Luke.13.a. 23 And then wyl I confesse vnto them, that, I neuer knewe you: *Depart from me ye that woorke iniquitie.

Luke.6.g. 24 Therefore, whosoeuer heareth of me these sayings, and doeth the same, I wyl lyken hym vnto a wyse man whiche built his house vppon a rocke:

25 And the rayne descended, and the floodes came, and the wyndes blewe, and beat vppon that house: & it fel (d) not, because it was grounded on a rocke.

Iacob.1.b. 26 And euery one that heareth of me these (e) sayings, *and doeth them not, shalbe likened vnto a foolishe man, whiche built his house vpon the sande:

Eccl.13.b. 27 And the rayne descended, and the floodes came, and the wyndes blewe, and beat vpon the house, and it fel, and great was the fal of it.

28 And

28 And it came to passe, when Iesus had ended these
sayinges, the people were astonied at his doctrine.
29 For he taught them as one hauyng power, and not
as the Scribes.

Mark.1.c.
Luke.4.c.

The Notes.

a. Christe doeth not here forbid that kind of iudgement, that pertayneth vnto Magistrates, whereby euyl doers are iudged and punished, and the innocente deliuered: of the whiche kynde of iudgemente, reade Exod.18. Deut.1. Psalm.82. and, Esai.1. But rather here we are instructed and taught, that we doo not rashly & vncharitably iudge or condemne other mens faultes, hauyng alwayes an eye vnto their faultes, and forgettyng our owne.

b. The fruite of the Prophetes is their doctrine, wherefore yf thou wylt knowe the true Prophetes from the false, trye their doctrine at the touchstone of Gods worde, for els by the outward conuersation thou mayest be deceyued and beguyled.

c. Wicked men may also prophecie and worke miracles, but this is permitted and geuen vnto them to their better damnation and vndoyng. Whereby we vnderstande that God doeth onely rewarde the good wyl and the hart, and not the outwarde deede.

d The doctrine of the Gospel is a moste sure rocke, against the which, the gates of hel can not preuayle.

e. He that practiseth not Gods worde, whiche he hath heard, geueth a playne testimonie of him selfe, that he doeth not beleeue nor credite the worde.

The.viii. Chapter.

2. Christe cleanseth the leper, 24. stylleth the sea and the wynde, 28. and dryueth the deuyles out of the possessed, into the swyne.

1 When he was come downe from the mountaine, A great multitudes folowed hym.
2 And beholde, there came a leper, and worshipped hym, saying, Lord, yf thou (a) wylt, thou canst make me cleane.
3 And Iesus when he had put foorth his hande, touched hym, saying, I wyll, be thou cleane. And immediatly

The Gospel on the.iii. sunday after the Epiphanie.
Luke.5.c.
Mark.1.b.

mediatly his leprosie was cleansed.

4 And Jesus sayth vnto hym, See thou tel no man,
Leuit.14.a. but goe, shewe thy selfe to the priest, & offer the gift that Moses commaunded, for a witnesse vnto them.

Luke.7.a. 5 And when Jesus was entred into * Capernaum,
Joh.4.g. there came vnto him a Centurion, beseechyng hym,

6 And saying, Lord, my seruant lyeth at home sicke of the palsie, grieuously pained.

B 7 And Jesus sayth vnto hym, When I come, I wyl heale hym.

8 The Centurion answeared, & sayd, Lord, I am not worthy that thou shouldest come vnder my roofe: but speake the word only, and my seruant shalbe healed.
Psal.107.c.

9 For I also me selfe am a man (set) vnder auctoritie, hauing souldiers vnder me: and I say to this man, Goe, and he goeth: & to another, Come, and he commeth: and to my seruant, Do this, & he doeth it.

10 When Jesus heard (these thinges) he maruayled, and sayde to them that folowed, Verely I say vnto you, I haue not founde so great fayth, no not in Israel.

Luke.13.f. 11 I say vnto you, That * many shal come from the
Esa.49.g. (b) East and West, and shal rest with Abraham, and Isahac, and Jacob, in the kyngdome of heauen:

12 But the children of the kyngdome shalbe caste out into vtter darknesse: there shalbe weepyng and gnashyng of teeth.

13 And Jesus said vnto the Centurion, Goe thy way, and as thou hast (c) beleeued, so be it done vnto thee. And his seruant was healed in the selfe same houre.

C 14 * And when Jesus was come into Peters house,
Mark.1.c. Luke.4.f. he sawe his wyues mother layde, and sicke of a feuer:

15 And he touched her hande, and the feuer left her: and she arose, and ministred vnto them.

16 When the euen was come, they brought vnto hym many that were possessed with deuyls: & he cast out

the spirites with a woorde. and healed al that were sicke,

17 That it myght be fulfylled whiche was spoken by Esaias the Prophet, saying, * He tooke (on him) our infirmities, and bare our sicknesses. Esai.4.b. 1.Pet.2.b.

18 When Jesus sawe great multitudes about him, he commaunded * them to depart vnto the other syde. * his disciples.

19 And a certayne Scribe came, and sayde vnto hym, Maister, I wyl folowe thee whyther soeuer thou goest. Luke.9.g.

20 And Jesus sayth vnto him, The foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of man hath not where to rest his head.

21 And another of his disciples sayd vnto him, * Lord, D
suffer me fyrst to goe and burie my father.

22 But Jesus sayde vnto hym, Folowe me, and let the dead burie their dead.

23 And when he entred into a shyp, his disciples folowed him. The Gospel on the.iiij. sunday after the Epiphanie.

24 And beholde, * there arose a great tempest in the sea, insomuche that the shyp was couered with the wawes: but he was a sleepe.

25 And his disciples came to hym, and awoke hym, saying, Lorde saue vs, we perishe. Mark.4.b. Luke.8.c.

26 And he saith vnto them, Why are ye fearful (O) ye of litle faith? Then he arose, & rebuked the windes and the sea, and there folowed a great calme. Job.26.b. Psal.107.c.

27 But the men maruepled, saying, What maner of man is this, that both the wyndes and the sea obey hym?

28 * And when he was come to the other syde, into the countrey of the Gergesenes, there met him two possessed with deuyls, comming out of the graues, very fierce, (so) that no man myght passe by that way. C Mark.5.a. Luke.8.b.

29 And beholde, they cryed out, saying, O Jesu, thou sonne of God, what haue we to doo with thee? Mark.5.a. Luke.8.b.

Act 2.Cor.6.c.

Art thou come hither to torment vs before the time?
30 And there was a good way of from them, an heard
of many swyne feedyng.
31 So the deuylles besought hym, saying, If thou cast
Mark.5.d. vs out, suffer vs to get away into the heard of swine.
32 And he sayde vnto them, Goe. Then (c) went they
out, and departed into the heard of the swyne: and
beholde, the whole heard of the swyne rushed head-
long into the sea, and perished in the waters.
33 Then they that kept them, fledde, and went their
wayes into the citie, and tolde euery thyng, & what
was done of the possessed with the deuylles.
34 And beholde, the whole citie came out to meete Je-
Actes.16.g. sus: and when they sawe hym, they besought hym
that he would departe out of their coastes.

The Notes.

a. In all our troubles and aduersities, in diseases, and sickenesse, let vs put our selues wholly vnto Gods pleasure and will, whiche knoweth best, and wyl alwayes doo the thyng that is expedient for his glory, and the saluation of our soules.

b. Through fayth the Gentiles and heathen are made the children of the kyngdome, as by infidelitie the Jewes are excluded from the kyngdome, and cast out into vtter darknesse.

c. The corporall presence of Christe is nothyng necessarie & needefull vnto vs. For it is his word only, receyued through fayth, that healeth vs.

d The sea and wynde are obedient vnto Christe, whiche thyng they woulde not doo, vnlesse he were a very naturall God.

e. Satan the deuyl can do no more then God doeth permit and suffer hym, no not so muche as to enter into a fylthie hogge. We are muche better then many hogges before God, yf we cleaue vnto his sonne by fayth.

The .ix. Chapter.

2. He healeth the palsie, 9. and calleth Matthewe from the custome.

1 And

8 And he entred into a shyppe, and passed ouer, and came into his owne citie.

A The Gospel on the .xix. sunday after Trinitie.

2 And beholde, they brought vnto hym a man sicke of the paulsie, lying in a bed: and when Jesus sawe the (a) fayth of them, he sayde vnto the sicke of the paulsie, Sonne (b) be of good cheare, thy sinnes be forgeuen thee.

Mark. 2 a. Luke. 5. b.

3 And beholde, certayne of the Scribes sayde within them selues, This man blasphemeth.

4 And when Jesus sawe their (c) thoughtes, he said, Wherefore thynke ye euyl in your hartes?

5 Whether is it easier to saye, Thy sinnes be forgeuen thee: or to say, Aryse and walke?

Luke. 5. c.

6 But that ye may knowe that the (d) sonne of man hath power to forgeue synnes in earth: Then (sayd he to the sicke of the paulsie,) Aryse, take vp thy bed, and goe vnto thyne house.

Actes. 3. b. and. 9. f. Mark. 2. b. Luke. 5. c. John. 5. b.

7 And he arose, and departed to his house.

8 But when the multitudes sawe (it,) they maruey-led, and glorysied God, which had geuen such power vnto men.

B

9 And as Jesus passed forth from thence, he sawe a man named Matthewe, sytting at the receyte of custome: and he sayth vnto hym, Folowe me. And he arose, and folowed hym.

The Gospel on S. Matthewes day.

10 And it came to passe, as Jesus sate at meate in his house, beholde, many publicanes also, and sinners came, and sate downe with Jesus and his disciples.

11 And when the Pharisees sawe (it,) they sayde vnto his disciples, Why eateth your maister with publicanes and synners?

Publicanes eate with Jesus.

12 But when Jesus hearde (that) he sayd vnto them, They that be whole neede not a phisition, but they that are sicke.

13 Goe ye and learne what that meaneth, I wyl mercy and not sacrifice: For I am not come to cal the righteous, but synners to repentaunce.

Osee. 6. a. Mat. 12 a.

14 Then

℣ 14 Then came the disciples of Iohn vnto hym, sa-
ying, *Why do we and the Pharisees fast oft, but thy
disciples fast not?

Mat.11.b. Mar.2.c. Luke.5.f.

15 And Iesus sayde vnto them, Can the children of the bryde chaumber mourne, as long as the brydegrome is with them? But the dayes wyl come when the brydegrome shalbe taken from them, and then shal they fast.

-e), rawe cloth.

16 No man putteth a pece of newe * cloth into an olde garment: for then the pece taketh away (some thyng) from the garmente, and the rente is made woorse.

17 Neyther (e) do men put newe wyne into olde bot-tels: els the bottels breake, & the wyne runneth out, and the bottels wyl perish: but they put newe wyne into newe bottels, and both are preserued togeather.

The Gospel on the.xxiii. Sonday after Trinitie. Mar.5.c. Luke.8.f.

18 While he spake these thynges vnto them, behold, there came a certayne ruler (of the synagogue) and woorshypped hym, saying, My daughter is euen nowe dead: but come, and lay thy hande vppon her, and she shall lyue.

19 And Iesus arose, and folowed hym, and (so did) his disciples.

Mark.5.c. Luke.8.f. Leuit.15.c.

20 * (And behold, a woman which was diseased with an issue of blood twelue yeeres, came behynde hym, and touched the (f) hemme of his vesture.

℣ 21 For she sayde within her selfe, If I may touche but euen his vesture only, I shalbe safe.

22 But Iesus, when he had turned hym about, and sawe her, sayde, Daughter, be of good comfort, thy fayth hath made thee safe. And the woman was made whole from that same houre.)

Mark.5.d. Luke.8.f.

23 *And when Iesus came into the rulers house (of the synagogue) and sawe the minstrelles and the people makyng a noyse,

24 He sayde vnto them, Geue place, for the mayde is not dead, * but sleepeth: And they laughed hym to

scorne.

hym.

25 But when the people were put forth, he went in
and toke her by the hande: and the mayde arose.

26 And the fame of this went abroade into al that
lande.

27 And when Jesus departed thence, two blynde
men folowed hym, crying, and saying, O thou sonne
of Dauid, haue mercy on vs.

28 And when he was come into the house, the blinde
men came to hym: & Jesus sayth vnto them, Beleeue
ye that I am able to do this? They sayde vnto hym,
Yea Lorde.

29 Then touched he their eyes, saying, *According Mark.8.b.
to your fayth be it vnto you.

30 And their eyes were opened: and Jesus straightly
charged them, saying, See that no man knowe (.r.)

31 But they, when they were departed, spread abroad
his name in al that lande.

32 As they went out, beholde they brought to hym Mar.7.v.
a dumbe man, possessed with a deuyl, Luke.11.b.

33 And when the deuil was cast out, the dumbe spake:
& the multitudes marueyled, saying, It was neuer
so seene in Israel.

34 But the Pharisees said, *He casteth out the deuils Math.12.b.
through the prince of the deuyls. Mark.3.b.

35 *And Jesus went about al the cities, & villages, Luke.11.b.
teaching in their synagogues, and preaching the gos-
pel of the kyngdome, and healing euery sickneſſe,
and euery disease among the people.

36 But when he sawe the multitudes, *he was moo- Mark.6.d.
ued with compassion on them, because they were
destitute, and scattered abroade, as sheepe hauyng
no shepheard.

37 Then sayth he vnto his disciples, The *harueſt
truely is plenteous, but the labourers are fewe.

38 Pray ye therfore the Lord of the harueſt, that he Luke.10.a.
wyl thrust forth labourers into his harueſt.

The

¶ 14 Then came the disciples of Iohn vnto hym, sa-
Mat.11.b. ying, *Why do we and the Pharisees fast oft, but thy
Mar.2.c. disciples fast not?
Luke.5.f. 15 And Iesus sayde vnto them, Can the children of
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worshypped hym, saying, My daughter is euen
nowe dead: but come, and lay thy hande vppon her,
Mar.5.c. and she shall lyue.
Luke.8.f. 19 And Iesus arose, and folowed hym, and (so dyd)
his disciples.
Mark.5.c. 20 *(And behold, a woman which was diseased
Luke.8.f. with an issue of blood twelue yeeres, came behynde
Leuit.15.c. hym, and touched the (f) hemme of his vesture.
D 21 For she sayde within her selfe, If I may touche
but euen his vesture only, I shalbe safe.
22 But Iesus, when he had turned hym about, and
sawe her, sayde, Daughter, be of good comfort, thy
fayth hath made thee safe. And the woman was
made whole from that same houre.)
Mark.5.d. 23 *And when Iesus came into the rulers house (of
Luke.8.j. the synagogue) and sawe the minstrelles and the peo-
ple makyng a noyse,
24 He sayde vnto them, Geue place, for the mayde is
Iohn.11.b. not dead, *but sleepeth: And they laughed hym to
scorne.

thyng.

25 But when the people were put forth, he went in
and tooke her by the hande: and the mayde arose.

26 And the fame of this went abroade into al that
lande.

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men folowed hym, crying, and saying, O thou sonne
of Dauid, haue mercy on vs.

28 And when he was come into the house, the blinde
men came to hym: & Jesus sayth vnto them, Beleeue
ye that I am able to do this? They sayde vnto hym,
Yea Lorde.

29 Then touched he their eyes, saying, *Accordyng Mark.8.b.
to your fayth be it vnto you.

30 And their eyes were opened: and Jesus straightly
charged them, saying, See that no man knowe (.r.)

31 But they, when they were departed, spread abroad
his name in al that lande.

32 As they went out, beholde they brought to hym Mar.7.b.
a dumbe man, possessed with a deuyl, Luke.11.b.

33 And when the deuil was cast out, the dumbe spake:
& the multitudes marueyled, saying, It was neuer
so seene in Israel.

34 But the Pharisees said, *He casteth out the deuils Math.12.b.
through the prince of the deuyls. Mark.3.b.

35 *And Jesus went about al the cities, & villages, Luke.11.b.
teaching in their synagogues, and preaching the gos-
pel of the kyngdome, and healing euery sickneſſe,
and euery disease among the people.

36 But when he sawe the multitudes, *he was moc- Mark.6.b.
ued with compassion on them, because they were
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truely is plenteous, but the labourers are fewe.

38 Pray ye therfore the Lord of the harueſt, that he Luke.10.a.
wyl thrust forth labourers into his harueſt.

The

The Notes.

a. Christe hath alway a most principal respect b
our fayth, without the which, al that we do is f
b. Though the faythful may pray for me, and
me vnto God with their faythful prayers, yet
lesse I haue fayth mee selfe, I cannot be saued:
the ryghteous liueth with his owne fayth. Aba
Romanes. i.
c. Christe both forgeueth sinnes by his owne
tozitie, and also knoweth the thoughtes of m
which properties appartayne vnto God only.
d. The only begotten sonne of God could not
the sonne of man, if he had not taken his flesh
our flesche in the virgins wombe of her substanc
e. A mynde that is nourished in blynd ceremon
and superstition, is not a meete vessel to receaue
pleasaunt wyne of the Gospel.
f. We touche the hem of Christes vesture, w
we beleeue that he vyd take our frayle nature v
hym, to heale the fylthy diseases of our corrupt
flesche.

The. x. Chapter.

5. Christe sendeth foorth his twelue apostles t
preache in Iurie.

Mar. 6. b. Luke. 6. b.

1 AND when he had (a) called his twelue di
ples, he gaue them power (against) vncle
spirites, to cast them out, and to heale al m
ner of sickenesse, and al maner of disease.

2 The names of the twelue apostles are these: T
first, Simon, whiche is called Peter, and A
his brother, Iames (the sonne) of Zebedee, and I
his brother:

3 Philip and Bartholomewe, Thomas and M
thewe, whiche (had ben) a publicane, Iames
sonne) of Alphee, and Lebbeus, whose surname
Taddeus.

4 Simon (the) Cananite, and Iudas Iscar
whiche also betrayed hym.

5 I

5 *Jesus sent foorth these twelue, when he had com- Mark.6.b.
maunded them, saying, Goe not into the way of the
Gentiles, and into the citie of the Samaritanes en-
ter ye not.
6 But goe rather to the (b) lost sheepe of the house of
Israel.
7 As ye goe, preache, saying, that the kyngdome of B
heauen is at hande.
8 Heale the sicke, cleanse the lepers, rayse the dead, Mark.6.b.
cast out deuylles: (c) freely ye haue receyued, free- Luke.9.a.
ly geue.
9 Possesse not golde, nor syluer, nor brasse in your
purses:
10 Nor scrip towardes your iourney, neyther two
coates, neyther shoes, nor yet a staffe: * (For the I. Tim.5.c.
workman is worthie of his meate.)
11 But to whatsoeuer citie or towne ye shal come, en-
quyre who is worthie in it: and there abyde, tyl ye
goe thence.
12 And when ye come into an house, salute the same.
13 And if the house be worthie, let your peace (d) come
vpon it: but if it be not worthie, let your peace re- Luke.9.a.
terne to you agayne. and.10.a.
14 And whosoeuer shal not receyue you, nor wyl heare C
your preachyng, when ye departe out of that house,
or that citie, * shake of the dust of your feete. Mark.6.b.
15 Verily I say vnto you, it shalbe easier for the lande Acres.13.g.
of the Sodomites and Gomorrheans in the day of
iudgement, then for that citie.
16 *Beholde, I send you foorth as sheepe in the mid- Luke.10.a.
dest of Woolues: be ye therfore as wyse as the Ser- Mark.13.b.
pentes, and harmelesse as the Doues.
17 But beware of men: for they shal deliuer you vp to Luke.12.c.
the counsels, & shal scourge you in their synagogues. John.16.b.
18 And ye shalbe brought to the head rulers, and kyn- * that this
ges, for my sake, * in witnesse to them, and to the maye be a
Gentiles. witnesse to
19 But them.g.

19 But when they deliuer you vp, take ye no thought
Mark.13.b. howe or what ye shal speake: for it shalbe geuen ye
Luke.12.a. in that same houre what ye shal speake.
Exod.4.d. 20 For it is not ye that speake, but the spirite of your
father (he it is) whiche speaketh in you.
D 21 The brother shal deliuer vp the brother to death
Miche.7.b. and the father the sonne: and the children shal rise
against their fathers & mothers, and shal put them
to death.
22 And ye shalbe hated of al men for my names sake:
Mat.24.a. but he that endureth to the ende shalbe saued.
Mat.2.c. 23 But when they persecute you in this citie, flee ye
Acts.8.a. into another: for verily I say vnto you, ye shall not
and.14.a. ende all the cities of Israel, till the sonne of man be
come.
Luke.6.f. 24 The disciple is not about his maister, nor the ser-
Disciple. uant about his lorde.
25 It is ynough for the disciple that he be as his mai-
ster is, and (that) the seruant (be) as his lord is. If
they haue called the lorde of the house Beelzebub,
how much more shal they cal them of his household?
Mark.4.c. 26 Feare them not therefore: for there is nothyng
Luke.8.c. close, that shal not be opened: and nothyng hyd, that
and.12.a. shal not be knowen.
27 What I tel you in darkenesse, that speake ye in
lyght: and what ye heare in the eare, that preach ye
on the houses.
E 28 And feare (ye) not them which kyl the body, but
Luke.12.a. are not able to (e) kyll the soule: But rather feare
Feare. him whiche is able to destroy both body and soule in
hell.
Sparowes. 29 Are not two litle sparrowes solde for a farthyng?
And one of them shal not lyght on the ground with-
out your father.
30 Yea, euen al the heares of your head are numbred.
31 Feare ye not therefore, ye are of more value then
many sparowes.

32 Euery

Every one therefore that shal confesse me before men, hym wyl I confesse also before my father, which is in heauens. Math.8.d. Luke.9.c. and.12.b.

But whosoeuer shal deny me before men, hym wyl I also deny before my father, which is in heauens.

Thynke not that I am come to sende peace into the earth: I came not to sende peace, but a swoorde. Luke.12.g.

For I am come to set a man at variaunce against his father, and the daughter against her mother, and the daughter in lawe, against her mother in lawe. Miche.7.a.

And a mans foes (shalbe) they of his owne household.

He that loueth father or mother more then me, is not woorthie of me: and he that loueth sonne or daughter more then me, is not woorthie of me. Luke.14.c.

And he that taketh not his crosse, and foloweth me, is not woorthie of me.

He that fyndeth his lyfe, shall loose it: and he that looseth his lyfe for my sake, shal fynd it.

He that receyueth you, receyueth me: and he that receyueth me, receyueth hym that sent me. Mat.16.d. Mark.8.d.

He that receyueth a Prophete, in the name of a Prophete, shall receyue a Prophetes rewarde: and he that receyueth a ryghteous man, in the name of a ryghteous man, shall receyue a ryghteous mans rewarde. Luke.12.b. Luke.9.c. John.13.c. 3.Re.18.b.c

And whosoeuer shall gene vnto one of these litle ones to drynke a cuppe of colde water onely, in the name of a disciple, verely I say vnto you, he shall in no wyse loose his rewarde. Mark.9.f.

The Notes.

No man ought to put foorth hym selfe into the office of a Preacher, excepte he be called and sent.

b. The Apostles are commaunded to wyshe vnto all them that they came vnto the peace of conscience which is a true quietnes & tranquilitie of the mind that is iustified through fayth.

c. God would kepe his promise that he made vnto the people of the Jewes though he knewe that they should not beleeue Act. xiii. It behoueth that saluation shoulde be preached vnto you fyrst.

d. We must preache the truth without any respect of rewarde or gayne. They therfore that preach for their bellyes sake, or preache after the prescript of man, forsakyng the rule of the Gospell, are not the disciples of Christe.

e The soule can not be kylled: wherfore the soules are immortall, whatsoeuer phantasticall spirites may imagine or say to the contrary.

The .xi. Chapter.

1. Christe preacheth. 2. Iohn Baptist sendeth his disciples vnto hym. 7. Christes testimonie concerning Iohn.

1 AND it came to passe, that when Jesus had made an ende of commaundyng his twelue disciples he (a) departed thence to teache, and to preache in their cities.

The Gospel on the .iii. sunday in Aduent.

2 When Iohn had heard in the prison the workes of Christe, he (b) sent two of his disciples,

3 And sayd vnto hym, Art thou he that should come? Or doo we looke for another?

4 Jesus answeared, and sayde vnto them, Go and shewe Iohn agayne those thynges which ye heare and see:

Esai. 35. b.

5 *The blynde receyue their syght, the halte walke, the lepers are cleansed, and the deafe heare the dead are raysed vp, and the *poore haue the Gospel preached to them.

6 And

And happy is he whosoeuer shal not be offended in me.

*And as they departed, Jesus began to say vnto the (d)multitude concernyng Iohn, What went ye out into the wyldernesse to see? A reede shaken with the wynde? Luke.11.b.

Or what went ye out to see? A man clothed in soft raymente? Behold, they that were soft (clothing) are in kynges houses.

But what went ye out for to see? A prophete? yea, I say vnto you, and more then a prophete.

For this is he of whom it is wrytten, *Behold, I sende my messenger before thy face, which shal prepare thy way before thee. Mala.3.a. Mark.1.a.

Verely I saye vnto you, Among them that are borne of women, there hath not ryssen a greater then Iohn the Baptist: Notwithstandyng, he that is lesse in the kyngdome of heauen, is greater then (e)he.

From the dayes of Iohn the Baptist, vntyl nowe, the kyngdome of heauen suffereth violence, and the violent plucke it (vnto them.)

*For all the prophetes, and the lawe it selfe, prophesied vnto Iohn. Luke.16.b.

And yf ye wyl receiue it, *this is Elias whiche was for to come. C Luke.1.b.

He that hath eares to heare, let hym heare. Mala.3.d.

*But whereunto shal I lyken this generation? It is lyke vnto lytle children, sitting in the markets, and callyng vnto their fellowes, Iohn.1.c. Luke.7.c.

And saying, We haue pyped vnto you, and ye haue not daunced: we haue mourned vnto you, and ye haue not folowed.

For Iohn came neyther eating nor drynking, and they saye, he hath a deuyl.

The sonne of man came eating and drynkyng, and they saye, Behold a man gluttonous, and a wyne bybber, and a freende vnto Publicanes and

sinners: and (t) wysedome was iustified of her chyldren.

Luke.10.c. 20 Then began he to vpbrayde the cities, wherein most of his mightie woorkes were donne, because they repented not.

D 21 Wo vnto thee Chorazin, wo vnto thee Bethsaida: for yf the mightie woorkes whiche were donne in you, had ben done in Tyre and Sidon, they would haue repented long agoe in sackcloth and asshes.

22 But I say vnto you, It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, whiche hast ben lyfted vp vnto heauen, shalt be brought downe to hel: For yf the mightie woorkes whiche haue ben donne in thee, hadde benne donne among them of Sodome, they woulde haue remayned vntyl this day.

24 But I say vnto you, that it shalbe easyer for the lande of Sodome, in the day of iudgement, then for thee.

The Gospel vpon Saint Matthias day. 25 At that time Iesus answered, and said, I thanke thee, O father, Lorde of heauen and earth, because thou hast hyd these thynges from the wyse and prudent, and hast shewed them vnto babes.

26 Euen so, O father, for so was it thy good pleasure.

Math.28.D. Luke.10.D. Iohn.3.B. Iohn.7.B. and.8.c. 27 *All thynges are genen vnto me of my father: and (x) man knoweth the sonne, but the father: neyther knoweth any man the father saue the sonne, and he to whomsoeuer the sonne wyl open (hym).

28 Come vnto me al ye that labour sore, and are laden, and I wyl ease you.

C Eccle.6.B. 29 *Take my yoke vpon you, and learne of me, for I am meeke and lowly in hart: and ye shal fynde rest vnto your soules.

1.Iohn.5.a. 30 For my yoke is easye, and my burden is lyght.

The

The Notes.

Chriſte is not content that he hath ſent his apoſtles to preache, but hym ſelfe goeth on, & preacheth in the townes and cities about, doing in this the office of a true Biſhop.

John doth ſende his diſciples vnto Chriſte, not that he dyd doubt of Chriſt whether he was the true Meſſias, or not, but that he might ſo winne his diſciples vnto Chriſte.

Chriſte did woorke his miracles, to the intent that we ſeeyng his woorkes, ſhoulde beleeue that he is the true meſſias, & ſo geuing credite vnto his doctrine, beyng thus confyrmed, as if it were by theſe heauenly ſygnes, ſhoulde thrugh hym enioye lyfe euerlaſtyng. Note here the vſe of the myracles of Chriſte.

They that ſeeke to promote Gods trueth, wyl in no wyſe backebite one another, but rather before the people commende eache others doinges, as long as they do agree with Gods true doctrine.

He is greateſt in the kyngdome of heauen, that leaſt, he is beſt, that doth moſt good. Here thou maiſt marke, that the kyngdome of heauen is taken for the doctrine of the Goſpel, and the miniſterie thereof.

This ſentence (wiſedome was iuſtified of her children) is ſundrye wayes expounded. Some by thoſe children do vnderſtand the elect and choſen, becauſe that they haue imbraſed the wyſedome of God, in him and in Chriſte, iuſtifyng, that is to ſay, alowyng & prayſyng it. Chriſoſtome by the chyldren, doth generally vnderſtande al men, whether they be elect or reprooued: for by them the wyſedome of God is iuſtifyed, that is to ſay, by theyr owne confeſſion, he hath ouercommed in iudgement, and hath omitted nothyng that pertayne to theyr ſaluation, ſo that their perdition can not be layde to her charge.

We ought not to diſcuſſe curiouſly the counſels of God in his woorkes and iudgementes, but rather to prayſe, laude, and magnifye them, for this cauſe

only, that it hath so pleased GOD to do thus
thus.

b. We must so shake of the yoke of mens traditions, that in the meane season, we do not refuse to submyt our neckes vnto the sweete & pleasant yoke of our sauiour Christe that is to say, we must so put of the intollerable burdens of antechristes traditions that in the meane season we seeke no carnal libertie in the Gospel.

The.xii. Chapter.

3. Christe excuseth his disciples whiche plucke the eares of corne. 10. He healeth the dried hande. 22. helpeth the possessed that was blinde and dumbe. 38. He rebuketh the vnfaythful that would needes haue tokens. 39. and theweth who is his brother, sister, & mother.

A 1 AT that tyme, Jesus went on the Sabbaths
Mark.2.D. dayes through the corne, and his disciples were
Deut.23.D. an hungred, and began to *pluck the eares of corne, and to eate.

2 But when the Pharisees sawe (it,) they sayde vnto hym, Beholde, thy disciples doo that which is not lawful to doo vppon the Sabbath day.

3 But he sayde vnto them, Haue ye not read what (a) Dauid dyd when he was an hungred, and they that were with hym,

1.Sa.21.a. 4 *Howe he entred into the house of God, and did eate the shewe bread, which was not lawful for hym to eate, neyther for them which were with hym, but only for the priestes?

5 Haue ye not read in the lawe, howe that on the Sabboth dayes the priestes in the temple prophane the Sabboth, and are blamelesse?

6 But I say vnto you, that in this place is (one) greater then the temple.

7 If

7 But yf ye had knowen what this meaneth, ' I wyl B
mercie and not sacrifice, ye woulde not haue con- Mark.11.b.
demned the gyltelesse. Luke.6.b.

8 For the (b) sonne of man is Lorde of the Sabboth
day.

9 And when he was departed thence, * he went in- Marke.3.a.
to their synagogue.

10 And beholde, there was a man whiche had his
hande dryed vp, and they asked hym, saying, ' Is it Luke.14.a.
lawfull to heale vpon the Sabboth dayes, that they
myght accuse hym.

11 And he sayde vnto them, (c) What man of you wyl
there be that shal haue ' one sheepe: and yf it fal into Deut.22.a.
a pyt on the Sabboth day, wyll he not take holde of
it, and lyft it out?

12 Howe muche more then is a man better then a
sheepe? Wherefore it is lawfull to doo well on the
Sabboth dayes.

13 Then sayth he to the man, Stretche forth thy
hand. And he stretched it forth, and it was resto-
red whole, lyke as the other.

14 ' Then the Pharisees went out, and helde a coun- C
sayle agaynst hym, howe they myght destroy hym. Mark 3.f.

15 But when Iesus knewe (e,) he departed thence: John.10.g.
and great multitudes folowed hym, and he healed
them all,

16 And charged them that they should not make hym
knowen:

17 That it myght be fulfylled whiche was spoken by
Esaias the Prophete, saying,

18 'Beholde my chylde whom I haue chosen, my be- Esai.42.a.
loued, in whom my soule wel delyghteth: I wyl put
my spirite vpon hym, and he shall shewe (d) iudge-
ment to the Gentiles.

19 He shal not stryue, nor crye, neyther shall any man
heare his voyce in the streetes.

20 (e) A bruysed reede shall he not breake, & smokyng

flaxe shal he not quenche, tyll he sende forth iudg-
ment vnto victorie:

D 21 And in his name shall the Gentiles trust.

Luke.11.b. 22 *Then was brought vnto hym one possessed with a
deuyl, blynde and dumbe: and he healed hym, in-
asmuche that the blynde and dumbe both spake and
sawe.

23 And all the people were amazed, and sayde, Is not
this that sonne of David?

Mat.12.D. 24 But when the Pharisees hearde (it,) they sayde,
Mark.3.c. This (fellowe) doeth not caste out the deuyls, but by
Luke.11.c. Beelzebub the prince of the deuyls.

25 But when Jesus knewe their thoughtes, he sayde
vnto them, Euery kyngdome diuided agaynst it-
selfe, is brought to desolation: and euery citie or
house diuided agaynst it selfe, shal not stande.

26 And yf Satan caste out Satan, then were he di-
ded agaynst hym selfe, howe shal then his kingdome
endure?

27 Also, yf I by Beelzebub caste out deuyls, by whom
doo your children caste them out? Therefore they
shalbe your iudges.

C 28 But yf I caste out the deuyls by the spirite of God,
then is the kyngdome of GOD comme vpon
you.

Luke.11.c. 29 Or els, *howe can one enter into a strong mans
house, and spoyle his goodes, except he first binde the
strong man, and then wyl spoyle his house?

30 He that is not with me, is agaynst me: and he that
gatherith not with me, scatterith abroade.

Mark.3.D. 31 Wherefore I say vnto you, *All maner of synne
Luke.12.b. and blasphemie shalbe forgeuen vnto men: but the
blasphemie agaynst the (holy) spirite, shal not be for-
geuen vnto men.

1.Reg.2.c. 32 *And who so euer speaketh a worde agaynst the
sonne of man, it shalbe forgeuen hym: but who so-
euer speaketh agaynst the (†) holy ghoste, it shall not

be forgiuen hym, neyther in this worlde, neyther in the worlde to come.

33 *Either make the tree good, and his fruite good: Or els make the tree cuyl, and his fruite cuyl: *For the tree is knowen by his fruite. *Math.7.c. Luke.6.f.

34 O generation of vipers, howe can ye speake good thynges, when ye your selues are cuyl? For out of the abundance of the hart the mouth speaketh. F Psal.40.b. Luke.6.g.

35 A good man out of the good treasure of the hart, bryngeth forth good thynges: and an euyll man out of euyll treasure, bryngeth forth euyll thynges.

36 But I say vnto you, That of euery idle worde that men shal speake, they shal geue accompt thereof in the day of iudgement.

37 *For, of thy wordes thou shalt be iustifyed, and of thy wordes thou shalt be condemned. *2. Reg.1.c. Luke.15.d.

38 Then certayne of the Scribes, and of the Pharisees answeared hym, saying, *Maister, we wyl see a signe of thee. *Mark.8.a. Luke.11.d. Math.16.a

39 But he answeared, and sayde to them, An euyll and adulterous generation *seeketh a signe, and there shal no signe be geuen to it, but the signe of the Prophete Jonas. *Mark.8.b. Johan.6.b. Jonas.2.a.

40 For as Jonas was three dayes and three nyghtes in the Whales belly: so shall the sonne of man be three dayes and three nyghtes in the harte of the earth.

41 The men of Ninine shall ryse in the iudgement with this nation, and condemne it: because *they repented at the preachyng of Jonas, and beholde, here (n) one greater then Jonas. *Jons.3.c.

42 *The Quene of the South shal ryse in the iudgement with this generation, and shall condemne it: for she came from the vttermoste partes of the earth to heare the wysedome of Solomon, and beholde, in this place (n) one greater then Solomon. *Luke.11.d. 3.Reg.10.a 2.Par.9.a.

43 When

Luke.11.d. 43 When the vncleane spirite is gone out of a man, he walketh throughout dyre places, seekyng rest, and fyndeth none.

44 Then he sayth, I wyl returne into my house from whence I came out. And when he is come, he fyndeth it emptie, swept, and garnished.

45 Then goeth he, and taketh with him selfe seuen other spirites woorse then him selfe, and they entre in, and dwell there: * And the last state of that man is woorse then the fyrst. Euen so shall it be also vnto this frowarde generation.

1. Pet.3.d. Heb.6.a.

Mark.3.d. Luke.8.c. 46 Whyle he yet talked to the people, beholde, his mother and his brethren stoode without, desyryng to speake with hym.

Mat.3.d. Luke.8.c. 47 Then one sayde vnto hym, * Beholde, thy mother and thy brethren stande without, desyryng to speake with thee.

48 But he answearred, and sayde vnto hym that told him, Who is my mother? Or who are my brethren?

Iohn.15.b. 49 And when he had stretched forth his hand towarde his disciples, he sayde, Beholde my mother and my brethren.

50 For whosoeuer shal doe the wyl of my father which is in heauen, the same is my brother, and sister, and mother.

The Notes.

a. Charitie, fayth, and necessitie, may alwayes dispence with the lawe.

b. Euery faythfull man is Lorde of the worlde, & the Sabboth, and of the lawe.

c. The wicked worldlynges had rather see a thousande of their poore neyghbours to perishe by them, then to lose one fely sheepe.

d. By the iudgement, is vnderstande the doctrine and knowledge of the trueth, whiche when it was refused

refused of the Jewes, was by the kyngdome of Christe brought, and preached vnto the Gentiles.

6. By the braysed reede and smokyng flaxe, the ouersacies of Christe, the Scribes and Pharisees are vnderstanded, whose power is lykened vnto a braysed reede, and their furye, wherewith they persecuted the innocent, vnto smoking flaxe: so that it hadde benne an easye for Christe to haue destroyed them, as it is to breake a sunder a braysed reede, and to quenche smokyng flaxe. Some suppose that the same should be vnderstanded of the publicanes and sinners, whom he dyd not contemne nor despise, but mercyfullye called them vnto hym.

8. To persieuer and continue in sinne of infidelitie, to kycke agaynst the manifest and knowen trueth, & so to dye without repentaunce, with a dispayre of the mercy of God in Jesu Christe, is to synne agaynst the holy ghost.

9. Vnlesse we do nowe at this present take better heede vnto our selues, and vse thankefullye the grace of God nowe offered vnto vs by his Gospel, and labour to expel those fowle spirites that yet remayne among vs, as couetousnesse, whoredome, and vncleannesse, &c. the same that Christe threatneth here to the Jewes, shal happen vnto vs.

The.xiij. Chapter.

3. The parable of the seede, 24. and of the tares.

1 THe same day when Jesus was gone out of the house, he sate by the seaside. A Mark.3.a.

2 And great multitudes were gathered together vnto hym, (a) that he went into the shyppe, and sate, and the whole multitude stoode on the shore.

3 And he spake many thynges vnto them in parables, saying, Beholde, the Sower went forth to sowe,

4 And

4 And when he sowed, somme seedes fell by the
wayes side: and the fowles came and deuoured them
vp.

5 Some fell vppon stony places, where they had no
much earth, and anone they sprong vp, because they
had no deepenesse of earth.

6 And when the sunne was vp, they caught heate
and because they had not roote, they wythered a
way.

B 7 Agayne some fell among thornes: and the thorns
sprong, vp and choked them.

8 But some fell into good ground: and brought forth
fruite, some an hundred folde, some sixtie fold, some
thirtie folde.

9 Who hath eares to heare, let hym heare.

10 And the disciples came, and saide vnto hym, Why
speakest thou vnto them by parables?

Mark.4.a. Luke.7.b. 11 He answered, and sayde vnto them, *Because
it is geuen vnto you to know the secretes of the king-
dome of heauen, but to them it is not geuen.

Mat.25.c. Mark.4.c. Luke.8.b. and.19.b. 12 *For whosoeuer hath, to him shalbe geuen, and he
shal haue more abundance: but whosoeuer hath
not, from hym shalbe taken awaye, euen that he
hath.

13 Therefore speake I to them in parables: because
they seeyng, see not, and hearing, they heare not, nei-
ther do they vnderstande.

C 14 (b) And in them is fulfylled the prophecie of E-
saias, which saieth, *With the eare ye shal heare
Esai.6.c. Mar.4.b. Luke.8.b. Iohn.12.b Actes.28.f. Rom.11.b. and shal not vnderstand, and seeing, ye shal see, and
shal not perceyue.

15 For this peoples hart is waxed grosse, and their
eares are dull of hearyng, and their eyes haue they
closed: lest at any tyme they shoulde see with their
eyes, and heare with their eares, and shoulde vnder-
stande with their harte, and shoulde conuert, that I
myght heale them.

16 Blessed

16 *Blessed are your eyes, for they see: and your eares, for they heare. Luke.10.b.

17 Verily I saye vnto you, *That many prophetes and righteous menne haue desyred to see those thynges whiche ye see, and haue not seene: and to heare those thynges whiche ye heare, and haue not hearde. 1.Pet.1.b.

18 Heare ye therefore the similitude of the Sower.

19 When one heareth the woorde of the kyngdome, and vnderstandeth it not, then commeth that euyl, and catcheth away that which was sowen in his hart: this is he whiche receyued seede by the waye syde. Mark.4.b. Luke.8.b.

20 But he that receyued the seede into stony places, the same is he that heareth the woorde, and anone with ioy receyueth it:

21 Yet hath he not roote in hym selfe, but dureth for a season: for when tribulation or persecution ariseth because of the woorde, by and by he is offended. D

22 He also that receyued seede into the thornes, is he that heareth the woorde, and the care of this worlde, and the deceytefulnesse of ryches, choke vp the woorde, and so he is made vnfruitefull.

23 But he that receaued seede into the good ground, is he that heareth the woorde, and vnderstandeth it, whiche also beareth fruite: and bringeth forth, some an hundred folde, some fortie fold, some thirtie folde.

24 Another parable put he foorth vnto them, sayeing, *The kyngdome of heauen is lykened vnto a man, whiche sowed good seede in his fielde. The Gospel on the fifth sunday after the Epiphany.

25 But whyle men slepte, his enemie came and sowed tares among the wheate, and went his way. Mar.4.c.

26 But when the blade was sprong vp, and had

had brought foorth fruite, then appeared the tares also.

27 So the seruauntes of the Housholder came, and sayde vnto hym, Syr, diddest not thou sowe good seede in thy fielde, from whence then hath it tares?

28 He sayde vnto them, The malitious man hath done this. The seruauntes sayde vnto hym, Wylt thou then that we go and gather them vp?

29 But he sayde, Nay: lest whyle ye gather vp the tares, ye roote vp also the wheate with them.

30 Let both growe together vntyl the harueste: and in tyme of haruest I wyl saye to the Reapers, Gather ye together first the tares, and binde them in bundels to burne them: but cary the wheate into my barne.

Mat.4.c. Luke.13.b. 31 Another parable put he foorth vnto them, saying, The kyngdome of heauen is lyke to a grayne of mustarde seede, whiche a man tooke, and sowed in his fielde,

32 Whiche in deede is the least of al seedes: but when it is growen, it is the greatest among herbes, and is a tree: (so) that the byrdes of the ayre come and make theyr nestes in the braunches thereof.

Luke.13.b. 33 Another parable spake he vnto them (saying,) The kyngdome of heauen is lyke vnto leauen, which a woman tooke, and hydde in three pecks of meale, tyl al were leauened.

Mark.4.c. 34 Al these thynges spake Iesus vnto the people in parables, and without a parable spake he not vnto them:

35 That it myght be fulfylled whiche was spoken by the Prophete, saying, I wyl open my mouth in parables, I wyl speake foorth thynges which haue benne kept secrete from the fundation of the worlde.

Psal.68.a.

36 The

36 Then Jeſus, when he had ſent the people away, went into the houſe: & his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of the feeld. Marke.4.c.

37 He anſweared, and ſayde vnto them, He that ſoweth the good ſeede, is the ſonne of man.

38 The feelde, is the woꝛlde. The good ſeede, theſe are the chyldꝛen of the kyngdome: But the tares are the chyldꝛen of the wicked.

39 And the enimie that ſowed them, is the deuyll. The harueſt, is the end of the woꝛld. The Reapers, be the Angelles.

40 Euen as the tares therefoꝛe are geathered & bꝛent in the fyꝛe, ſo ſhal it be in the ende of this woꝛlde.

41 *The ſonne of man ſhall ſende fooꝛth his angelles, and (they) ſhall geather out of his kyngdome all thynges that offende, and them whiche doo iniquitie: Apoc.14.v.

42 And ſhall caſte them into a furnace of fyꝛe, there ſhalbe waylyng and gnaſhyng of teeth.

43 *Then ſhall the ryghteous ſhyne as the Sunne in the kyngdome of their father. Who hath eares to heare, let hym heare. Dani.12.a. Sapi.3.b. 1.Cor.15.f.

44 Agayne, the kyngdome of heauen is lyke vnto a treaſure hydde in the feelde: the which when a man hath founde, hydeth, and for ioy thereof, goeth and ſelleth al that he hath, and buyeth that feelde.

45 Agayne, the kyngdome of heauen is lyke vnto a Marchant man, ſeekyng goodly pearles:

46 Whiche, when he had founde one pꝛecious pearle, went and ſolde al that he had, and bought it.

47 Agayne, the kyngdome of heauen is lyke vnto a net that was caſte into the ſea, and geathered of all kynde,

48 Whiche, when it was full, (the Fyſhers) dꝛue to Lande, and ſate downe, and geathered the good into veſſelles, but caſt the bad away.

49 So shal it be at the ende of the worlde: the ang
shal come forth, and sever the bad from among t
just,

Mat.22.b. and.25.a. 50 And shall caste them into a furnace of fyre: * the
shalbe weylyng and gnashyng of teeth.

51 Jesus sayth unto them, Have ye understande
these thynges? They say unto hym, Yea, Lorde.

52 Then sayde he unto them, Therefore every
Scribe which is taught in the kyngdome of he
uen, is lyke unto a man that is an housholder, wh
bryngeth forth out of his treasure thynges ne
and olde.

Mark. 6.a. 53 And it came to passe, that when Jesus had finish
these parables, * he departed thence.

54 And when he came into his owne countrey,
taught them in their Synagogue, in so much th
Luke.4.c. they were * astonied, and sayde, Whence co
meth this wysedome and myghtie woorkes u
hem?

Marke.3.a. John.6.c. 55 * Is not this the Carpenters sonne? Is not his m
ther called Marie? and his brethren, James, a
Joses, and Simon, and Judas?

56 And are not al his systers with vs? whence h
he then all these thynges?

57 And they were offended in hym. But Jesus sa
unto them, A Prophete is not without honour, b
Mark.6.a. Luke.4.b. in his owne countrey, and in his owne house.

John.5.f. 58 And he dyd not many myghtie woorkes there, b
cause of their unbeleefe.

The Notes.

a. They that have a desyre of rygh teousnesse, and
the truth, shalbe more & more illuminated of G
On the contrary parte, they that dos not covet a
rygh teousnesse and truth, are more hardened a
blynded, though they seeme unto them selues t
more wyse.

b. Ex

God doeth here folowe the example of a louyng
ther, which when he seeth that fatherly correction
eth not helpe towardes his chyldren, vseth ano-
r way, he ceasseth to be beneficiall vnto them, and
minister fatherly correction, he geueth them ouer
o them selues, sufferyng them to lyue as they list
e selues: Yet his fatherly affection can not be
withdrawen from them, he loueth them styll, he see-
h their saluation: wherefore he doeth all that he
to bryng them to a better lyfe, but all wyll not
pe, for the chyldren ware euery day woorse and
orse.

e. The office of Scribes was to interprete, and to
expounde the lawe and the Prophetes. He is then a
Scribe taught to the kingdome of god, that hath the
spirite, that is to say, the true meanyng of the lawe
of the prophetes, and not onlye out of the dead
letter, but out of the treasure of his harte, and with
a feruent spirite of God bringeth foorth Christe out
of the lawe and the Prophetes.

h. Christ might haue wrought miracles, yea though
they beleeued not, but he dyd not worke many, and
that for their owne profyte, lest yf he had done there
as he did in other places, their condemnation should
haue ben the greater.

The.xiiij. Chapter.

10. Iohn is taken and beheaded. 19. Christe
feedeth fyue thousande men with fyue loaues
and two fyshes.

1 AT that tyme Herode the Tetrarche heard of the fame of Iesu, A Mark.6.b.

2 And sayde vnto his seruantes, This is Iohn the Baptist, he is ryssen from the dead, and therfore Luke.9.a.
(o) great woorkes doo shewe foorth them selues in hym.

3 For Herode, when he had taken Iohn, he bounde hym, and put hym in prison for Herodias sake, his brother Philips wyfe.

Mark.6.c. Luke.3.d. 4 For Iohn sayde vnto hym, (b) It is not lawf for thee to haue her.

Leuit.18.c. Mat.21.b. 5 And when he woulde haue put hym to death, he feared the people: * because they counted hym a Prophete.

Gene.40.d. 6 But when Herodes * byrth day was kepte, the daughter of Herodias daunced before them, and pleased Herode.

7 Wherefore, he promised with an othe, to gyue her what so euer she woulde aske.

Mark.6.c. * or, enstructed. or, induced. 8 And she, beyng before * instructed of her mother sayde, Geue me here Iohn Baptistes head in a platter.

9 And the kyng was sory: neuertheles, for the othes sake, and them whiche sate also at the table, commaunded it to be geuen her:

10 And sent (a tormenter) and beheaded Iohn in the prison.

11 And his head was brought in a platter, and gyuen to the Damsell: and (she) brought it to her mother.

12 And his disciples came, and tooke vp his body, and buried it: and went and tolde Iesus.

Mark.6.d. Luke.9.d. Iohn.6.a. 13 When Iesus hearde of it, he * departed thence a fyrp, vnto a desart place out of the way: and when the people had heard thereof, they folowed hym on foote out of the cities.

14 And when Iesus went forth, he sawe much people, and was moued with mercie toward them, and he healed their sicke.

15 And when it was euenyng, his disciples came to hym, saying, This is a desart place, and the day is nowe paste: let the people departe, that they may get into the villages, and buye them meate alles.

16 But Iesus sayde vnto them, They haue no need to goe away: geue ye them to eate.

17 The

17 They say vnto him, We haue not here but (d) fiue
loaues and two fyshes.
18 He sayde, Bryng them hyther to me.
19 And when he had commaunded the people to syt
downe on the grasse, and had taken the fiue loaues,
and the two fyshes, and lyfted vp his eyes towarde
heauen, he blessed: and when he had broken (them)
he gaue the loaues to his disciples: and his disciples
to the people.
20 And they dyd all eate, and were suffised: And they
tooke vp (of the fragmentes that remayned) twelue
baskets ful.
21 And they that had eaten, were about fiue thou-
sande menne, beside women and chyldren.
22 *And straightway Jesus constrayned his disci- D
ples to get vp into a shyppe, and to goe before Mark.6.f.
hym vnto the other syde, whyle he sent the people Joha.6.b.
away.
23 And when he hadde sent the people awaye, he* Luke.6.c.
went vp into a mountayne alone to pray: and when
nyght was comme, he was there hym selfe alone.
24 But the shyppe was nowe in the middest of the
sea, and was toste with the waues: for it was a con-
trary wynde.
25 And in the fourth watche of the nyght, Jesus
went vnto them, walkyng on the sea.
26 And when the disciples sawe hym (e) walkyng
on the sea, they were troubled, sayeing, That it is a
spirite: and they cryed out for feare.
27 But strayghtway Jesus spake vnto them, saying,
Be of good cheare: it is I, be not afrayde.
28 Peter answered hym, and sayde, Lorde, yf it be E
thou, bydde me comme vnto thee on the water.
29 And he sayde, Comme. And when Peter was
comme downe out of the shyppe, he walked on the
water to goe to Jesus.
30 But when he saw a mightie wind, he was afraid:

and when he began to sincke, he cryed, saying, Lord saue me.

31 And immediatly Jesus, when he had stretched forth his hande, caught hym, and sayd vnto him, O thou of litle fayth, wherefore diddest thou doubt?

Mat.6.g. 32 And when they were come into the shyp, the wynde ceassed.

33 Then they that were in the shyp, came and worshypped hym, saying, Of a trueth thou art the sonne of God.

34 And when they were gonne ouer, they came into the lande of Genezaret.

35 And when the men of that place had knowledge of hym, they sent out into al that countrey rounde about, and brought vnto hym al that were sicke,

36 And besought hym that they myght touche the hemme of his garment onlye: and as many as touched were made perfectly whole.

The Notes.

a. It is an heathenishe beleefe to thinke that men can doo greater thynges after their death, then in their lyues tyme. and hereof dyd spring this vayne woorshyppyng of dead folkes.

b. No whoremongers, adulterers, nor voluptuous persons, can abyde that the trueth be tolde them, they hate therefore Gods veritie and his heauenly doctrine.

c. Better it is otherwhiles to forsweare hym selfe then to doo any vngodly thyng This deede of Herod can in no wyse be excused, for yf she had asked his owne head or her mothers head, he woulde not haue graunted her.

d. Though we thinke our selues vnable to teache Christes congregation, yet let vs at the commaundement of Christe, employ and bestow that litle that we haue vppon Christes flocke, and he that augmented the fiue loaues and two fishes, shal also aug-

ment

ment in vs his owne ryches.
8. Christe walkyng vppon the sea, declareth thereby his Godhead.

The.xv. Chapter.

Christe excuseth his disciples, and rebuketh the Scribes and Phariſees.

1 Then came to Jesus Scribes and Phariſees, A
which were comme from Hierusalem, saye- Mark.7.a.
ing,
2 Why do thy disciples transgresse the tradition of
the elders? for they washe not their handes when
they eate bread.
3 But he answeared, and sayde vnto them, Why do
ye also transgresse the commaundement of God by
your tradition?
4 For God commaunded, saying, *Honour thy fa- *Exod.20.b.
ther and thy mother, and he that curseth father or Mar.7.b.
mother, let him dye the death.
5 (a) But ye say, Whe so euer shal say to his father *Exod.21.b.
or his mother, *By the gyft that (is offered) of me, Ephes.6.a.
thou shalt be helped:
6 And so shal he not honour his father or his mo- Deut.5.b.
ther. And thus haue ye made the commaundement
of God of none effect by your tradition.
7 Ye hypocrites, full wel dyd Esaias prophecie of B
you, saying,
8 This people draweth nygh vnto me with their Esai.29.g.
mouth, and honoureth me with their lyppes: how- Jere.33.g.
beit their hart is farre from me. Mark.7.b.
9 But in (b) vayne do they woorshyppe me, tea-
ching doctrines, precepts of menne.
10 And when he had called the people to him, he
sayde vnto them, Heare and vnderstand.
11 That whiche goeth into the mouth, defyleth not

the man: but that which commeth out of the mouth defileth the man.

12 Then came his disciples, and sayde vnto hym, Knowest thou not that the Pharisees were offended after they heard this saying?

13 But he answered and sayde, (c) Al maner plan-ting whiche my heauenly father hath not planted shalbe rooted vp.

14 Let them alone: they be blynde leaders of the blynde. If the(d) blynde lead the blynde, both shal fal into the ditche.

15 Then answered Peter, and sayde vnto him, De-clare vnto vs this parable.

16 Iesus sayde, Are ye also yet without vnderstan-dyng?

17 Doo not ye yet vnderstand, that whatsoeuer en-treth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those thynges whiche proceede out of the mouth, commeforth from the hart, and they defile the man.

19 For out of the hart proceede cuyl thoughtes, mur-ders, adulteries, whoredomes, thefte, false wit-nesse, blasphemies.

20 These are the thynges whiche defyle a man. But to eate with vnwashen handes, defyleth not a man.

The Gospel on the second sunday in Lent.

21 And Iesus, when he went thence, departed into the coastes of Tyre and Sidon.

22 And behold, a woman of the Chananites, which came out of the same coastes, cryed vnto hym, say-ing, Haue mercye on me, O Lorde, thou sonne of Dauid, my daughter is greeuously vexed with the deuyl.

23 But he answered her not a (e) woorde. And his disciples came, and besought hym, saying, Send her away, for she cryeth after vs.

24 He

24 But he answeared, and sayde, I am not sent * but Luke. 19. d
vnto the lost sheepe of the house of Israel.
25 Then came she, and worshypped hym, saying,
Lorde helpe me.
26 But he answeared, and sayde, It is not meete to
take the chyldrens bread, and to caste it to litle
dogges.
27 And she sayde, Yea Lorde, for the litle dogges also
eate of the crumbes whiche fall from their maisters
table.
28 Then Jesus answeared, and sayde vnto her, O C
woman, great is thy fayth: be it done vnto thee euen
as thou wylt. And her daughter was made whole
euen from that same houre.
29 And Jesus, when he was departed from thence,
came nygh vnto the sea of Galilee, and when he
was gonne vp into a mountayne, he sate downe
there.
30 Then great multitudes came vnto hym, hauyng
with them those that were lame, blynd, dumbe, mai-
med, and other many, and cast them downe at Jesus
feete, * and he healed them: Esai. 35. b.
31 In so muche that the people woondred, when they
sawe the dumbe speake, the maymed to be whole,
the lame to walke, and the blynde to see: and they
glorified the God of Israel.
32 * Then Jesus called his disciples vnto hym, and Mark. 8. a.
sayde, I haue compassion on the people, because they
continue with me nowe three dayes, and haue no-
thyng to eate: and I wyll not let them departe fa-
styng, lest they faynt in the way.
33 And his disciples say vnto hym, Whence (shoulde
we get) so much bread in the (f) wyldernesse, as to
satisfie so great a multitude?
34 And Jesus sayth vnto them, Howe many loaues
haue ye? And they sayde, * Seuen, and a fewe litle Mark. 16. b
fyshes.

35 And he commaunded the people to sytte downe
the grounde.

36 And when he had taken the seuen loaues, and
fyshes, and had geuen thankes, he brake (them)
gaue to his disciples: and the disciples gaue
to the people.

37 And they dyd all eate, and were sufficed: and
tooke vp of the broken meate that was left, seuen
kerues full.

38 And yet they that dyd eate, were foure thousand
men, beside women and chyldren.

39 And when he had sent away the people, he
shyp, and came into the parties of Magdala.

The Notes.

a. God hath commaunded to honor father and
ther, that is to say, to helpe and succour them
the Scribes taught the people another lesson
ing, What so euer ye offer in the temple, the
geuen to your parentes, and therfore say to your
rentes after this maner: The gyft that I haue
red in the temple, shalbe no lesse profytable to
them vnto me. And so brought to passe (by their
wicked wrestyng) that the chyldren offered in
temple, those thynges wherwith their poore
tes shoulde haue ben succoured and helped.

b. God wyl not be worshypped after the doctrine
and precepts of men, but as he hym selfe hath
scribed and taught vs in his worde.

c. All kyndes of religion and doctrine that is not
God, shalbe plucked vp by the rootes, only the
of God shall remayne for euer.

d. Ignorance excuseth no man: yf thou of
raunce folowest a blynde guyde, thou shalt
together with hym.

e. We ought not to leaue of by & by, or to
though the Lorde doeth not heare vs straygh
hym rather with a bolde confidence and truste

ie, we muſt ſtyll crye and call vpon hym, tyll at
ed be graunt vs our petition.
We are all in a Wylderneſſe, as manye as be in
vale of miſery. Chriſte is our paſtour and ſhep-
de, which feedeth vs with his bleſſed woorde
e wilderneſſe, that is to ſay, among ſo manye
ſions of men wherwith we are burdened.

The.xvi.Chapter.

1. The Phariſees requyre a token, 6. Ieſus war-
neth his diſciples of the Phariſees doctrine.

1 THe Phariſees alſo, with the Saducees, came, A
and tempteyng, deſyred hym that he would Mark.8.b.
ſhewe them a ſigne from heauen. Iohn.6.d.
2 He anſwered, and ſayde vnto them, When it is Luke.11.d.
euenyng, ye ſay (it wyl be) fayre weather: for the Luke.12.g.
ſkye is redde.
3 And in the morneyng (it wyl be) foule weather
to day: for the ſkye is lowryng redde. O ye (a) hy-
pocrites, ye can diſcerne the outwarde appearaunce
of the ſkye; but can ye not diſcerne the ſignes of the
tymes?
4 A frowarde and adulterous nation requyreth a Mark.12.c.
ſigne: and there ſhall no ſigne be geuen vnto it, but Mark.8.b.
the ſigne of the Prophet Ionas. And he left them, Luke.11.d.
and departed. Iohn.6.d.
5 And when his diſciples were come to the other Ionas.2.a.
ſyde of the water, they had forgotten to take bread
(with them.)
6 Then Ieſus ſayde vnto them, Take heede and Luke.12.a.
beware of the (b) leauen of the Phariſees, and of
the Saducees.
7 And they thought in them ſelues, ſaying, For we B
haue taken no bread (with vs.)
8 (Whiche) when Ieſus vnderſtoode, he ſayde vnto
them, O ye of litle fayth, why thynke you with in
your ſelues, becauſe ye haue brought no bread?

Matth.14.c. 9 Doo ye not perceyue, neyther remember those fy
loaues of the fyue thousande, and howe many b
kettes tooke ye vp?

Mark.15.b. 10 *Neyther the seuen loaues of the foure thousan
and howe many basketes tooke ye vp?

11 Howe is it that ye doo not vnderstand that I spa
it not vnto you concernyng bread, that ye shou
beware of the leauen of the Pharisees, and of t
Saducees?

12 Then vnderstood they howe that he bade not th
beware of the leauen of the bread, but of the doctri
of the Pharisees, and of the Saducees.

The Gospel on saint Peters day. 13 When Iesus came into the coastes of Cesare
(whiche is called) Philippi, (c) he asked his dis
ples, sayeng, Whom doo men say that I the sonn
of man am?

Mark.8.c. Luke.9.c. 14 They sayde, Some say (that thou art) John Ba
tist, some Elias, some Jeremias, or one of the Pro
phetes.

C 15 He sayth vnto them, (d) But whom say ye that I
am?

16 Simon Peter answeared, and sayde, *Thou a
Christ, the sonne of the lyuyng God.

Luke.9.c. Iohn.6.g. 17 And Iesus answeared, and sayde vnto hym, Bl
ped art thou Simon Bar-Iona: for flesshe and blo
hath not opened (that) vnto thee, *but my fathe
whiche is in heauen.

Iohn.6.b.

1. Cor.10.a 18 And I say also vnto thee, that thou art Peter, an
(e) vpon this rocke I wyll buylde my congregac
on: and the gates of hell shall not preuayle a
gaynst it.

19 And I wyll geue vnto thee the keyes of the kyn
dome of heauen: and what so euer thou shalt bynd
in earth, shalbe bounde in heauen: and what so
euer thou shalt loose in earth, shalbe loosed in hea
uen.

Matth.18.c.

20 Then charged he his disciples that they should no
man

in that he was Jesus Christe.

Mark.8.d. Luke.9.c. D

From that tyme forth began Jesus to shewe vnto his disciples, howe that he must goe vnto Hierusalem, and suffer many thynges of the Elders and hygh Priestes and Scribes, and (must) be kylled, and be rayled agayne the thirde day.

And when Peter had taken hym aside, he began to rebuke hym, saying, Lorde, fauour thy selfe, this shal not be vnto thee.

But he turned hym about, and sayde vnto Peter, Goe after me (c) Satan, thou art an offence vnto me: for thou sauourest not the thynges that (be) of God, but those that (be) of men.

Then sayde Jesus vnto his disciples, If any man wyl go after me, let hym forsake hym selfe, and take vp his crosse, and folowe me.

Mark.19. Luke.9.c. Mark.8.d.

For whosoeuer wyl saue his lyfe, shal loose it: and agayne, whosoeuer shal loose his lyfe for my sake, shal finde it.

John.6.d.

For what is a man profited yf he shal wynne the whole worlde, and loose his owne soule? Or what shal a man geue for a raunsome of his soule?

Roma.2.b.

For the sonne of man shal come in the glory of his father with his angelles: and then shal he rewarde euery man accordyng to his workes.

Marke.8.d. John.9.c.

Verely I say vnto you, (t) There be some standyng here, whiche shal in no wyse taste of death, tyl they see the sonne of man commyng in his kyngdome.

The Notes.

a. Mans reason canne comprehende al thynges that be worldelye, but it is not able to comprehende the hygh mysteries of Christe, without a special grace. Besides that, though carnal reason can wel truste in natural creatures, yet it wyl neuer truste God, nor yet his woorde, without some outwarde signe or token.

b. Leauen is here taken for the erronious doctr
of the Pharisees and Sadduces, whiche with th
glosses depraued the scriptures. Some thynke t
worde (leauen) is taken for holsome doctrine of
Gospel. Mat. xiii.

c. Origen. If any man be a Bishop or a Magistr
let hym hardly aske this question, what do men
of me? But thus they must aske of them that w
the trueth without flatterie.

d. It is not ynough to beleeue in our harte: b
Christe doth also requyre of vs an open confes
of the mouth.

e. Christe is the roche whereupon the true Chur
is builded. No man can lay any other fundam
besydes that whiche is layd already, which is Jes
Christ. 1. Cor. iii. Peter is through fayth one of
stones wherewith the Churche is buylded.

f. By the gates of hel, the power of Satan, w
al his subtel and craftie counsel, is vnderstanded.

g. We ought to rebuke sharpely al them that go
bout to pluche vs away from the obedience that
owe vnto God and to his woorde.

h. The same is to be vnderstanded of his glorio
transfiguration, as if he shoulde say, There are so
standyng among you, whiche shal not dye tyll th
haue seene me in the same glory and maiestie that
shal come in at the last day of iudgement.

The .xvii. Chapter.

2. The transfiguration of Christe, 15. He healeth
the lunatike.

17 1 AND after sixe dayes, Jesus taketh Pet
Mark. 9. a. James, and John his brother, and bryngt
Luke. 9. c. them vp into an high mountayne out of
way,

Apoc. 1. D. 2 And was transfigured before them, and his fa
dyd shyne as the sunne, and his clothes were
white as the lyght.

3 And beholde, there appeared vnto them Moses
and

Elias talkyng with hym.

Then answered Peter, and sayde vnto Jesus, Lord, it is good for vs to be heere. If thou wylt, let vs make here three tabernacles: one for thee, and one for Moses, and one for Elias.

While he yet spake, beholde a bryght cloude ouershadowed them: and beholde (there came) a voyce out of the cloude, whiche sayde, *This is my beloued sonne, in whom I am wel pleased, (a) heare ye hym. Math. 3. b. and. 12. b. Esai. 62. a. Deut. 18.

And when the disciples hearde (these thynges) they fell on their face, and were sore afrayde.

And Jesus came and touched them, and sayde, Arise ye, and be not afrayde. B

And when they had lyfte vp their eyes, they sawe no man, saue Jesus onely.

And when they came downe from the mount, Jesus charged them, sayeng, Shewe the vision to no man, vntyl the sonne of man be ryssen again from the dead. Mar. 9. a.

And his disciples asked hym, sayeng, Why then saye the Scribes that Elias muste fyrste come?

Jesus answeared, and sayde vnto them, *Elias truely shal fyrste come, and restore al thynges: Mala. 3. b.

But I say vnto you, *that Elias is comme alreadye, and they knewe hym not, but haue done vnto hym whatsoeuer they listed: Lykewyse shal also the sonne of man suffer of them. Mat. 11. b.

Then the disciples vnderstoode that he spake vnto them (b) of Iohn Baptist.

And when they were comme to the people, there came to hym a certayne man, kneeling downe to him, and saying,

Lord, haue mercy on my sonne, for he is lunaticke, and sore vexed: for oft tymes he falleth into the fyre, and oft into the water.

16 And

Mark.9.f. Luke.9.c. 16 *And I brought hym to thy disciples, and
coulde not heale hym.

17 Jesus answered, and sayd, O faythlesse and
wrest nation, howe longe shal I be with
howe long shal I suffer you? bryng hym hyth
me.

18 And Jesus rebuked the deuyl, and he depa
out of hym: and the chylde was healed from
same tyme.

Mark.9.d. 19 *Then came the disciples to Jesus secretly,
sayde, Why coulde not we cast hym out?

20 Jesus sayde vnto them, Because of your v
leefe: For verily I saye vnto you, *If ye haue
Luke.17.a. *as a grayne of mustarde seede, ye shal saye
*as much. this mountayne, Remoue hence to yonder p
and it shal remoue, neyther shal anything be
possible vnto you.

D 21 Howbeit (c) this kynde *goeth not out, bu
*of deuyls. prayer and fastyng.

22 Whyle they were conuersant in Galilee, J
Mat.16.b. sayde vnto them, *It wyl come to passe, tha
and.20.c. sonne of man shalbe betrayed into the hand
Mark.8.b. men:

9.b.and.10. 23 And they shal kyl hym, and the thirde da
Luke.9.e. be ryse agayne. And they were exceedyng sory.

24 And when they were come to Capernaum,
that receyued tribute money, came to Peter, a
Doeth not your maister pay tribute?

25 He sayth, Yes. And when he was come int
house, Jesus preuented hym, sayeing, What t
kest thou Simon: of whom do the kynges o
earth take tribute or tolle? of their owne child
of the straungers?

26 Peter sayeth vnto hym, Of the straungers. J
sayth vnto hym, Then are the chyldren (d) free

27 Notwithstandyng, lest we shoulde offende th
goe thou to the sea, and cast an hooke, and tak

t fyshe that fyrst commeth vp: and when thou hast
ened his mouth, thou shalt fynde a peece of twen-
e peuce, that take, and geue it vnto them for me,
nd thee.

The Notes.

Syth that we are from aboue (by the voyce of
heauenly father) bydden to heare Christ: we
ht not (as Saynt Cipzian sayth) to care what
fathers haue donne before vs, but much rather,
at Christe (whiche was before the fathers) hyd
maunde vs to doo, that we are moste bounde to
we and doo.

John Baptist was called Elias, because that he
e in the spirite and power of Elias, most sharp-
bukyng sinne, that so men knowyng their owne
ull nature, and the damnation that hong ouer
m, should the more gladly embrace Christ the sa-
ur and redeemer of the worlde.

Satan and the flesh, which are our most mortal
mies, are ouercome by faythful prayer, and true
inence or sobernesse of lyuyng, if we vse the
e according to gods worde, and the doctrine
Christ.

Though we be made free by the death of Christ,
ought we to be obedient vnto Magistrates, and
pay them suche tribute as they requyre of vs.

The. xviii. Chapter.

. He teacheth his disciples to be humble and harme-
e, 6. To auoyde occasions of euyl.

AT the same tyme came the disciples vnto Je-
sus, saying, (a) Who is the greatest in the
kyngdome of heauen?

Jesus called a litle chylde vnto hym, and set hym
in the myddes of them,

And sayd. Verily I say vnto you, *Except ye turne
and become * as litle chyldren, ye shal not enter into
the kyngdome of heauen.

Who so euer therefore shall humble hym selfe
as

A The Gospel on saint Michael and al angels.

*Mark. 9. g. Luke. 9. f. Mark. 10. b Luke. 18. d. 1. Pet. 2. a.

as this litle childe, the same is the greatest in
kyngdome of heauen.

5 And who so shall receyue suche a litle childe in
name, receyueth me.

Mark.9.f. Luke.17.a. 6 *But who so shal offend one of these litle ones
the beleeue in me, it were better for hym that a
stone were hanged about his necke, and that he
drowned in the depth of the sea.

1.Cor.11.D. 7 Woe vnto the worlde because of offences,* it
needes be that offences come: but woe to that
by whom the offence commeth.

Mark.9.c. Mark.9.f. 8 If then* thy hande or thy foote offend thee, (a)
them of, and caste (them) from thee: it is bette
thee to enter into lyfe halt or maymed, (rather)
thou shouldest, hauyng two handes or two fee
cast into the euerlastyng fyre.

9 And yf thyne eye offende thee, plucke it out, a
cast (it) from thee: it is better for thee to enter
lyfe with one eye, (rather) then hauyng two eyes
be cast into hel fyre.

10 Take heede that ye despise not one of these l
ones: for I say vnto you, that in heauen their (c)
gels doo alwayes beholde the face of my father w
is in heauen.

11 For the sonne of man is come to saue that wh
was lost.

Luke.15.b. 12 Howe thynke ye? *If a man haue an hun
sheepe, and one of them be gonne astraye, doeth
not leaue those nynetie and nyne, and goeth
the mountaynes, and seeketh that whiche
astray?

13 And yf it so be that he fynde it, verely I say
you, he reioyceth more of that sheepe, then of
nynetie and nyne which went not astray.

14 Euen so, it is not the wyll of your father w
is in heauen, that one of these litle ones sho
perishe.

15 More

Wherefore, * yf thy brother shal trespasse agaynst thee, go and tel him his fault betweene thee and him alone: yf he shall heare thee, thou hast wonne thy brother. Luke.17.a. Leuit.19.d. Eccle.19.b.

But yf he wyll not heare thee, then take yet with thee one or two: that in * the mouth of two or three witnesses, euery worde may be established. Deut.19.d. 2.Cor.13.a. Heb.10.k.

If he wyll not heare them, tel it vnto the Church, & he wyl not heare the Church, let him be vnto thee as an heathen man and a Publicane.

Verely I say vnto you, (d) Whatsoeuer ye shall bynde on earth, shalbe bound in heauen: and what soeuer ye shal loose on earth, shalbe loosed in heauen. Mark.16.c.

Agayne, truely I say vnto you, that yf two of you shall agree in earth as touchyng any thyng that they (shal) aske, it shalbe done for them of my father which is in heauen.

For where two or three are geathered togeather in my name, there am I in the myddest of them.

Then came Peter to hym, and sayde, Lorde, howe oft shal my brother synne agaynst me, and I forgeue hym? tyll seuen tymes?

Iesus sayth vnto hym, I say not vnto thee, vntyll seuen tymes: but, vntyl seuentie tymes seuen. The Gospel on the.xxii. sunday after Trinitie.

Therfore is the kyngdome of heauen lykened vnto certayne man whiche was a kyng, whiche would take accompt of his seruauntes.

And when he had begunne to reckon, one was brought vnto hym which ought hym ten thousande talentes.

But for as muche as he had not to pay, his Lorde commanded him to be sold, and his wyfe, and chyldren, and al that he had, and (payment) to be made.

The seruaunt therefore fell downe, and besought hym, saying, Lorde, haue patience with me, and I will pay thee all.

Then the Lorde of that seruaunte, mooued with

pitie, loosed hym, and forgaue hym the debt.

28 But the same seruant went out, and founde one of his felowes, whiche ought hym an hundred pens: and when he had layd handes on hym, he toke him by the throte, saying, Pay (me) that thou owest.

29 And his felowe fell downe at his feete, & besought hym, saying, Haue patience with me, and I will pay thee all.

30 And he wolde not, but went and caste hym into prison, tyl he shoulde pay the debt.

31 So when his felowes sawe what was done, they were very sory, and came, and tolde vnto their lord all that was done.

32 Then his Lord, after that he had called him, said vnto him, O thou vngratious seruaunt, I forgaue thee all that debt when thou desyredst me:

33 Shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee?

34 And his Lorde was wroth, and deliuered hym to the tormentors, tyll he shoulde pay al that was due vnto hym.

Iacob.2.c. Mat.6.b. Mark.11.D. 35 So lykewyse shall my heauenly father do vnto you, yf ye from your hartes forgeue not euery one his brother their trespasses.

The Notes.

a. Satan doeth alwayes tempt the Ministers of Gods woorde to ambition, that they setting their mindes on worldly promotions & honours, should neglect their office and ducty, which is the preaching of Gods woorde, whereby his kyngdome is enlarged.

b. We must cut of all our fleshly and carnall concupiscences & affections, lest we be with them cast into the fyre of hel.

c. In this appeareth the fatherly kindnesse of God towarde vs, that he doeth sende his holy angels to kepe and defende vs, euen from our very byrth.

d. To binde, is to banyshe the stifnecked, and impenitent sinners from the congregation of the saints

lose, is (when he repenteth and submitteth hym
selfe) to receyue hym agayne into the felowshyp of
the elect and chosen people of God.
If we be (through our vnthankfulnesse put from
the mercy of God, we shal neuer be able to pay our
dettes, that is to say, we are altogether vndone
and lost for euer.

The.xix.Chapter.

1. Christe geueth answere concernyng mariage, 21. and
teacheth, not to be careful, 22. nor to loue worldely
ryches.

AND it came to passe, that *when Iesus had fi- A
nished these sayinges, he gate hym from Gal- Mar.10.a.
lee, and came into the coastes of Iurie beyonde
Iordane.
And great multitudes folowed hym, and he healed
them there.
The Pharisees also came vnto hym, tempting
hym, and sayeing vnto hym, Is it lawful for a man
to put away his wyfe for euery cause?
He answered, and sayde vnto them, Haue ye not
red, that he which created at the beginning, *made
them male and female? Gene.12.d.
And sayde, For this cause shal a man leaue his fa- Ephes.5.g.
ther and his mother, and shalbe knit to his wyfe: 1.Cor.6.d.
and they twayne shalbe one flesh.
Wherefore they are no more twayne, but one flesh.
Let not (a) man therefore put a sunder, that whiche
God hath coupled together.
They say vnto hym, Why did Moses then com- B
maunde to geue a writing of diuorsement, and to put
her away?
He sayde vnto them, Moses because of the harde- Deut.24.a.
nesse of your hartes, suffered you to put away your Iere.3.a.
wyues: but from the begynnyng it was not so. Mala.2.d.
*I say vnto you, Whosoeuer shal put awaye his Matth.5.c.
wyfe, (b) except it be for fornication, and shal marrye Mar.10.b.
another, cõmitteth adultrie: & who so marryeth her Luke.16.b.

whiche is deuorsed, dooth commit aduoutrie.

10 His disciples say vnto him, If the case of the ma
be so with his wyfe, (then) is it not good to marr

11 But he sayde vnto them, Al men can not recey
Capi.2.c. this saying, saue they to whom it is geuen.

12 For there are some chaste, whiche were so bo
out of they mothers wombe: and there are some
chaste, which were made chaste of menne: and the
be chaste, which haue made themselues chaste
the kyngdome of heauens sake. He that is able to
receyue (it) let hym receyue (it.)

Mark.10.b. Luke.18.b. 13 Then were there brought vnto hym young ch
dren, that he shoulde put his handes on them, a
pray: and the disciples rebuked them.

14 But Jesus sayde vnto them, Suffer the you
children, and forbid them not to comme vnto me
to such belongeth the kyngdome of heauen.

15 And when he had put his handes on them, he
parted thence.

Mar.10.a. Luke.18.b. 16 And behold, one came, and sayde vnto hym, Go
master, what good thyng shal I doo, that I ma
haue eternal lyfe?

Psal.112.c. 17 He sayd vnto hym, Why callest thou (c) me go
there is none good but one, (and that is) God: Bu
thou wylt enter into that lyfe, keepe the comma
dementes.

18 He sayth vnto hym, Whiche? Jesus sayde, Th
Exod.19.c Deut.6.b. shalt do no murder, Thou shalt not commit ad
tresse, Thou shalt not steale, Thou shalt not bea
false witnesse,

Rom.13.c. Galat.5.c. 19 Honour thy father and thy mother: and, Th
shalt loue thy neyghbour as thy selfe.

20 The young man saith vnto him, Al these (thyn
haue I kept from my youth vp: what lacke I ye

Mar.10.c. Luke 12.b. Math.6.c. 21 Jesus sayde vnto hym, If thou wylt be perfect
and sel thy substance, and geue to the poore, and
shalt haue treasure in heauen: and come and fol

t.
But when the young man hearde that sayeing,
went away sory: for he had great possessions.
Then Jesus sayde vnto his disciples, Verely I
y vnto you, *that a ryche (man) shal hardly enter in.
the kyngdome of heauen.
And agayne I say vnto you, It is easyer for a Ca-
el to goe through the eye of a needle, (d) then for
e ryche to enter into the kyngdome of God.
When the disciples hearde (this) they were exce-
ngly amased, saying, Who then can be saued?
But Jesus beholde (them) and sayde vnto them,
ith menne this is vnpossible, *but with GOD al
ynges are possible.
Then answered Peter, and sayd vnto hym, Be-
hold, *we haue forsaken al, and folowed thee, what
al we haue therefore?
Jesus sayde vnto them, Verely I saye vnto you,
t when the sonne of man shal syt in the throne of
s maiestie, ye that haue folowed me in the regene-
on, *shal syt also vpon twelue seates, iudging the
elue tribes of Israel.
*And euery one that hath forsaken houses, or bre-
en, or systers, or father, or mother, or wyfe, or chil-
n, or landes for my names sake, *shal receyue an
dred folde, and shal inherite euerlastyng lyfe.
*But many that are first, shalbe last, and the last,
the first.

Apoc. 10.c.
Luke.18.d.

Zach.8.b.

The Gospel on the conuertion of S. Paul.

Math.4.d.
Mark.10.d.
Luke.18.f.
Luke.22.c.

Deut.23.b.

Iob.42.c.
Mat.20.b.
Luke.13.c.

The Notes.

e that putteth away his wyfe for adulterie, or
arion sake, dooth not put a sunder that which
ath coupled. For it is God hym selfe (whiche
bsundreth suche to be stoned to death) that doth
are them.
e mareth hym selfe chast for the kyngdome of
ns sake, whiche eyther hauyng the gyft of sole
seth the same to the setting forth of Gods
r: or els beyng a perfect and natural man, ta-

deth to hym selfe an honest yokefellowe, and lyu
in chaste wedlocke with her, setting foorth neuer
lesse Gods trueth, to his vttermost power.
c. If there be any goodnesse in vs, that haue v
God, but God only is good of hym selfe.
d. Only they that put theyr trust and cõfidenc
theyr owne ryches are here vnderstanded. For
be many Godly ryche men that vse theyr riches
substance accordyng to the wyl and pleasure of

The .xx. Chapter.

1. Christe teacheth by a similitude, that God
vnto no man. 10. He teacheth his disciples to be
30. and geueth two blynde men theyr syght.

The Gospel on Septuagesima sonday.

1 FOR the kyngdome of heauen is lyke vnto
that is an housholder, whiche went out
the morning to hire labourers into his vine

2 And when he had agreed with the labourers
peny a day, he sent them into his vineyarde.

3 And when he went out about the thirde hou
sawe other standyng idle in the market place,

4 And sayd vnto them, Go ye also into the vine
and whatsoeuer is ryght I wyl geue you. An
went they; way.

5 Agayne, when he went out about the sixth
houre, he dyd lykewyse.

6 And about the eleuenth (a) houre, when he
out, he founde other standyng idle, and sayd
them, Why stande ye here al the day idle?

7 They say vnto him, Because no man hath hy
He sayth vnto them, Goe ye also into the vine
and whatsoeuer is ryght, that shal ye receyue.

8 So when euen was come, the Lord of the vin
sayth vnto his steward, Cal the labourers, an
them their hire, beginning frõ the last, vntil th

9 And when they came that (were hyred) about
eleuenth houre, they receyued euery man a pen

10 But when the first came also, they supposed
they shoulde haue receyued more: and they
rec

ceyued euery man a penie.
And when they had receyued it, they murmured a-
gynst the good man of the house,
Saying, These last haue wrought but one houre,
and thou hast made them equal vnto vs, which haue
borne the burden and feruent heate of the day.
But he answeared to one of them, & sayde, Freend,
I doo thee no wrong: dyddest thou not agree with
me for a penie.
Take that thyne is, and goe thy way: I wyll geue C
vnto this last, euen as vnto thee.
Is it not lawfull for me to doo that I wyll with
myne owne? Is thyne eye euyl, because I am good?
So the last shalbe fyrst, and the fyrst (shalbe) last: Mat. 19. d.
) for many be called, but fewe (be) chosen. Mark. 10. c
And Iesus goyng vp to Hierusalem, tooke the Luke. 13. f.
twelue disciples aside in the way, & sayd vnto them,
Beholde, we goe vp to Hierusalem, and the sonne Mark. 9. c.
of man shalbe betrayed vnto the cheefe Priestes, and Luke. 18. c.
vnto the scribes, & they shal condemne him to death:
And shal deliuer him to the Gentiles to be mocked,
and to be scourged, & to be crucifyed: and the third
day he shal ryse agayne.
Then came to him the mother of Zebedees chyl- The Gospel
dren, with her sonnes, worshyppyng him, and desy- on saint Iames
rying a certayne thyng of him. the Apostle.
And he sayth vnto her, What wylt thou? She Mark. 10. c
sayth vnto him, Graunt, that these my two sonnes D
may syt, the one on thy ryght hand, and the other on
the left, in thy kyngdome.
But Iesus answeared, and sayde, Ye wote not
what ye aske. Are ye able to drynke of the cup that I
shal drinke of, & to be baptised with the baptisme þ I
am baptised with? They say vnto him, We are able.
He sayth vnto them, Ye shal drynke in deede of my
cuppe, and be baptised with the baptisme that I am
baptised with: But to syt on my ryght hand, and on

my left, is not myne to geue, but to them for whō
Mat.25.a. it is * prepared of my father.
Mark.10.f. 24 *And when the tenne heard (this) they disdayned
at the two brethren.
25 But Jesus, when he had called them vnto hym,
Luke.22.c. sayde,* Ye knowe that the Princes of the Gentiles
beare dominion ouer them, and they that are great
exercise authoritie vpon them.
26 It shall not be so among you: But whosoeuer will
be great among you, let hym be your minister.
27 And who so wyl be chiefe among you, let hym be
your seruaunt.
E 28 Euen as *the sonne of man came not to be minis-
Mark.10.a. tred vnto, but to minister, and to geue his life a
raunsome for many.
Mat.10.g. 29 *And as they departed from Hiericho, much peo-
Luke.18. ple followed hym.
30 And beholde, two blynde men, sytting by the way-
syde, when they heard that Jesus passed by, they
cryed, saying, O Lord, thou sonne of Dauid, haue
mercie on vs.
31 And the people rebuked them, because they should
holde their peace: but they cryed the more, saying,
Haue mercie on vs, O Lorde, thou sonne of Dauid.
32 And Jesus stoode still, and called them, and sayde,
What wyl ye that I shal doo vnto you?
33 They say vnto hym, Lorde, that our eyes may be
opened.
34 So Jesus had compassion on them, and touched
their eyes, and immediatly their eyes receiued sight,
and they followed hym.

The Notes.

a. In the olde tyme they dyd reckon twelue houres
from the rysyng of the sunne, to the goyng downe
of the same, therefore the eleuenth houre, was as
man myght say, an houre before the sunne goyng
downe.

b.

to be made of the first, last, is to be excluded and
out of the kingdome of heauen, as in a running
e not they that runne first, but they that come
to the game, winne the game, and beare away
prayse.

All nations and people are by the outward preac-
ng of the Gospel called: but only they that are
ined and chosen vnto life euerlasting do beleeue
geue credite vnto the woorde.

By the cup and baptisme, he vnderstandeth his
er passion and death, as he hym selfe testifyeth a
e after, saying, Let this cuppe passe from me.

Though Christe had receyued all power of his
er: yet had he not receyued it, to this ende, that
shoulde geue the glory of his kyngdome, vnto o
then his father had appoynted. Beside that,
n doeth here speake as a man: for touching his
Godhead, he was and is equal with the father.

The.xxi. Chapter.

7. He ryderh into Hierusalem, 12. dryueth the Marchantes out of the temple. 19. and curseth the barre tree.

AND when they * drewe nygh vnto Hierusalem, and were come to Bethphage, vnto the mount of Olives, then sent Iesus two disciples,

A The Gospel on the first sunday in Lent. Marke.11.a Luke.19.c.

Saying vnto them, Goe into the village that lyeth ouer against you, and anone ye shal fynde an Asse tyed, & a Colte with her, when ye haue loosed (them,) bring (them) vnto me.

And yf any man say ought vnto you, ye shall say (a) the Lorde hath neede of them: and strayghtway he will let them goe.

All this was done, that it myght be fulfylled which was spoken by the Prophete, saying,

* Tell ye the daughter of Sion, Beholde, thy kyng commeth vnto thee meke, and sytting vpon an Asse, and a Colte, the Foale of (the Asse) vsed to the yoke.

Esai.62.v. Zach.9.b. Iohn.12.c.

The (b) disciples went, and dyd as Iesus commanded them.

7 And

7 And brought the Asse, and the Colt, & put on
their clothes, and he sate thereon.

8 And many of the people spread their garments
the way, other cut downe braunches from the
and strawed them in the way.

9 Moreouer, the multitudes that went before,
that came after, cryed, saying, Hosanna to the
of Dauid: *Blessed is he that commeth in the
of the Lorde, *Hosanna in the hyghest.

Luke.19.f. Iohn.12.b.

10 And when he was come into Hierusalem, all
citie was moued, saying, Who is this?

Psal.118.d.

11 And the multitude sayd, This is Iesus that *
phete of Nazareth (a citie) in Galilee.

Mark.11.c. Math.14.a.

12 And (c) Iesus went into the temple of God,
out all them that solde and bought in the temple,
ouerthrewe the tables of the money changers,
the seates of them that solde Doues,

Luke.19.g.

13 And sayd vnto them, It is wrytten, *My (d) h
shalbe called the house of prayer, but ye haue m
it a denne of theues.

2.Reg.8. d.c.f. Esai.56.e. Ierem.7.c.

14 And the blynde and the halte came to hym in
temple, and he healed them.

15 When the chefe Priestes and Scribes saw
woonders that he dyd, and the chyldren cry
the temple, and saying, Hosanna to the sonne of
uid, they disdayned,

16 And sayde vnto hym, Hearest thou what thes
But Iesus sayth vnto them, Yea, haue ye n
read, *Out of the mouth of babes and sucklyn
thou hast ordeyned prayse?

Psal.8.a.

17 And he left them, and went out of the citie *
Bethanie, and he lodged there.

Iohn.8.a.

18 *In the morning, as he returned into the cit
hungred.

Mar.11.c.

19 *And when he sawe one fygge tree in the w
came to it, and founde nothyng thereon but le
onely, and sayde vnto it, Neuer fruite growe on
hen

Luke.13.b.

mmediatlye warde. And anone the figge tree wythe-
ed away.

And when the disciples sawe it, they marueyled,
ying, Howe soone is the figg tree wythered away?

Jesus aunswered and sayde vnto them, Verely I
y vnto you, *yf ye haue faith, and doubt not, ye shal
ot only do this (whiche is done) to the figge tree,
ut also, yf ye shal say vnto this mountaine, Be thou
remoued, and be thou caste into the sea, it shalbe
one.

And al thynges whatsoeuer ye shal aske in prayer,
eleuyng, ye shal receyue.

*And when he was comme into the temple, the
eefe Priestes and the Elders of the people came
nto hym teaching, and say, *By what auctho-itie
oest thou these thynges? & who gaue thee this pow-
r?

Jesus aunswered, and sayde vnto them, I also
yl aske you one question, whiche yf ye tel me, I in
ke wyse wyl tel you by what auctoritie I do these
ynges:

The (e) baptisme of John, whence was it? from
eauen, or of men? And they reasoned with them
elues, saying, If we shal say, From heauen, he wyl
y vnto vs, Why dyd ye not then beleeue hym?

But if we shal say, Of men, then feare we the peo-
le, For al (men) holde John as a prophete.

And they aunswered vnto Jesus, & sayd, We can
ot tel. And he sayde vnto them, Neyther tel I you
y what auctoritie I do these thynges.

But what thinke you? A certayne man had two
sonnes, & when he came to the first, he sayd, Sonne,
goe and worke to day in my vineyarde,

He aunswered and sayd, I wyl not. But afterward
he repented, and went.

And when he came to the second, he said likewise:
And he answered, and said, I (goe) sir, & went not.

D
Mat.17.c.
Luke.17.a.

Mark.11.b.
John.14.b.
15.b.16.c.
Mark.11.b.
Luke.17.a.
Exod2.c.
Actes.4.b.
and.7.b.

Mat.14.a.

31 Whether

Whether of them twayne did the wyl of his fa
And they sayde vnto hym, The firste. Iesus
vnto them, Verily I saye vnto you, that the p
cans and the harlots goe into the kyngdome of
before you.

Mat.3.a. 32 For Iohn came vnto you by the way of ryghtw
uesse, & ye beleeued hym not: but the (i) publica
and the harlots beleeued hym. And ye when ye
seene (k) were not moued afterwarde with rep
tance, that ye myght haue beleeued hym.

Gene.9.c. Esai.5.a. Ier.12.c. Mark.12.c. Luke.20.b. 33 Hearken another similitude. There was
rayne man an housholder, whiche planted a vi
yarde, and hedged it rounde about, and dygg
wayne pitte in it, and builte a towre, and let it ou
husbandmen, and went into a strange countrey.

34 And when the tyme of the fruite drewe neare, h
sent his seruauntes to the husbandmen, that th
might receyue the fruites of it.

35 And the husbandmen, when they had taken h
seruantes, they beat one, killed another, and ston
another.

36 Agayne he sent other seruantes, more then the firs
and they dyd vnto them lykewyse.

37 But last of al he sent vnto them his owne sonne
sayeing, They wyl stande in awe of my sonne.

Gene.37. 38 But when the husbandmen sawe the sonne, the
sayde among them selues, This is the heyre, com
let vs kyl hym, and let vs season vppon his inhe
tance.

39 And they caught hym, and thrust hym out of th
vineyarde, and slue (hym.)

40 When the Lorde therefore of the vineyarde com
meth, what wyl he do vnto those husbandmen?

41 They saye vnto hym, He wyl miserably destroy
those wicked (men,) and wyl let out his vineyar
vnto other husbandmen, whiche shal render hym th
fruite in due seasons.

42 Iesus

Iesus sayth vnto them, Dyd ye neuer reade in
the scriptures, *The stone whiche the builders dis- Psal.118.c.
alowed, the same is become the (e) head of the cor- Mark.12.a.
ner? This is the lordes dooyng, and it is marue- Luke.20.c.
lous in our eyes. 1.Pet.2.b.

Therefore say I vnto you, the kyngdome of God Acts.4.b.
shalbe taken from you, and geuen to a nation bring-
ing forth the fruites thereof.

And *who so euer shal fal on this stone, shalbe bro- Zach.12.a.
ken in peeces: *but on whom so euer it shal fal, it Dani.2.c.
shal al to grynde hym.

And when the chefe Priestes and Pharisees had
heard his parables, they perceyued that he spake of
them.

*And when they sought to laye handes on hym, John.7.c.
they feared the multitudes, because they tooke hym Mark.11.c.
for a prophete. Luke.19.g. and.20.c.

The Notes.

(e) Christ hath not only a foresyght of thynges: but
can by his diuine vertue and power, moue the
hartes of men to true obedience towardes hym and
his worde.

They whiche in their ministerie and preaching
doe euermore then God hath commaunded them, are
true disciples of Christe.

Here we do learne, that they whiche vnder the
pretence of godlinesse are geuen vnto filthy incre-
dulitie in no wyse to be borne with, or to be mayn-
teined in the Churche of Christe.

For this final cause or ende, are the temples of
Christians ordeyned, that they maye haue some
conuenient places to assemble them selues toge-
ther, for to offer with one accorde their sacrifices of
prayers and thankesgeuyng vnto the Lorde, for to
teache and heare Gods worde, and for to minister
the sacraments duely and rychtly. But yf there be
superstition, superstition, and false doctrine the peo-
ple are robbed and spoyled, and the temples made
dennes of theeues.

6. Here

8. Here the baptisme of Iohn, is taken for
heauenly doctrine whiche he taught. For as
doth wash away the filthinesse of the body, so
true doctrine make the soule cleane, delyuerynge
from superstition and erroneous doctrines.
9. The harlottes and publicanes repentyng
& with amendement of life submittyng them
vnto the mercye of god, are more acceptable
God then the proude moxkemongers that trust
theyr owne ryghteousnesse.
10. Christe is called the head stone of the corner
only because that he beareth vp the whole buil
(that is to say the congregation) but because
doeth ioyne two walles togeather in one, that
say, the Iewes, and the Gentiles.

The. xxii. Chapter.

17. Tribute to be geuen to the Emperour. 36
answereth the Scribe vnto his question.

The Gospel on the. xx. sunday after Trinitie. Luke. 14. c.

A 1 AND Iesus answered, and spake vnto
again by parables, and sayde,
2 The kyngdome of heauen is lyke
man that was a kyng, whiche made a mariage
his sonne,
3 And sent foorth his seruantes, to cal them
were bidden to the weddyng: and they would
come.
4 Againe, he sent forth other seruauntes, saying,
them whiche are bidden, Beholde, I haue
red my dynner, my oxen and my fatlinges are
led, and al thinges are redy: come vnto the mar
5 But they made lyght of it, and went they
one to his farme, another to his marchandise:
6 And the remnant tooke his seruantes, and
ted them spitefully, and slue them.
B 7 But when the kyng heard (thereof) he was
and when he had sent forth (a) his armies, he
ed those murderers, and brent vp their citie.
8 Then sayth he to his seruantes, The mar

rde is prepared, but they whiche were bydden,
re not wooꝛthie.
hoe ye therefoꝛe out into the hygh wayes, and as
ny as ye ſhal fynde, bydde to the marriage.
And the ſeruantes went out into the high wayes, &
thered togather al, as many as they found, both
od and bad, and the wedding was furniſhed with
eſtes.
When the kyng came in to ſee the gheſtes, he ſpied
re a man, which had not on a weddyng garment, Eſai. 41. B.
And he ſayth vnto hym, Freende, how cameſt thou
hyther, not hauyng a (b) weddyng garment? And
was euen ſpeacheleſſe.
Then ſayde the kyng to the miniſters, When ye
me bounde hym hande and foote, take hym vp, and
hym into vtter darkneſſe, there ſhalbe weeping, Wath. 13. E.
and. 25. C.
gnaſhyng of teeth.
C
oꝛ many are called, but fewe are choſen.
Then went the Phariſees, and tooke counſayle The Goſpel
we they myght entangle hym in his talke. on the .xxiii.
And they ſent out vnto hym their diſciples, with ſunday after
Herodians, ſaying, Maiſter, we know that thou Trinitie.
true, and teacheſt the way of God truely, neither Mark. 12. C
reſt thou foꝛ any man, foꝛ thou doeſt not reſpecte Luke. 20. B.
ns perſons.
Tel vs therfoꝛe, howe thynkeſt thou? Is it lawful
gyue tribute vnto Caeſar, oꝛ not?
But Ieſus, when he knew their wickednes, ſayd,
Why tempt ye me, ye hypocrites?
Shewe me the tribute money. And they broughe
to him a penie.
And he ſayth vnto them, Whoſe is this image and
perſcription?
They ſay vnto hym, Caeſars. Then ſayth he vn- D
to them, Gyue therefoꝛe vnto Caeſar the (thynges) Mark. 17. B
whiche are Caeſars; and vnto God, thoſe (thynges) Rom. 13. B.
that are Gods.

22 When

22 When they had heardē (these wordes) they w
wondred, and left hym, and went their way.

Mark.12.b
Luke.20.c.
Acres.23.b.
Deut.25.b.
* By the lawe of affinitie.

23 *The same day came to hym the Sadducees, wh
say that there is no resurrection, and asked hym,
24 Saying, Maister, Moses sayd, * If a man dy
dying no children, his brother shall * marry
wyfe, and rayse vp seede vnto his brother.
25 There were with vs seuen brethren, and the fi
when he had married a wyfe, deceassed, and ha
no issue, left his wyfe vnto his brother.
26 Lykewyse the seconde also, and the thyrd, vnt
seuenth.
27 Last of al, the woman dyed also.
28 Therefore in the resurrection, whose wyfe sh
be of the seuen? for they all had her.
29 Jesus answeared, and sayde vnto them, (c) Ye
erre, not knowyng the scriptures, nor the pow
God.
30 For in the resurrection they neither marrie, n
gruen in marriage, but are as (d) the angels of
in heauen.
31 But as touchyng the resurrection of the dead, h
ye not read that which was spoken vnto you of G
which sayth,

Exod.3.b.
Mark.12.c.
Luke.20.f.

32 *I am the God of Abraham, and the God of I
hac, and the God of Jacob? God is not the Go
the dead, but of the lyuyng.
33 And when the multitudes heardē this, they w
astonished at his doctrine.

The Gospel on the. xviii. sunday after Trinitie.

34 But when the Pharisees had heardē that he h
put the Saducees to silence, they were gathered
togeather.
35 Then one (of them) whiche was a Lawyer, ask
(him) a question, temptyng hym, and sayyng,
36 Maister, which is the greatest commaundem
in the lawe?

Deut.6.b.

37 Jesus sayde vnto hym, Thou * shalt loue the L

y God with al thy hart, and with al thy soule, and
th al thy mynde.
This is the fyrst and greate commaundement.
And the seconde is lyke vnto it, * Thou shalt loue Leuit.19.d.
y neyghbour as thee selfe. Mark.12.c.
In these two commaundementes hang al the lawe Rom.13.c.
d the Prophetes. Galat.5.d.
When the Phariſees were geathered togeathar, Iacob.2.d.
Iesus asked them, Math.5.g.
Saying, What thynke ye of Christe? whose sonne
he? They sayde vnto hym, (the sonne) of Dauid.
He sayth vnto them, * Howe then doeth Dauid in Mark.12.d
spirite cal hym Lorde, saying,
The Lorde sayde vnto my Lorde, Syt thou on Psal.110.a.
my ryght hand, tyl I make thyne enimies thy foote-
stole?
If Dauid then cal hym Lord, howe is he then
his sonne?
And no man was able to answeare hym a worde,
neither durst any man (from that day) aske him any
more questions.

The Notes.

This was donne by the Emperours of Rome,
Vespasianus and Titus, whiche destroyed Hierusa-
lem and slue about eleuen hundred thousande men,
for that the Romanes are here called the armies
of Lorde, euen as the kyng of the Assyrians is
called Prophete called the seruaunt of God, because
by hym God dyd punishe his people.
The weddyng garmente, is Christe hym selfe,
which in baptisme we doo put on through fayth:
which from proceedeth loue and charitie, which is the
common badge of all true faythful Christians.
The ignorance of the scriptures and worde of
God is the headspring of al heresies and pernitious
errors. For why? without the scriptures the pow-
er of God can not be knowen, whiche is Christe.

d. Here we must note and marke, that Christ h
not say. In the resurrection they shalbe angels: h
they shalbe lyke vnto angels. For angels hau
bodyes at all: but we shall haue our bodyes h
rayled from death, and also glorifyed.
e. Christ in that he is a very naturall man, is
unto sonne: but in that he is a true and a natu
God, equall with the father, he is also his Lo

The.xxiii.Chapter.

3. Christe cryeth woe to the Pharisees, Scribes a
hypocrites, 37. and prophecieth the destruction
Hierusalem.

A 1 Then spake Jesus to the multitudes, and t
disciples,

2 Saying, The Scribes and the Phar
Deut.17.b. sate in Moses seate:

Beware. 3 All (a) therefore whatsoeuer they byd you obse
der.v.11,sqq. that obserue & do, but do not ye after their wo
Esai.40.a. for they say, and doo not.
Lukk.11.f. 4 Yea, they bynde together heauie burdens
greeuous to be borne, and laye them on mens
ders, but they them selues wyl not moue them
one of their fyngers.

5 All their woorkes they doo, for to be seene of
they make broade their (b) Phylacteries, and
large the (c) hemmes of their garmentes,

6 And loue the vppermost seates at feastes, and
in the cheefe place in the synagogues,

B 7 And greetynges in the marketes, and to be
of men, Rabbi, Rabbi.

Iames.2.a. 8 But be not ye called Rabbi: for one is your
ster (euen) Christe, and al ye are brethren.

9 And cal no man your father vpon the earth:
is your father whiche is in heauen.

10 Neyther be ye called maisters: for one is your
ster, (euen) Christe.

11 He that is greatest among you, shalbe your
uaunt.

12

*But who so euer shal exalt hym selfe, shalbe
ought lowe, he that shal humble hym selfe, shalbe
alted. Luke.14.c. and.18.c.

Wo vnto you Scribes and Pharisees hipocrites,
ye shut vp the kyngdome of heauen before menne:
e neyther goe in your selues, neyther suffer ye them
at comme, to enter in. Luke.11.g.

Wo vnto you Scribes and Pharisees hipocrites, C
ye deuoure wyddowes houses, and that vnder a
etence of long prayer, therefore ye shal receyue the
greater damnation.

Wo vnto you scribes and Pharisees hipocrites,
ye compasse the sea and the lande to make one
oselyte, and when he is become one, ye make hym
o folde more the chylde of helthen ye your selues
re.)

Wo be vnto you ye blynd guydes, for ye say, Who
euer shal sweare by the temple, it is nothyng, but
hosoeuer shal sweare by the golde of the temple,
is a debter.

Ye fooles and blynde, for whether is greater, the
lde, or the temple that sanctifieth the golde?

And whosoeuer shal sweare by the aulter, it is no-
yng, but whosoeuer sweareth by the gyft that is
pon it, he is a debter.

Ye fooles and blynde, for whether is greater the
yft, or the aulter that sanctifieth the gyft?

Who so therefore shal sweare by the aulter, swea-
th by it, and by al thynges thereon.

And who so shal sweare by the temple, sweareth D
by it, and by hym that dwelleth therein.

*And he that shal sweare by heauen, sweareth by Mat.5.k.
the seate of God, and by hym that sytteth theron.

Wo vnto you Scribes and Pharisees hipocrites,
*for ye tythe mynt, and annise, and cummyn, and Luke.11.k.
haue left the waighter matters of the lawe, iudge-
ment, mercy, & layth: these ought ye to haue donne,

and not to leaue the other vndonne.

24 Ye blynde guydes, which strayne out a gnat, & swalowe a Camel.

25 ¶ Wo vnto you Scribes and Pharisees hypocrites, for ye make cleane the vtter side of the cup, and of the platter, but within they are ful of bribery & crueltie.

26 Thou blynd Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also.

Luke.11.f. 27 ¶ Wo vnto you Scribes & Pharisees hypocrites, for ye are lyke vnto paynted sepulchres, which indede appeare bewtiful outwarde: but are within ful of dead (men's) bones, and of al kynde of filthynesse.

28 ¶ Euen so, ye also outwardly appeare ryghteous vnto menne: but within ye are ful of hypocrisie and iniquitie.

29 ¶ Wo vnto you Scribes and Pharisees hipocrites, because ye builde the tombes of the prophetes, and garnishe the sepulchres of the ryghteous,

30 And say, If we had benne in the dayes of our fathers, we would not haue benne partners with them in the blood of the prophetes.

1.Thes.2.c. 31 ¶ Wherefore ye be witnesses vnto your selues, that ye are the chyldren of them whiche kylled the prophetes.

32 Fulfyl ye also the measure of your fathers.

33 Ye serpentes, ye generation of vipers, howe can ye escape the damnation of hel?

The Gospel on S. Stevens day. 34 ¶ Wherefore, beholde, I sende vnto you prophetes and wyse men, and Scribes, & some of them ye shal kyl and crucifie, and some of them shal ye scourge in your synagogues, & persecute them frō citie to citie.

Mat.10.b. Luke.11.g. Iohn.16.a. Actes.7.c. and.7.a. Gen.3.b. 2.Par.24.f 35 That vpon you may come al the ryghteous blud shedde vpon the earth, from the blood of that ryghteous Abel, vnto the blood of Zacharias, sonne of Barachias, whom ye slue betweene the temple and the aulter.

36 Ver

Verily I ſay vnto you, All theſe thynges ſhal come f
on this generation.
O Hierusalem, Hierusalem, thou that kyllest Luke.13.g.
the prophetes, and stonest them whiche haue benne
ent vnto thee, howe often woulde I haue geathered 4.Esd.1.c.
thy children togeather, euen as a henne geathereth
her chickens vnder her wynges, and ye would not?
Behold, your house is left vnto you desolate. Psal.9.k.
For I ſay vnto you, ye ſhal by no meanes ſeeme
hereafter, tyl that ye ſhal ſay, Blessed is he that Psal.118.d.
commeth in the name of the Lorde. Luke.19.k.

The Notes

We ought to haue an eye moſt specially vnto
the doctrine of the preachers, whether they ſit in
Moſes chayre or not. that is to ſay, whether they
teache Chriſtes doctrine or not. For by their doc-
trine ſhal we eyther be iuſtified or condemned, and
by their lyuing.
A phylacterie, was a certayne paper or parche-
ment, wherein the tenne commaundementes were
written, and this dyd the Phariſees and Scribes
binde about their heades lyke a crowne, ther-
by perſuade the ſimple and ignorant people that
they were holy, and that they dyd diligently keepe
the lawe. Jere.xxii.
Reade Num. xv. chapter, and there thou ſhalt
ſee why the Jewes dyd weare ſuche borders on
their garmentes.
To ſhut vp the kingdome of heauen, is to keepe
men from the true doctrine, and from the fayth
in Goſpel of Chriſte.

The.xxiiij.Chapter.

Chriſte ſheweth his diſciples the deſtruction of the
temple, 6. the ende of the worlde, and the tokens of the
laſt dayes, 42. and warneth them to wake, 44. for
the worlde ſhal ſodaynely periſhe.

AND Jeſus went out, and departed from the A
temple: and his diſciples came (to hym,) for Mark.13.a.
to ſhewe hym the buildynges of the temple. Luke.21.a.

2 Jesus sayd vnto them, See ye not al these thyng
Verely I saye vnto you, 'there shal not be left
one stone vpon another, that shal not be destroyed.

3 And as he sate vpon the mount of Olives, the
ples came vnto him secretely, sayeing, Tel vs,
shal these thynges be? and what (shalbe) the tok
thy comming, and of the ende of the worlde?

Colos.2.b. 4 And Jesus answered and sayde vnto them, '
Ephes.5.b. heede that no man deceyue you.

5 For many shal come in my name, sayeing, I
Christe: and shal deceyue many.

6 It wyl come to passe, that ye shal heare of w
and rumours of warres: See that ye be no
bled: for al (these thynges) must comme to pas
the ende is not yet.

B 7 'For nation shal ryse agaynst nation, and
4.Esd.13.c. agaynst realme, and there shalbe famines, and
Some read, iences, and earthquakes in 'certayne places.
euery place. 8 Al these are the begynnyng of sorowes.

Mat.10.b. 9 'Then shal they put you to trouble, and
Mark.13.b. you: and ye shalbe hated of al nations for my
Luke.21.c. sake.

Iohn.16.a. 10 And then shal many be offended, and shal
one another, and shal hate one another.

11 And many false prophetes shal aryse, and
ceyue many.

4.Esd.14.b 12 'And because iniquitie shal abounde, the
many shal wexe colde.

Mat.10.c. 13 'But he that shal endure to the end, the same
be saued.

C 14 'And this Gospel of the kyngdome shal
Mar.13.b. ched in al the world, for a witnesse vnto al
and then shal the ende comme.

Mark.13.d. 15 'When ye therefore shal see the abomina
Luke.21.d. desolation, spoken of by 'Daniel the
Dani.9.g. stande in the holy place, (who so readeth, l
vnderstande,)

16

Then let them whiche be in Iurie, flee into the
mountaynes.
And let hym whiche is on the house top, not come
downe to fetche any thyng out of his house:
Neyther let hym whiche is in the feelde, returne
backe to fetche his clothes.
Woe shalbe in those dayes to them that are with
childe, and to them that geue sucke.
But pray ye that your flyght be not in the wynter,
neyther on the Sabboth day:
For then shalbe great tribulation, suche as was D
sence the begynnyng of the worlde to this tyme, Dan.12.c.
no, nor in any wyse shalbe.
And, except those dayes shoulde be shortened,
there shoulde no fleshe be saued: but for the chosens
sake, those dayes shalbe shortened.
Then yf any man shall say vnto you, Loe, here is Mark.13.c.
Christe, or there: beleeue it not. Luke.17.c.
For there shal aryse false Christes, and false Pro-
phetes, and shal shewe great signes, and woonders: 2.Thes.2.b
so muche that (yf it were possible) they shall de- Deut.13.a
ceyue the very elect.
Beholde, I haue tolde you before.
Wherefore, yf they shall say vnto you, Beholde, he
is in the desart: goe not forth, Beholde, he is in the
secrete places: beleeue it not.
For as the lightning commeth out of the East, and
shyneth into the West: so shall also the comming of
the sonne of man be.
For where so euer the dead carkasse is, euen there E
shall the Egles also be gathered together. Iob.39.b.
Immediately, after the tribulation of those dayes, Luke.17.g.
shall the (b) sunne be darkened, and the moone shall Mark.13.c.
not geue her lyght, and the starres shal fal from hea- Luke.21.c.
uen, and the powers of the heauen shalbe shaken. Ioel.2.c.
And then shall appeare the signe of the sonne of
man in heauen: and then shal al the kyndredes of the

Actes.1.b. earth mourne, & they shal * see the sonne of man co
mynge in the cloudes of heauen, with power a
great glorie.

Actes.1.b. 31 *And he shal sende his angels with the great so
1.Thes.4.b of a Trumpet, and they shall gather toge[ther]
chosen, from the fourr wyndes, euen from one
of heauen to the other.

Mark.13.c. 32 Learne a parable of the fygge tree: When
Luke.21.f. braunche is yet tender, and the leaues spryng,
knowe that Sommer is nygh:

33 So lykewyse ye, when ye shal see all these thyng
be sure that it is neare, euen at the doores.

34 Verely I say vnto you, this generation shall n
wyse passe, tyl al these thynges be fulfylled.

F 35 *Heauen and earth shal passe away, *but my wo
Esai.2.b. shal in no wyse passe away.

Esai.40.c. 36 But of that day and houre * knoweth no man
Matth.5.c. not the angels of heauen, but my father onely.

Actos.1.a. 37 But as the dayes of Noe were, so shal also the
mynge of the sonne of man be.

Gen.7.b. 38 For as in the dayes that were before the flow
Luke.17.f. they were eatyng, and drynkyng, marrying, and
ning in marriage, euen vntyll the day that No
tred into the arke,

39 And knewe not tyll the floodde came, and to
them al away: so shal also the commyng of the
of man be.

40 Then shall two be in the feelde: the one is ta
ken, and the other is left alone.

G 41 *Two (women) shalbe grynding at the myll:
Luke.17.g. one is receyued, and the other left alone.

Mat.25.b. 42 *Watche therefore, for ye knowe not what
Mark.13.b hour your Lorde doeth come.

Luke.12.c. 43 Of this yet be sure, that yf the good man of
Apoc.16.c. house had knowen what watche *the theefe
come, he would haue watched, and would
haue suffered his house to be broken vp.

44 Ther

44 Therefore be ye also redy: for in suche an houre
ye thynke not, the sonne of man commeth.
45 Who then is that faythful & wyse seruaunt, whom
his Lord hath made ruler ouer his household, to geue
them meate in season:
46 Blessed is that seruant, whom his Lorde when he
commeth, shal fynde so doyng.
47 Verely I say vnto you, that he shall make hym ru-
ler ouer al his goodes.
48 But and yf that euyl seruaunt shall say in his hart,
My Lorde wyl be long a commyng.
49 And so begyn to smyte his felowes, yea, and to
eate and dyncke with the dronken:
50 The same seruantes Lord shall come in a day when
he looketh not for hym, and in an houre when he is
not ware of:
51 And shall hewe hym in peeces, and geue hym his
portion with the hypocrites: there shalbe weepyng,
and gnashyng of teeth.

The Notes.

a. There are the elect and chosen of God very muche
comforted, in this that for their sakes the dayes of
afflictions and troubles shalbe shortened.

b. By the sunne (Christe, whiche is the sonne of
righteousnes) is to be vnderstanded. This sunne hath
and shalbe in the latter dayes darkened with the
traces of mens traditions. Therfore the moone,
which is the Church, & hath her light of the sunne,
is needeth to lose her light, yea, & also the starres,
that is to say, the teachers and ministers shal fal
from heauen, that is to say, from the heauenly doc-
trine and woorde of God.

The .xxv. Chapter.

1. The ten Virgins. 14. The talentes delyuered to the
seruantes. 32. And of the generall iudgement.

THen shall the kyngdome of heauen be lykened A
vnto ten virgins, whiche when they had taken
their lampes, went forth to meete the bryde-
groome.

groome.

2 But fyue of them were wyse, & fyue were foolish.

3 They that were foolish, when they had taken their (a) lampes, tooke none oyle with them:

4 But the wyse tooke oyle in their vessels, with their lampes also.

5 Whyle the bridegroome tarried, they all slumbred and slept.

6 And euen at mydnyght there was a crye made. Behold, the bridegroome commeth, goe ye out to meete hym.

B 7 Then all those virgins arose, and prepared their lampes.

8 So the foolishe sayd vnto the wyse, Geue vs of your oyle, for our lampes are gone out.

9 But the wyse answeared, saying, (Not so) lest there be (b) not ynough for vs and you, but goe ye rather to them that sel, and buye for your selues.

10 And whyle they went to buye, the bridegroome came: and they that were redy, went in with hym to the marriage, and the doore was shut vp.

11 Afterwarde came also the other virgins, saying, Math.7.c. *Lorde, Lorde, open to vs.

12 But he aunswearing, and sayde, Verely I say vnto you, I knowe you not.

Math.24.d 13 *Watche therefore, for ye knowe neyther the day Mark.13.d no; yet the houre, wherin the sonne of man commeth.

Luke.12.e. 14 *Lykewyse as (when) a (certayne) man taking his Mark.13.d iourney into a strange countrey, called his owne seruantes, and deliuered vnto them his goodes.

Luke.19.b. C 15 And vnto one he gaue fiue talentes, to another, two, and to another, one, to euery man after his habilitie, and strayghtway tooke his iourney.

16 Then he that had receyued the fyue talentes, went and occupied with the same, and made (them) other fyue talentes.

17 And lykewyse he that had receyued twoo, he also gayned

ryued other two.
But he that had receyued one, went and dygged
the earth, and hyd his lordes money.
After a long season, the Lorde of those seruantes
commeth, and reckoneth with them.
And so he that had receyued fiue talentes, came
and brought other fiue talentes, sayeing, Lorde, thou
deliueredst vnto me fiue talentes, beholde, I haue
gayned besides them fyue talentes moe.
His Lorde sayde vnto hym, Wel done, thou good D
and faythful seruant, thou haste benne faythful ouer
fewe thynges, I wyl make thee ruler ouer manye
thynges: enter thou into the ioy of thy Lorde.
He also that had receyued two talentes, came and
sayde, Lorde, thou deliueredst vnto me two talentes:
beholde, I haue wonne two other talentes besides
them.
His Lorde sayde vnto hym, Wel done, good and
faythful seruant, thou hast ben faythful ouer fewe
thynges, I wyl make thee ruler ouer many thynges:
enter thou into the ioy of thy Lorde.
Then he which had receyued the one talent, came,
and sayd, Lorde, I knewe thee that thou art an hard
man, reaping where thou hast not sowen, and gea-
thering where thou hast not strawed:
And therfore was I afrayde, & went and hyd thy
talent in the earth: loe, there thou hast that thine is.
His Lorde answered, and sayde vnto hym, Thou
euil and slouthful seruant, thou knewest that I reape
where I sowed not, and geather where I haue not
strawed.
Thou oughtest therefore to haue delyuered my
money to the exchangers, and then at my comming
shulde I haue receyued myne owne with vantage.
Take therefore the talent from hym, and geue it E
vnto hym which hath ten talentes.
For vnto euery one that hath, shalbe geuen, and Math. 13. c.
he Mark. 3. c.

he shal haue abundance: but from hym that hath not, shalbe taken away, euen that whiche he hath.

30 And cast the vnprofitable seruant into vtter darknesse, there shalbe weeping and gnashing of teeth.

Math.12.g. and.22.b. 1.Thes.1.b. 31 When the sonne of man shal come in his glory, and al the holy angelles with hym, then shal he sit vpon the throne of his glory.

Ezech.34. 32 And before hym shalbe gathered al nations, and he shal separate them one from another, as a shepheard diuideth his sheepe from the goates.

33 And he shal set the sheepe on his ryght hande, but the goates on the left.

Mat.20.d. 34 Then shal the kyng say vnto them (whiche shalbe on his ryght hand), Come ye blessed of my father, inherite the kyngdome, whiche hath ben prepared for you from the fundation of the worlde.

Esai.58.b. Ezech.18.a. 35 For I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was a stranger, and ye toeke me in:

Eccle.7.e. 2.Tim.1.d. 36 Naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the ryghteous answere hym, saying: Lorde, when sawe we thee an hungred, and fed thee? or thirstie, and gaue thee drynke?

38 When sawe we thee a stranger, and tooke thee in? or naked, and clothed thee?

39 Or when sawe we thee sicke, or in prison, and came vnto thee?

40 And the kyng shal answeare, and saye vnto them, Verely I say vnto you, In as much as ye haue done it vnto one of the least of these my brethren, ye haue done (it) vnto me.

41 Then shal he saye vnto them on the leaste hande, Depart from me, ye cursed, into the euerlastyng fire, which is prepared for the deuyl and his angels.

Psalm.6.d. Math.7.d. Luke.13.f. Daniel.7.d. 42 For I was an hungred, and ye gaue me no meate: I was thirstie, and ye gaue me no drynke?

43 I was

I was a ſtranger, and ye tooke me not in: naked,
& ye clothed me not: ſicke, and in pryſon, and ye
ited me not.
Then ſhal they alſo anſwere hym, ſaying, Lorde,
when ſaw we thee an hungred, or a thirſt, or a ſtran-
r, or naked, or ſicke, or in pryſon, and dyd not mi-
ter vnto thee?
Then ſhal he anſwere them, ſayeing, Verely I
ye vnto you, Inaſmuche as ye dyd it not to one Prou.13.c.
the leaſt of theſe, ye dyd it not to me. and.17.a.
And theſe ſhal go away into euerlaſtyng payne: John.5.c.
the ryghteous into lyfe eternal.

The Notes.

a. Theſe lampes do ſignifie al manner of outward
ges. wherby we are knowen to be Chriſtians.
yle betokeneth that hyuely fayth whiche wor-
by vnfaigned loue and charitie: all the whole
ble ſpeaketh of the true and falſe Chriſtians.
Let no man truſte in another mans fayth and
woorkes: for euery man at that day ſhal haue
ynough for hym ſelfe.

The.xxvii.Chapter.

Marie Magdalene annoynteth Chriſte.26. They
eate the Paſſouer.

AND it came to paſſe, when Jeſus had finiſhed al A
theſe ſayinges, he ſayde vnto his diſciples, The Goſpel
'Ye knowe, that after two dayes is the feaſt on the next
Paſſouer, and the ſonne of man is betrayed to be Sunday after
crucified. Eaſter.
Then aſſembled togeather the cheefe Prieſtes, Mat.13.a.
and the Scribes, and the elders of the people, vnto Luke.22.a.
the pallace of the hygh prieſte, whiche was called Joh.11.d.
Caiaphas:
And helde a counſayle, that they might take Jeſus
ſubtelly, and kyl hym.
But they ſayde, Not on the feaſt (day) leaſt there
be an vproze among the people.

6 When

Mark.14.a. 6 When Jesus was in Bethanie, in the house of
mon the leper,

B 7 There came vnto hym a woman, hauyng an
John.12.a. basser bore of precious ointment, and powred
his head as he sate (at the boorde.)

8 But when his disciples sawe it, they had indig
tion, saying, To what purpose (is) this waste?

9 This ointment myght haue ben solde for mu
and geuen to the poore.

10 When Jesus vnderstood that, he sayd vnto th
Why trouble ye the woman? for she hath wrou
good woorke vpon me.

Deut.15.b. 11 For ye haue the poore alwayes with you, bu
(a) ye haue not alwayes.

12 For in that this woman hath cast this ointm
on my body, she dyd it to bury me.

13 Verely I say vnto you, Wheresoeuer this Gos
shalbe preached in the whole worlde, there sha
this that this woman hath done, be told for a me
rial of her.

C 14 Then one of the twelue, called Judas Isch
went vnto the cheefe priestes,

Mar.14.b. 15 And sayde vnto them, What wyl ye geue me
Luke.22.b. I wyl delyuer hym vnto you? And they appoy
John.12.a. vnto hym thirtie syluer (pieces.)

16 And from that tyme forth, he sought oppor
to betray hym.

17 The first (day) of sweete bread, the disciples c
to Jesus, saying vnto hym, Where wylt thou
Mar.14.b. we shal prepare for thee to eate the Passeouer?
Luke.23.a. 18 And he sayde, Goe into the citie to such a m
and say vnto hym, The mayster sayth, My tyme
hande, I make the Passeouer at thy house wi
disciples.

19 And the disciples dyd as Jesus had appoy
them, and they made redy the Passeouer.

Mark.14.c. 20 When the euen was come, he sate downe wi
Luke.12.b. twe

ſent.
21 And as they dyd eate, he ſayde, Verely I ſay vnto D
you, that ' one of you ſhal betray me. Iohn. 13. c.
22 And they, beyng exceedyng ſorowful, began euery
one of them to ſay vnto hym, Lorde, is it I?
23 He answeared, and ſayde, He that hath dypped his
hande with me in the dyſhe, the ſame ſhal betray me.
24 ' The ſonne of man truely goeth, as it is written of Pſal. 41. b.
hym, but woe vnto that man by whom the ſonne of
man is betrayed. It had ben good for that man yf he
had not ben borne.
25 Then Iudas, whiche betrayed hym, answeared
and ſayd, Maiſter, is it I? He ſayd vnto him, Thou
haſt ſayde.
26 Whē they were eatyng, Ieſus, when he had ta-
ken the bread, and geuen thankes, he brake (it) and
gaue (it) to the diſciples, and ſayde, Take ye, eate I. Cor. 11. c.
ye, (d) this is my body. Luke. 22. b.
27 And when he had taken the cup, and geuen thā- Mark. 14. c
kes, he gaue it them, ſaying, Drynke ye al of it:
28 For this is my blood of the (e) newe Teſtament C
that is ſhedde for many for the remiſſion of ſynnes.
29 But I ſay vnto you, I wyl in no wyſe drinke hence-
forth of this fruite of the vine tree, vntyll that day
when I drynke it newe with you in my fathers
kyngdome.
30 ' And when they had prayſed (God) they went out Mark. 14. c.
into the mount of Olines.
31 Then ſayth Ieſus vnto them, Al ye ſhalbe offended
becauſe of me this nyght: For it is wrytten, ' I wyl Zacha. 13. c.
ſmyte the ſhepheard, and the ſheepe of the flocke Mark. 14. c
ſhalbe ſcattered abroade.
32 But after I am ryſen agayne, I wyl goe before you
into Galilee.
33 Peter answeared and ſayde vnto hym, ' Though Mark. 14. b
al men ſhalbe offended becauſe of thee, yet wyl I ne- Luke. 22. d.
uer be offended.

34 Jesus sayde vnto hym, Verely I say vnto the
in this same nyght before the Cocke crow, thou
denye me thryse.

35 Peter sayde vnto hym, Though I should dy
F thee, yet wyl I by no maner of meanes denye
Lykewyse also sayde al the Disciples.

Mark.14.D 36 Then commeth Jesus with them vnto a
called Gethsemane, and sayth vnto the Disciples
ye there whyle I goe and pray yonder.

37 And when he had taken with him Peter, and
two sonnes of Zebedee, he began to be sorowful
heavie.

Mark.14.D 38 Then sayde Jesus vnto them, My (e) soule
Joh.12.b. is
creadyng heavie, even vnto the death: tarrie ye
and watche with me.

39 And when he had gonne a litle farther, he fell
on his face, praying, and saying, O my father, if
Luke.22.D. be possible, let this cuppe passe from me: never
lesse, not as I wyl, but as thou wylt.

40 And he commeth vnto the Disciples, and find
them a sleepe, and sayth vnto Peter, What, could
ye not watche with me one houre.

G 41 Watche and pray, that ye enter not into temp
Galat.5.c. on: The spirite in deede is willing, but the
(n) weake.

Mark.14.c 42 He went away againe the seconde time, and pray
saying, O my father, if this cup may not passe away
from me, except I drinke it, thy wyl be fulfilled.

43 And when he came, he findeth the a sleepe again
for their eyes were heavie.

44 And he left them, and went agayne, and prayed
the third tyme, saying the same woordes.

45 Then commeth he vnto his Disciples, and sayth
vnto them, Sleepe henceforth, and take your rest:
beholde, the houre is at hande, and the sonne of man
is betrayed into the handes of synners.

46 Rise, let vs be goyng: beholde, he is at hande that

ceth betray me.
* While he yet ſpake, loe Iudas, one of the twelue came, and with him a great multitude with ſwoꝛdes and ſtaues, from the cheefe Pꝛieſtes and Elders of the people. Mark. 14.c Luke. 22. c.
Nowe he that betrayed hym, gaue them a token, ſaying, Whom ſoeuer I ſhal kyſſe, the ſame is he, hold him faſte.
And foorthwith when he came to Ieſus, he ſayde, Hayle maiſter: and kyſſed hym.
And Ieſus ſayde vnto hym, Freende, wherefoꝛe art thou come? Then came they, and layde handes on Ieſus, and tooke hym.
And beholde, one of them whiche were with Ieſus, ſtretched out his hande, and dꝛue his ſwoꝛde, and after that he had ſtrycken a ſeruaunt of the hygh Pꝛieſtes, he ſmote of his eare.
Then ſayde Ieſus vnto hym, Turne backe thy ſwoꝛde into his * place: foꝛ all they that take the ſwoꝛde, ſhal periſhe with the ſwoꝛde. Gene. 9.a. Iohn. 18. b.
Thynkeſt thou that I can not nowe pꝛay to my father, and he ſhal ſende me moꝛe then twelue legions of angels? Apoc. 13.c. Ezech. 11. b.
But how then ſhal the ſcriptures be fulfylled, * that it muſt be? Luke. 24. d.
In that ſame houre ſayde Ieſus to the multitudes, Ye be come out as it were vnto a theefe, with ſwoꝛdes and ſtaues, foꝛ to take me: I ſate dayly with you teaching in the temple, and ye tooke me not. Mark. 14. f. Luke. 22. f
But all this was donne that the ſcriptures of the Pꝛophets myght be fulfylled. * Then all the diſciples forſaken hym, fledde. Pſalm. 21. and. 69.
And they that had taken Ieſus, led hym away to Caiphas the hygh Pꝛieſte, where the Scribes and Elders were aſſembled.
And Peter folowed hym a farre of vnto the hygh Pꝛieſtes palace, and went in, and ſate with the ſeruauntes

maunters to see the ende.

Mark.14.f. 59 The cheefe Priestes, and Elders, and all the co
Acts.6.d. sayde, sought false witnesse agaynst Jesus, to put
to death,

60 But founde none: yea, when many false witn
came, yet founde they none. At the last came
false witnesses,

Mark.14.f. 61 And sayde, This (felowe) sayde, 'I am able
Joh.2.d. destroy the temple of GOD, and to bayld
three dayes.

Mark.14.f. 62 'And the chiefe Priest arose, and sayde unto
Answearest thou nothyng? What (is that wh
these witnesse agaynst thee?

Mark.14.f. 63 But Jesus held his peace. 'And the chiefe P
answeared, and sayde unto hym, I charge th
the lyuyng God, that thou tel us, whether th
Christe the sonne of God?

64 Jesus sayth unto him, Thou hast sayde: Nev
Mark.14.g Luke.22.g. telle I say unto you, 'Hereafter shal ye see the
of man sytting on the ryght hande of the pow
God) and comming in the cloudes of the skye.

Mark.14.g 65 'Then the hygh Priest rent his clothes, sa
He hath spoken blasphemie: what neede we
more witnesse? Beholde, nowe ye have hear
blasphemie.

66 What thynke ye? They answeared, and sa
is woorthie to dye.

Esai.50.c. 67 Then dyd they spyt in his face, and buffeted
with fystes, and other smote hym on the cheek
the palme of their handes,

68 Saying, Prophecie unto us, O Christe, w
he that smote thee?

69 Peter sate without in the palace: and a
came to hym, saying, Thou also wast with Je
Galilee.

70 But he denyed before them all, saying, I kn
what thou sayest.

71

When he was gonne out into the porche, another (a wenche) ſawe hym, and ſayd vnto them that were there, This felowe was alſo with Jeſus of Nazareth.

And agayne he denyed with an othe, I doo not knowe the man.

And after a while came vnto him they that ſtoode by, and ſayde to Peter, *Surely thou art euen one of them: for thy ſpeache bewrayeth thee.

Then began he to curſe, and to ſweare, (ſaying) I knowe not the man. And immediatly the Cocke crewe.

And Peter remembred the woordes of Jeſu, which ſayde vnto hym, Before the Cocke crowe, thou ſhalt denye me thryſe. And he went out, and wept bitterly.

*Mark. 14. f. Luke. 22. g. John. 18. c. Mat. 26. c.

The Notes.

He can not haue Chriſte alwayes with hys fourme of his manhood: For he is aſſended vp into heauen, and ſytteth on the ryght hande of the father, but as touching his Godhead, he is alwayes with vs vnto the worldes ende.

They were called the dayes of ſweete bread, becauſe that by the ſpace of ſeuen dayes, no leauened bread was vſed among the Jewes, when they kept their Eaſter. Exod. xii.

Geuyng of thankes vnto God for the death of hys onlye begotten ſonne Jeſu Chriſte, is the true interpretation.

Thou ſhalt haue a farther expoſition of the ſame matter. Chapter of Luke.

Here we learne that Chriſte did not onlye take humane bodye vppon hym, but alſo an humane ſoule, ſo that he was both a perfect man, and a perfect GOD: elſ yf the Godhead had benne inſtede in ſtede of his ſoule, he coulde not haue ſuffered.

f. This ought not to be vnderſtãded of Magiſtrates which haue receiued of GOD aucthoritye to ſtrike with the ſwoꝛd ſuch as be yll doeꝛes: but of priuate perſons that goe about to reuenge them ſelues.

g. Peter had afoꝛe confeſſed that Chꝛiſte was the only begotten ſonne of the liuing God, and now he bitterly denyed hym: yet foꝛ all that afterwarde he repented, and tyd call foꝛ mercye, he was foꝛgeuen. That opinion therin is falſe, which affirmeth that if a man falleth (after that he hath knowen the truth) he ſhal neuer be foꝛgeuen.

The.xxvii. Chapter.

1. Chriſte is delyuered vnto Pilate. 5. Iudas hangeth hym ſelfe.

A 1 When the moꝛnyng was comme, all the chiefe
Pſal.2.a. prieſtes and elders of the people helde a counſel agaynſt Ieſus, to put hym to death.
Mark.15.a.
Luke.22.a. 2 And when they had bounde hym, they ledde hym away, and delyuered hym to Pontius Pilate the
Acts.3.c. Iohn.18.c. publike.

3 Then Iudas, whiche had betrayed hym, when he ſawe that he was condemned, repented hym ſelfe, and brought againe the * thirtie ſyluer peeces to the
* or ſyluerlynges. cheefe prieſtes and elders,

4 Saying, I haue ſinned, in that I haue betrayed the innocent blood. And they ſayde, What is that to vs? ſee thou to that.

5 And when he had caſt downe the peeces of ſyluer in the temple, he departed, and went his way, and
2.Reg.17.b. Acts.1.c. hanged hym ſelfe.

6 And the cheefe prieſtes tooke the ſyluer peeces, and ſayde, It is not lawful foꝛ to put them into the treaſurie: becauſe it is the price of blood.

7 And when they had taken counſel, they bought with them the potters feelde, to burie ſtrangers in.

8 Wherefore that feelde was called, The feelde

ſood, vntyl this day.
(Then was fulfilled that whiche was ſpoken by Zach.11.c.
ieremie the prophete, ſayeing, *And they tooke the
irtie ſyluer (peces) the pryſe of hym that was va-
ed, whom they bought of the children of Iſrael:
And gaue them for the potters feelde, as the Lord
ppointed me.)
*Jeſus ſtoode before the deputie, and the deputie Mark.15.a.
ked him, ſayeing, Art thou the kyng of the Jewes? Luke.23.a.
Jeſus ſayth vnto hym, Thou ſayeſt. Iohn.18.f.
And when he was accuſed of the cheefe prieſtes
and elders, he aunſwered nothyng.
Then ſayth Pilate vnto hym, Heareſt thou not
how many thynges they witneſſe agaynſt thee?
*And he aunſwered hym to neuer a woorde: in ſo
muche that the deputie marueyled greatly. Eſai.53.c.
At that feaſt the deputie was wont to let loſe vnto Mat.15.a.
the people a pryſoner, whom they would.
He had then a notable pryſoner, called Barab-

Therefore, when they were gathered together, Mark.15.a.
Pilate ſayde vnto them, *Whether wyl ye that I Iohn.18.g.
let loſe vnto you Barabbas, or Jeſus, whiche is
called Chriſte?
For he knewe that for enuye they had delyuered
him.
When he was ſet downe on the iudgement ſeate,
his wyfe ſent vnto hym, ſayeing, Haue thou nothing
to do with that iuſte man: for I haue ſuffered ma-
nye thynges this day in a dreame because of hym.
But the cheefe prieſtes and elders perſwaded Mat.15.a.
the people that they ſhoulde aſke Barabbas, and de- Luke.23.b.
ſtroye Jeſus.
The deputie anſwered, and ſayde vnto them,
whether of the twayne wyl ye that I let loſe vnto
you? They ſayde, *Barabbas. Actes.3.c.
Pilate ſaid vnto them, *What ſhal I do then Mat.15.a.

with Jesus, whiche is called Christe? Then all
vnto hym, Let hym be crucified.

23 The deputie sayd, What euyl hath he done?
they cryed exceedyngly, sayeing, Let hym be cru-
fyed.

D 24 When Pilate sawe that he coulde preuaile
thyng, but that more busynesse was made, he
water, and washed his handes before the people
ing, I am innocent of the blood of this iust per-
see ye to it.

25 Then answered al the people, and sayd,
Actes.5.c. blood be on vs, and on our children.

Mark.15.a. 26 *Then let he Barabbas loose vnto them,
Luke.23.b. he had scourged Jesus, he delyuered hym to be
cifyed.

Mat.15.a. 27 *Then the souldiers of the deputie, when
had taken Jesus into the common hal, gath-
vnto hym al the bande (of souldiers.)

28 And when they had stripped hym, they put
a scarlet robe.

C 29 And when they had platted a crowne of the
they put it vpon his head, and a reede in his
hande: and when they hadde bowed the kne
fore hym, they mocked hym, saying, Hayle
the Jewes.

30 And when they had spit vpon hym, they tok
reede, and smote hym on the head.

31 And after that they had mocked hym, they
the robe of hym, and put his owne raymente
and led hym away to crucifie hym.

Mark.15.b 32 And as they came out, *they founde a man
Luke.23.b. rene, Simon by name: hym they compelled
his crosse.

Mark.15.b. 33 *And when they were comme vnto a place
John.19.b. Golgotha, that is to say a place of a skul,

34 They gaue hym vineger to drynke, myngled
gal: and when he had tasted thereof, he would

Wyrke.

35 When they had crucifyed hym, they parted his
garmentes, castyng lottes: that it myght be fulfyl-
ed whiche was spoken by the Prophet, They par- Psal. 22. d.
ted my garmentes among them, and vpon my ve- Mark. 15. c.
sture dyd they cast lottes. Luke. 23. c.

36 And sytting downe, they watched hym there: F

37 And set vp ouer his head, his accusation wrytten, Luke. 23. c.
This is Iesus the King of the Iewes. Iohn. 19. d.

38 Then are there two theeues crucifyed with Mark. 15. c
hym: one on the ryght hande, and another on the Luke. 23. d.
left.

39 They that passed by, reuyled hym, wagging their Esai. 53. c.
heades,

40 And saying, Thou that destroyest the temple, and Sapien. 2. b
buyldest it in three dayes, saue thee selfe: If thou
be the sonne of GOD, come downe from the
crosse.

41 Likewyse also the hygh Priestes mockyng hym,
with the scribes and elders, sayde.

42 He saued other, hym selfe can he not saue? If he be
the kyng of Israel, let hym nowe come downe from
the crosse, and we wyl beleeue hym.

43 He hath trusted in God, let him delyuer him now,
if he wyll haue hym: for he sayde, I am the sonne Psal. 22. b.
of God.

44 The theeues also which were crucifyed with him, G
cast the same in his teeth.

45 Now from the syxth houre, was there darkenesse ouer Mark. 15. c.
all the lande, vnto the nynth houre. Luke. 23. a.

46 And about the nynth houre, Iesus cryed with a
loude voyce, saying, Eli, Eli, lamasabacthani, that is
to say, My GOD, my GOD, why hast thou forsa- Mark. 15. c.
ken me? Psal. 22. a.

47 Some of them that stoode there, when
they heard that, sayde, This man calleth for
Elias.

Mark.15.d. 48 And strayghtway * one of them ranne, and tooke
Iohn.19.f. sponge, and when he had filled it ful of vineger
put it on a reede, he gaue hym to drynke.

49 The rest sayde, Let be, let vs see whether Elias
wyl come to saue hym.

50 Iesus, when he had cryed agayne with a lou
voyce, yeelded vp the ghoste.

Mark.15.d. 51 And beholde, the * vayle of the temple was rent
Luke.23.f. two partes, from the toppe to the bottome, and
earth dyd quake, and the stones rent,

52 And graues were opened, and many bodies of
ters which slept, arose:

53 And after that they were come out of the gra
after his resurrection, came into the holy citie, a
appeared vnto many.

Mark.15.d 54 * When the Centurion, and they that were w
Luke.23.g. hym watchyng Iesus, sawe the earthquake, a
thynges that were done, they feared greatly, sayi
Truely, this was the sonne of God.

Mark.15.d. 55 * And many women were there (beholdyng th
Luke 23.g. farre of) whiche folowed Iesus from Galilee, m
stryng vnto hym.

56 Among whiche was Marie Magdalene, and M
rie the mother of Iames and Ioses, and the mo
of Zebedees children.

The Gospel on Easter euen. 57 When the euen was come, * there came a riche
from (the citie of) Arimathea, named Ioseph, w
the also hym selfe was Iesus disciple.

Mark.15.d 58 He went to Pilate, and begged the body of Ie
Luke.23.g. then Pilate commaunded the body to be d
Iohn.19.g. uered.

59 And when Ioseph had taken the body, he wr
ped it in a cleane lynnen clothe:

60 And layde it in his newe Tombe, which
had hewen out of the rocke: and when he had
led a great stone to the dooze of the sepulchre
departed.

61. A

61 And there was * Marie Magdalene, and the other Mark.15.B.
Marie, sittyng euer agaynst the sepulchre.

62 The next day that folowed the day of preparyng, the high Priestes and Phariſees came together vn-to Pilate,

63 Saying, Syr, we remember that this deceyuer sayde, whyle he was yet alyue, * After thre dayes I Matth.16.c and.17. b. wyll ryse agayne.

64 Commaunde therfore, that the sepulchre be made sure vntyll the thirde day, lest his disciples come by nyght, and steale hym away, and say vnto the people, He is risen from the dead: and the last errour shalbe worse then the fyrste. Mark.9. a. Luke.18. l.

65 Pilate sayde vnto them, Ye haue the watche, goe your way, make it as sure as ye knowe.

66 So they went, and when they had sealed vp the stone, they made the sepulchre sure with the watch.

The Notes

a. This was done by the diuine prouidence of God, and not by the operation of the deuyl, as some men thinke, which affirme that this was done by Satan, to let the redemption of mankynde. But it is not so. For if the deuyl would haue letted Christe from his purpose, he would haue stopped the fury of the scribes, Phariſees, and phariſees, whom he dyd by al meanes styrre vp agaynst Christe, to bryng his purpose to an ende. This therefore was done, to this intent, that Christes innocencie should be so knowen (euen beastly women bearyng witnesse of the same) that Pilate with al the other should be inexcusable.

The.xxviij. Chapter.

6. The resurrection of Christe. 12. The hygh prieſtes gaue the ſouldiers money, to ſay that Christe was ſtolen out of his graue.

1 IN the latter ende of the Sabbeth day, whiche dawneth the fyrſt (day) of the weeke, came Marie Magdalene, Mark.15.d Luke.24.a. Joha.20.a.

Magdalene, and the other Marie, to see the sep-
chre.

2 And behold, there was a great earthquake, for the
angel of the Lord descended from heauen, and came
and rolled backe the stone from the doore, and sate
vpon it.

3 His countenaunce was lyke lyghtenyng, and his
rayment whyte as snowe.

4 And for feare of hym the keepers dyd shake, and
became as (a) dead men.

Matt. 16. b 5 The angel answeared, and sayd vnto the wom-
Luke. 24. a. Feare ye not: For I know that ye seeke Iesus which
was crucifyed.

6 He is not here, he is ryssen, as he sayde: Come and see
the place where that the Lorde was layde,

B 7 And go quickly, and tell his disciples that he is
ryssen from the dead. And beholde, he goeth before
you into Galilee, there shal ye see hym: loe, I have
tolde you.

Mark. 16. b 8 And they departed quickly from the sepulchre
Luke. 24. b. with feare, and great ioye, and dyd runne, to bring
his disciples woorde.

9 And as they went to tel his disciples, beholde, Ie-
sus met them, saying, Al hayle. And they came and
helde hym by the feete, and woorshypped hym.

10 Then sayde Iesus vnto them, Be not afrayd: go
tel my brethren that they goe into Galilee, and there
shal they see me.

11 When they were gone, beholde, some of the watch
came into the citie, & shewed vnto the high Priestes
al the thynges that were done.

12 And when they were assembled, with the Elders
had taken counsayle, they gaue large money vnto the
souldiers,

13 Saying, Say ye, His disciples came by nyght and
stole hym away whyle we slept.

C 14 And yf this come to the Deputies (eares) we will
perswade

perswade hym, and make you carelesse.
So they, when they hadde taken the money, dyd
as they were taught. And this sayeing was noysed
among the Iewes vntyl this day.
Then the eleuen disciples went away into Gali-
lee, into a mountayne where Iesus had appoynted
them.
And when they saw hym, they woorshypped him:
but some doubted.
And Iesus came, and spake vnto them, sayeing,
*All power is geuen vnto me in heauen and in earth. Mat. 11. d.
Goe ye therefore, and teache al nations, bapti- John. 17. a.
sing them in the name of the father, and of the sonne, Mar. 16. c.
and of the holy ghost:
Teaching them to obserue al thynges whatso-
euer I haue commaunded you: and loe, *I am with John. 14. b.
you alway, euen vnto the ende of the worlde.

The Notes.

They that go about to feare the Ministers of
the woorde, are by the power of God, at the ry-
sing agayne of the trueth, stricken downe to the
ground, and be as dead: for they are at theyr wittes
ende.
Here doo al preachers learne what they shoulde
teache, nothyng els but Gods woorde, nothyng els
but that the Lord hath commaunded them, not their
owne deuises and inuentions.

¶ *Here endeth the Gospel* by Saint Matthæwe.

¶ *The lyfe of the Euangelist Saint Marke, written by the famous Doctour Saint Hierome.*

MArke beyng the diſciple and interpreter of Peter, at the deſyre of certayne brethren that were at Rome, dyd wryte a ſhorte Goſpel, according as he had heard of Peter, which Goſpel Peter (allone as he ſawe it) dyd both allowe and ſet fooorth by his owne auethoritie, for to be read in the Churche, as Clemens dyd wryte in his booke of inſtitutions. Papias byſhoppe of Hieruſalem maketh mention of this Marke; and Peter in his firſt Epiſtle (where vnder the name of Babylon he ſetteth fooorth Rome couertly and comunedly) ſayth on this manner, The choſen congregation that is at Babylon ſalute you, and Marke my ſonne. He therefore takyng the Goſpel which he had made, went into Egypte, and teaching Chriſte firſt at Alexandria, dyd gather a congregation, with ſuche doctrine and continencie of lyuyng, that he dyd thereby prouoke and moue all the profeſſers of Chriſte to folowe his example. Finally, Philo a moſt eloquent man among the Iewes, ſeeyng the firſt congregation of Alexandria to be yet Iewyſh, (that is to ſay, to vſe yet the ceremonies of the Iewes) dyd wryte as it were to the praiſe and laude of his nation, a booke of theyr conuerſation and liuyng. And as Lucas doth tel, that they which beleeued at Hieruſalem, hadde al thynges common among them: ſo this man dyd ſet forth by wryting whatſoeuer he dyd ſee doone vnder Marke, beyng then theyr teacher. At length he dyed (in the eyght yere of Nero) and was buryed at Alexandria, Amianus ſucceedyng hym.

(.·.)

¶ The Gospel by Saint Marke. Cap. 1.

The first Chapter.

The office of Iohn Baptist. 9. The baptisme of Christe. 13. his fastyng. 14. and preaching.



THE (a) begynnyng of the Gospel of Iesu Christe, the sonne of GOD. A

As it hath benne wrytten in the prophetes, *Behalde, I sende my messenger before thy face, whiche shal prepare thy way before thee. Mala. 3. a. Mat 11. b. Luke. 7. B.

A voyce of hym that cryeth in the wylderneſſe, *Prepare ye the way of the Lorde, and make his pathes strayght. Esai. 40. a. Matth. 3. a.

Iohn was baptising in the wylderneſſe, and preachyng the baptisme of *repentaunce, for the remission of sinnes. Luke. 3. a. Mark. 3. b. Luke. 4. c.

And al the lande of Iurie, and they of Hierusalem, went out vnto hym, and were al baptised of hym in the ryuer of Iordane, confessing their sinnes. Mark. 3. b. Luke. 3. c.

Iohn was clothed with Camels heare, & with a girdle of a skynne about his loynes, and he dyd eate locustes and wylde hony, Mat. 3. a.

And preached, sayeing, *There shal come one mightier then I, after me, whose shoe latchet I am not worthy to stowpe downe and vnloose. Mat. 3. b. Luke. 3. c. John. 1. B.

I haue baptised you with water: but he shal baptise you with the holy ghost.

And it came to passe in those dayes, that Iesus came

Mark.3.c. came from Nazareth (a citie) of Galilee, and was
baptised of Iohn in Iordane.

Mark.3.d. 10 And assoone as he was come vp out of the wa-
he sawe heauen open, and the spirite (as) a dou-
vpon hym lyke a doue.

Mat.3.d. 11 And there came a voyce from heauen, *Thou
12.b.17.b. my deare sonne, in whom I am wel pleased.

Mat 4.a. 12 And immediatly the spirite driueth hym into
Luke.4.a. wyldernesse.

Mark.9.a. 13 And he was there in the wyldernesse fourtye dayes
tempted of Satan, and was with the wylde beastes,
Mat.4.b. *and the angels ministred vnto hym.

14 After that Iohn was deliuered (to prison) Iesus
Mat 4.c. came into Galilee, preaching the Gospel of the kyng-
Luke.4.b. dome of God,

15 And saying, The tyme is come, and the kyng-
dome of God is at hande: *repent ye, and beleue the
Mat.4.b. Gospel.

16 *As he walked by the sea of Galilee, he sawe Si-
Mat.3.a. mon, and Andrewe his brother, castyng nettes into
Mat.4.c. the sea (for they were fyshers.)

17 And Iesus sayde vnto them, Folowe me, and
Iere.16.c. wyl make *you to become fyshers of men.

18 And strayghtway they forsooke their nettes, and
folowed hym.

19 And when he had gone a litle further thence, he
sawe Iames (the sonne) of Zebedee, and Iohn his
brother, whiche also were in the shyp mendyng their
nettes.

D 20 And anone he called them, and they left their fa-
ther Zebedee in the shyp with the hyred seruaun-
and folowed hym.

21 And they came into Capernaum, and straight-
way on the Sabboth dayes he entred into the Sy-
gogue, and taught.

Mat 4.b. 22 And they were astonied at his learnyng: for
Mat.7.b. taught them as one that had auctoritie, and not
Luke.3.c.

the Scribes.
23 And there was in their Synagogue, a man Math.7.b.
vexed with an vncleane spirite, and he cryed a- Luke.4.c.
loude,
24 Saying, Let vs alone, what haue we (to doo)
with thee, thou Jesus of Nazareth? Art thou come
to destroy vs? I knowe thee what thou art (euen)
that holy one of God.
25 And Jesus rebuked hym, saying, Holde thy peace,
and come out of hym.
26 And when the vncleane spirite had torne hym, and
cryed with a loude voyce, he came out of hym.
27 And they were all amased, in so muche that they
demaunded one of another among themselues, say-
ing, What thyng is this? What newe doctrine is
this? For with auctoritie commaundeth he the
vncle spirites, and they doo obey hym.
28 And immediatly his fame spread abroad through-
out all the region boyderyng on Galilee.
29 And foorthwith, when they were come out of the
Synagogue, they entred into the house of Simon, E
and Andrewe, with James, and John. Mat.8.b.
30 But Simons wyues mother laye sicke of a feuer: Luke.4.f.
and anone they tel hym of her.
31 And he came and tooke her by the hande, and lyfte
her vp: and immediately the feuer forsooke her, and
she ministred vnto them.
32 And at euen, when the Sunne was downe, they
brought vnto hym all that were diseased, and them
that were vexed with deuylles:
33 And all the citie was gathered together at the
dore.
34 And he healed many that were sicke of diuers dis-
eases, and cast out many deuylles: and suffered not Luke.4.g.
the deuylles to speake, because they knewe hym. Mark.3.b.
35 And in the morning very early before day, Jesus,
when he was risen vp, went out, & departed into a
solitarie

solitarie place, and there prayed.

36 And Simon, and they that were with hym, followed after hym.

37 And when they had founde hym, they sayde vnto hym, All men seeke for thee.

38 And he sayde vnto them, Let vs goe into the next townes, that I may preache there also: for therefore am I come.

39 And he preached in their Synagogues in all Galilee, and cast the deuylles out.

Mat. 8 a. Luke. 5 c. 40 *And there came a leper to hym, beseeching him, kneelyng downe to hym, and saying vnto hym, If thou wylt, thou canst make me cleane.

41 And Iesus, hauyng compassion on hym, put forth his hand, touched hym, and sayth to hym, I wyl, be thou cleane.

42 And as soone as he had spoken, immediately the leprosie departed from hym, & he was made cleane.

43 And after he had geuen him a strayte commandement, he sent hym away foorthwith,

Marke. 7. d 44 And sayth vnto hym, *See thou say nothyng to any man: but goe thy way, shewe thy selfe to the Priest, and offer for thy cleansyng those thynges which Moses commaunded, for a witnesse vnto them.

45 But he, as soone as he was departed, began to publish it openly, and to declare many thynges, and to publish abroade this rumour: in so much, that Iesus could no more openly enter into the citie, but was without in desert places: and they came to hym from all quarters.

The Notes.

a. The beginnyng of the Gospel, is the ende of the lawe.

b. Baptisme is a signe of repentaunce and of the remission of synnes, whereby God doeth testifie

...theth away or forgeueth the synnes of them ...penteaunce. and also whereby God doth seale and ...aufeth vs of true repentaunce al the dayes ...at lyfe.

...Christ dyd come downe, the holy ghost also dyd ...downe: But Christe the sonne of God dyd ap... ...in a true naturall and essentiall body, whereas ...ly ghost came downe in the likenesse, and not ...true and essential body of a doue. The father ...yd speake from heauen. Here ye haue the ...Trinitie. Ambro. de Sacram. lib. 1. Cap. 6. ...ey blaspheme, whiche dyd call the Gospell a ...doctrine: for Christe dyd onely by hym selfe ...those thynges whiche he had spoken before ...prophetes.

The. ij. Chapter.

...He healeth the man of the palsie, 14. and cal...eth Leui the Customer.

AFter (a fewe) dayes also he entred into Caper- A
naum agayne, and it was noysed that he was in the house.

...and anone manie were geathered togeather (in so ...) that nowe there was no roome to receyue ...,) no, not so muche as about the doore: and he ...ched the woorde (of the Gospel) vnto them.

...nd they come vnto hym, bryngyng one sicke of ...palsie, whiche was borne of foure men. Math. 9. d. Luke. 5. b.

...nd when they coulde not come nygh vnto hym ...reasse, they vncouered the roofe (of the house) ...he was in: and when they had broken vp the ..., they do (with cordes) let downe the bed wher... ...sicke of the palsie laye.

...hen Iesus sawe their fayth, he sayde vnto the ... of the palsie, *Sonne, thy synnes be forgeuen ... Esai. 43. c. and. 44. b. Luke. 5. b.

...ut there were certayne of the Scribes sytting ..., and reasonyng in their hartes,

7 Why doeth he thus speake blasphemies? Who can forgeue synnes, but God onely?

8 And immediately, when Iesus perceyued in his spirite that they so reason within them selues, he sayth vnto them, Why reason ye suche thynges in your hartes?

9 Whether is it easyer to say to the sicke of the palsie, Thy synnes be forgeuen thee: or to say, Arise, take vp thy bedde and walke?

10 But that ye may know that the sonne of man hath power in earth to forgeue synnes, (he sayth vnto the sicke of the palsie,)

Matth.9.a. 11 I say vnto thee, Arise, and take vp thy bedde, and
Luke.5.d. goe thee hence into thyne house.

Iohn.5.b. 12 And immediately he arose, tooke vp the bedde, and went forth before them al, in so much that they were al amazed, and glorified God, saying, We neuer sawe it on this fashion.

Matth.9.a. 13 And he went agayne by the sea syde, and all the people resorted vnto hym, and he taught them.

¶ 14 And as Iesus passed by, he sawe Leui (the sonne of Alphee, sytting at the receipt of custome, and sayd vnto hym, Folowe me. And he arose, and folowed hym.

15 And it came to passe, that when Iesus sate at meate in his house, many publicanes and synners sate also together at meate with Iesus and his disciples: for there were many, and they folowed hym.

16 And when the Scribes and Pharisees sawe him eate with publicanes and synners, they said vnto his disciples, Howe is it that he eateth and drinketh with publicanes and synners?

17 When Iesus heard (that,) he sayth vnto them, They that be whole, haue no neede of the Physicion, but they that are sicke: I came not to cal the righteous, but synners to repentaunce.

1. Tim.1.c. Mat.9.b. Luke.5.f.

18 And the disciples of Iohn, and of the Phari-

ſyd faſt: and they comme and ſay vnto hym, Why
ſe the diſciples of Iohn and of the Phariſees faſt,
ut thy diſciples faſt not?

And Ieſus ſayde vnto them, Can the chyldren of
he bryde chambre faſt, whyle the bydegrome is
ith them? As long as they haue the bydegrome
ith them, they can not faſt.

But the dayes wyl come, when the bydegrome
albe taken away from them, and then ſhal they
aſt in thoſe dayes.

No man alſo ſoweth a peece of newe cloth, vnto an D
lde garment: otherwayes, his newe peece taketh
away (ſomewhat) from the olde (garment) and ſo the
rent is made woorſe.

And no man powreth new wine into olde veſſels,
ls the newe wyne doeth burſt the veſſels, and the
ine runneth out, and the veſſels wylbe marred:
ut newe wyne, muſte be put into newe veſ-
els.

And it came to paſſe, that he went through the Mat.12.a.
ayne feeldes on the Sabboth dayes, and his diſci- Luke.6.a.
les began by the waye to plucke the eares of corne.

And the Phariſees ſayde vnto hym, Behold, why
o they on the Sabboth dayes that whiche is not
awful?

And he ſayd vnto them, Haue ye neuer read what
Dauid dyd, when he hadde neede and was an hun-
red, both he, and they that (were) with hym?

How he went into the houſe of God in the dayes 1.Reg.21.b.
f Abiathar the hygh prieſt, and dyd eate the ſhewe
read, whiche is not lawful to eate, but for the
rieſtes, and gaue alſo to them whiche were with
hym?

And he ſayd vnto them, The Sabboth was made
for man, and not man for the Sabboth.

Therefore is the ſonne of man Lorde alſo of the
Sabboth.

The Gospel.

The Notes.

a. He that is here in Marke called Leui, in the gospel before is called Matthewe, in hym we have an example, how they that be called and beleeue, ought to bryng foorth woorthy fruites of repentaunce.
b. The bridegroome is taken from vs, when our affections, concupiscences & lustes, do dryue Christ out of our hartes, then ought we to vse abstinence thereby to tame the wanton fleash, and to geue ourselues to earnest prayers, that so the spirite of God may be renewed in vs.

The.iii.Chapter.

1. He helpeth the man with the dryed hand, 14. choseth his apostles.

A
Matth.12.a
Luke.6.a.

1 AND he entred agayne into the synagogue, and a man was there whiche hadde a *wythered hande:

2 And they watched hym, whether he would heale hym on the Sabboth daye, that they myght accuse hym.

3 And he seyde vnto the man whiche had the wythered hande, Aryse, (and stande) in the middes.

4 And he sayth vnto them, Is it lawefull to do good on the Sabboth dayes, or to do euyl? to saue life, or to kyl? But they helde their peace.

5 And when he hadde looked rounde about on them with anger, mournyng for the hardnesse of their hartes, he sayeth to the man, *Stretche foorth thy hande. And he stretched it out: and his hande was restored as whole as the other.

Mat.12.b.
Luke.6.b.
1.Reg.13.b.

Mat.12.b. 6 *And the Pharisees departed, and straight way gatherred a counsel with the Herodians against hym, that they myght destroy hym.

B
Matth.4.b.
Luke.6.c.

7 But Iesus auoyded, with his disciples, to the sea: *and a great multitude followed hym from Galile and from Iurie,

8 And from Hierusalem, and from Idumea, (and

ryon whiche is) beyonde Iordane, and they Mat.4.b.
t dwelt about Tyre and Sidon, a great multi- Luke.6.c.
de, when they had heard what thynges he dyd, Iohn.6.a.
me vnto hym.
And Ieſus commaunded his diſciples that a ſhyp
ulde wayte on hym becauſe of the people, leſt they
ulde throng hym.
For he hadde healed many (in ſo muche) that they
ſſed vpon hym for to touche hym, as many as had
gues.
And the vncleane ſpirites, when they ſawe hym,
y(a)fel downe before hym (at his feete) and cryed,
ying, Thou art the ſonne of God.
And he ſtraytely charged them that they ſhould
t make hym knowen.
And he goeth vp into a mountaine, and calleth vn-
ym whom he wolde: and they came vnto hym.
And he ordeyned twelue, that they ſhoulde be Math.10.a.
h hym, and that he myght ſend them forth to C
che:
And that they myght haue power to heale ſyckneſ-
, and to caſt out deuyls.
And he gaue vnto Simon to name Peter.
And he called Iames (the ſonne) of Zebedee, and
hn Iames brother (and gaue them names, Boa-
rges, whiche is to ſaye, the ſonnes of thun-
r.)
And Andrewe, and Philip, and Bartholomewe,
d Matthewe, and Thomas, & Iames (the ſonne)
Alphe, and Thaddeus, and Simon the Chana-
te,
And Iudas Iſcariot, whiche alſo betrayed hym:
nd they comme into an houſe.
And the people commeth togeather agayne, ſo
t they coulde not ſo muche as eate bread.
And when they that belonged vnto hym hearde
(a) they went out to lay handes vpon him: for they

sayde, he is madde.

22 And the Scribes which came downe from Hie-
Mat.9.b. salem, sayde, He hath Beelzebub, *and by the pu-
and.12.b. of the deuils casteth he out deuyls.
Luke.11.b. 23 And when he had called them vnto hym, he sp-
vnto them in parables, Howe can Satan ca-
Satan?

24 And yf a realme be diuided agaynst it selfe,
realme can not endure?

25 And if a house be diuided against it self, that
can not continue.

26 And if Satan make insurrection agaynst hym
and be diuided, he can not continue, but hat
ende.

27 No man can enter into a strong mans house
take away his goodes, except he wyl first bin
strong man, and then wyl spoyle his house.

28 Verely I say vnto you, All synnes shalbe for-
vnto the chyldren of menne, and blasphemies
with so euer they shal blaspheme:

℣ 29 *But he that shal blaspheme agaynst the
Mat.12.c. ghost, hath neuer forgeuenesse, but is in dan-
Luke.12.c. eternal damnation.

30 For they sayde, He hath an vncleane spirit.

Mat.12.d. 31 *There comme his mother, and his brethren
Luke.8.c. standyng without, sent vnto hym, callyng hym.

32 And the people sate about hym, and sayde
hym, Beholde, thy mother, and thy (b) bret-
and thy systerne, seeke for thee without.

33 And he answered them, sayeing, Who is my
ther, or my brethren?

℣ 34 And when he had looked rounde about on
which sate about hym, he sayde, Beholde my
ther and my brethren.

35 For who so euer shal doo the wyl of God, the
is my brother, and my syster, and mother.

The Notes.

(y)e vncleane spirites confesse here that Christe (y)e sonne of God. Be ye therefore confounded (y)e looke for a worse ponnishment then the deuyls (y)e, that dare denye Christe to be a very naturall (y)e.

(y)ere they are called Christes brethren, which in (y)e were not his naturall brethren, but his cousins (y)e kinsfolkes: euen as Lot is called Abrahams (y)e brother, which was his brother Arams sonne. Con- (y)e the. vi. of Marke, and the. xiii. of Matthewe, (y)e the. xix. of John, and agayne reade diligently (y)e xlvii. Chapter of Ezechiel, and thou shalt fynd (y)e the virgin Marie hadde neuer moe sonnes or (y)e sisters but Christe only.

The. iiii. Chapter.

2. The parable of the Sower. 37. Christe stylleth the tempest of the sea, whiche obeyed hym.

1 AND he beganne agayne to teache by the sea A
syde: and there gathered vnto hym muche
people, so that he entred into a shyp, and sate Math. 13. a.
in the sea, and all the people was by the sea syde on
the lande:

2 And he taught them many thynges by parables,
and sayde vnto them in his doctrine,

3 Hearken, Behold, there went out a Sower to sow: Luke. 8. a.

4 And it fortuned as he sowed, that some fell by the
way syde: and the foules of the ayre came, & deuou-
red it vp.

5 Some fel on stonie grounde, where it had not much
earth: and immediately it sprang vp, because it had
no depth of earth.

6 But as soone as the sunne was vp, it caught heate:
and because it had not roote, it wythered away.

7 And some fell among thornes: and the thornes B
grewe vp, and choked it, and it gaue no fruite.

8 And some fel vpon good grounde, (a) & dyd yelde
fruite that sprang vp, and grewe, and brought forth,

some thyrtie, and some syxtie, and some an hundred.

9 And he sayde vnto them, He that hath eares to heare, let hym heare.

10 And when he was alone, they that were about hym with the twelue, asked of hym the parable.

Math.13.b. Luke.8.b. 11 And he sayde vnto them, *Vnto you it is graunted to knowe the mysterie of the kyngdome of God: but vnto them that are without, all thynges are done in parables,

12 That when they see, they may see and not discerne, and when they heare, *they may heare and not vnderstande, lest at any tyme they shoulde turne, and their synnes shoulde be forgeuen them.

Esai.6.c. Mat.13.b. Luke.8.b. John.12.f. Actes.28.f. Rom.11.b. 13 And he sayde vnto them, Knowe ye not this parable? And howe then wyl ye knowe al parables?

14 *The Sower soweth the woorde.

¶ 15 And they that (receyued seede) by the way side, are those where the woorde is sowen, but when they haue hearde, Satan commeth immediately, and taketh away the woorde that was sowen in their hartes.

Mat.13.c. Luke.8.b. 16 And lykewise they that receiue seede into the stony groundes, are they, which when they haue heard the woorde, at once receyue it with gladnesse:

17 Yet haue no roote in them selues, and endure but a tyme: and anone when trouble and persecution ariseth for the woordes sake, immediatly they are offended.

18 And those be they that receyue seede among thornes: and they are suche as heare the woorde,

19 And the cares of this worlde, and the deceitfulnesse of rychesse, and the lustes of other thynges entryng in, choke the woorde, and it is made vnfruitfull.

20 And they which receyued seede into good grounde, are suche as heare the woorde and receyue it,

e wyne doeth bryng foorth thirtie, some sixte, some
hundred.

And he sayde vnto them, Is the candle lyghted to Math.5.b.
put vnder a bushel? or vnder the table? and not to Luke.8.c.
put on a candlesticke? and.11.c.

For there is nothing so priuie that shal not be ope-
d: neyther hath it ben so secrete, but that it shall Math.10.c.
me abroade. Luke.8.b.
If any man haue eares to heare, let hym heare. and.12.a.

And he sayde vnto them, Take heede what ye
heare: *with what measure ye mete, with the same Math.7.a.
shall it be measured to you againe. And vnto you that Luke.6.f.
heare, shal more be geuen.

25 *For vnto hym that hath, shall it be geuen: & from Math.13.b.
hym that hath not, shalbe taken away euen that and.25.c.
whiche he hath. Luke.8.c.

26 And he sayde, So is the kyngdome of God, euen as and.19.b.
if a man shoulde sowe seede in the grounde,

27 And should sleepe, and ryse vp nyght and day, and Math.13.b.
the seede shoulde spryng and growe vp he knoweth
not howe.

28 For the earth bryngeth foorth fruite of her selfe,
first the blade, then the eare, after that, the full
corne in the eare.

29 But when the fruite is brought foorth, anone
he thrusteth in the Sickle, because the harueste is
come.

30 And he sayde, Wherevnto shal we lyken the kyng-
dome of God? Or with what comparison shall we
compare it?

31 It is lyke a grayne of mustarde seede: whiche Math.12.b
when it is sowen in the earth, is lesse then al seedes Luke.3.d.
that be in the earth:

32 And when it is sowen, it groweth vp, and is grea-
ter then al herbes, and beareth great braunches, so
that the fowles of the ayre may make their neastes
vnder the shadowe of it.

33 And

Mat. 13. c. 33 And with many suche parables preached he
woorde vnto them, as they were able to heare it.

Mark. 13. c. 34 But without parable spake he not vnto them,
when they were alone, he expounded all thynge
his disciples.

35 And the same day, when the euen was com
sayth vnto them, Let vs passe ouer vnto the o
(syde.)

36 And they left the people, and tooke hym, eue
was in the shyp, and there were also with hym
litle shyppes.

Mark. 8. c. 37 *And there arose a great storme of wynde, and
Luke. 8. c. waues dashed into the shyp, so that it was nowe

38 And he was in the starne a sleepe on a pylowe
they awake hym, and say vnto hym, Maister, ca
thou not that we perishe?

39 And he arose, and rebuked the wynde, and sa
vnto the sea, Peace, and be styl: and the wynde
sed, and there folowed a great calme.

40 And he sayd vnto them, Why are ye fearfull
is it that ye haue no fayth?

41 And they feared exceedyngly, and sayde one
other, Who is this? that both the winde and the
obey hym.

The Notes.

a. Onely the fourth parte of the seede doeth bri
foorth fruite, therefore let not the ministers
Gods woorde be discouraged, though that very fe
doe geue credite vnto their doctrine, and be fain

b. It is sayde that the Lorde sleepeth, when al
troubles and aduersities of this worlde, he delay
to beate and succour his electe and chosen, whi
thyng was here prefygured by Jesus sleepyng.

The. v. Chapter.

8. Christe delyuereth the possessed from the vncleane
spirite, 25. the woman from the blooddy issue.

AND they came ouer* to the other (side) of the sea, into the countrey of the Gaderenes. A Mark.8.d.

And when he was come out of the shyp, immediatly there met hym from among the tombes, a man (possessed) of an vncleane spirite: Luke. 8.d.

Which hadde his abydyng among the tombes: and no man coulde bynde hym, no not with chaynes:

Because that he had ben often bounde with fetters and chaynes, and the chaynes hadde ben plucked a sonder by hym, and the fetters broken in peeces: neyther coulde any man tame hym.

And alwaies, night and daye he was in the mountaynes, and in the tombes, crying, and al to cutting hym selfe with stones.

But when he had spied Jesus a far of, he ran, and worshipped hym:

And cryed with a loude voyce, and sayde, What haue I to doo with thee, Jesus, thou sonne of the moste hyghest God? I requyre thee in the name of God, that thou torment me not. B Mat.8.d. Actes .16.c.

(For he sayde vnto hym, Come out of the man, thou fowle spyrite.)

And he asked hym, What is thy name? And he answered, saying, My name is legion: for we are many.

And he prayed hym instantly that he would not sende them away out of the countrey.

Now there was there nygh vnto the mountaines, a great hearde of swyne feedyng.

And al the deuyls besought hym, sayeing, Sende vs into the swyne, that we may enter into them. Math.8.b. Luke.8.d.

And anone Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swyne, and the heard ranne headlong into the sea, (they were about two thousand,) and were choked in the sea.

14 And the swyneheardes fledde, and tolde it in the
citie, and in the countrey. And they went out to
see what was done.

15 And they come to Jesus, and see him that was vexed
ed with the fiende, and had the legion, sittyng, and
clothed, and in his ryght mynde: and they were
fraydc.

16 And they that sawe (it) tolde them howe it came
to passe to hym that was possessed with the devyll,
and also of the swyne.

Luke.8.c. 17 *And they beganne to praye hym to depart out of
their coastes.

Mat.8.b. 18 *And when he was come into the shyppe, he that
had ben possessed with the deuyl, prayed hym that he
myght be with hym.

19 Howbeit Jesus suffered hym not, but sayth unto
hym, Goe home to thy frendes, and shewe them how
great thynges the Lorde hath done for thee, and how
compassion on thee.

20 And he departed, and began to publishe in Decapolis howe great thynges Jesus had done for hym.
And all men dyd marueyle.

D 21 And when Jesus was come over agayne by ship
vnto the other (side) muche people gathered unto
hym, and he was nygh vnto the sea.

Mat.8.b. 22 *And beholde, there commeth one of the rulers of
Luke 8.f. the Synagogue, Jairus by name: and when he saw
him, he fel downe at his feete,

23 And besought hym greatly, sayeing, My yonge
daughter lyeth at poynt of death (I pray thee) come
and lay thy handes on her, that she may be safe, and
she shal lyue.

24 And (Jesus) went with him, and muche people fo-
lowed hym, and thronged hym.

Mat.9.c. 25 And there was a certayne woman whiche had been
Luke.8.f. diseased of an issue of blood twelue yeeres,

26 And had suffered many thynges of many phisi-

e, and had spent al that she had, and felt none a-
endement at al, but rather the woorse.
When she had heard of Jesus, she came in the
ast behynd hym, and touched his garment.
For she sayde, If I may but touche his clothes, I D
be whole.
And straightway the fountayne of her blood was
ed vp: and she felt in her body that she was hea-
of the plague.
And Jesus immediatly knowing in hym self that
ue proceeded from him, turned him about in the
ast, and sayde, Who touched my clothes?
And his disciples sayde vnto hym, Thou seest
e people thrust thee, and askest thou, Who dyd
ch me?
And he looked round about, for to see her that had
e this thyng.
But the woman fearyng and tremblyng, know-
g what was done within her, came and fel downe
fore hym, and tolde hym al the trueth.
And he sayde vnto her, Daughter thy fayth hath Luke.4.g.
ed thee, go in peace, and be whole of thy plague. F
Whyle he yet spake, there come from the ruler of Mat.9.c.
e synagogues (house) certayne whiche sayde, Thy Luke.8.g.
ughter is dead, why diseasest thou the maister any
ther?
As soone as Jesus heard the woorde that was
ken, he sayth vnto the ruler of the synagogue, Be
t afrayd, only beleeue.
And he suffered no man to folowe hym, saue
ter, and James, and John, the brother of Ja-
es.
And he commeth to the house of the ruler of the Mat.9.c.
nagogue, and seeth the tumult, & them that wept Luke.8.g.
d wayled greatly.
And when he was come in, he sayeth vnto them,
y make ye this ado, and weepe? the Damsel
is

is not dead, but sleepeth.

40 And they laught hym to scorne: but he, whe
he had put them all out, taketh the father & the
ther of the Damsel, and them that were with h
and entreth in where the Damsel lay.

41 And when he had taken the Damsel by the
he sayth vnto her, Talitha cumi, which is, being
terpreted, Damsel, (I say vnto thee) aryse.

42 And straightway the Damsel arose, and wa
for she was of the age of twelue yeeres: and
were astonied out of measure.

43 And he charged them straightly that no
shoulde knowe of it: and commaunded to giu
meate.

The Notes.

a. Here we learne that it is the nature and pro
tie of the deuyll alwayes to doo harme, and n
bolesse he were forbydden of God.

b. They are very Gaderenites, whiche for fea
loose any thing of their worldly substance, be
away Christe and his Gospell.

c. Here the woman is not blamed because sh
had spent and bestowed much substance vpon
sicions, but rather here we doo learne that tha
ministred without God, is vnprofitable. Let
then despise physicke, which the hyghest hat
from the earth: but let vs resigne and put our
wyll into the handes of God, whether that he
heale vs by physicke, or bryng vs into our grau

The. vi. Chapter.

Of Christes doctryne, and estimation in his own
countrey.

A 1 AND he departed thence, and came into his
Mat. 13. g. countrey, and his disciples followe hym.
Luke. 4. c. 2 And when the Sabbath day was come, h
gan to teache in the synagogue: And many hea
hym, were astonyed, sayeing, From whence
he these thynges? And what wysedome is th

rnen vnto hym, and ſuche myghtie woꝛkes that
mought by his handes?
Is not this the Carpenter (a) Maries ſonne, the Mat. 13. g.
ther of James and Joſes, and of Juda and Si-
n? And are not his ſyſters here with vs? And they
re offended at hym.
Jeſus ſayd vnto them, A Prophete is not without Mat. 13. g.
ure, but in his owne countrey, and among his Luke 4. d.
ne kynne, and in his owne houſe. Iohn. 5. k.
nd he coulde there doo no myghtie woꝛke: but
t his handes vpon a fewe ſicke folke, and healed
m.)
nd he maruayled becauſe of their vnbeleefe. And Mark. 9. b
went about by the villages that lay on euery ſyde,
chyng.
nd he calleth the twelue, and beganne to ſende B
m foꝛth, two, and two, and gaue them power a- Mat. 10. e.
yn vncleane ſpirites.
nd commaunded them that they ſhoulde take no-
ng in their iourney, ſaue a ſtaffe onely: no ſcrip,
read, no money in their purſe:
t ſhoulde be ſhod with ſandales: and that they
ſhoulde not put on two coates.
nd he ſayde vnto them, Wheꝛeſoeuer ye enter in-
o houſe, there abyde tyl ye departe thence.
nd whoſoeuer ſhal not receiue you, noꝛ heare you, Math. 10. b.
en ye departe thence, ſhake of the duſt that is vn- Luke. 9. a.
r your feete, foꝛ a witneſſe agaynſt them: I ſay Mat. 11. d.
ely vnto you, it ſhalbe eaſyer foꝛ the Sodomites Luke. 10. a.
the Gomoꝛrheans in the day of iudgement, then
that citie.
nd they went out, and preached, that men ſhould Mat. 10. a.
ent.
nd they caſte out many deuylles, and annoynted
nye that were ſicke with oyle, and healed
m.
nd kyng Herode heard (of him) (foꝛ his name Mat. 14. a.
was Luke. 9. b.

was spread abroade:) and he sayde that John
rist was ryssen from the dead, and therfore
woorkes doo shewe forth them selues in hym.

15 Other sayde, That it is Elias. Some sayd,
it is a Prophete, or as one of the Prophetes.

16 But when Herode had heard of hym, he
It is John, whom I beheaded: he is ryssen
death.

* his ser-
uauntes.

17 For Herode hym selfe had sent forth * and
handes vpon John, and bounde hym in
Herodias sake his brother Philips wyfe,
had married her.

Leuit.18.b.
and.20.b.

18 For John sayde vnto Herode, * It is not lawf
thee to haue thy brothers wyfe.

19 Therefore Herodias layde wayte for hym, and
haue kylled hym: but she coulde not.

20 For Herode feared John, knowyng that he
a iust man, and an holy, and gaue him reuerence
when he heard hym, he dyd many thynges,
heard hym gladly.

D
Gene.40.b

21 And when a conuenient day was come, that
rode on his * byrth day made a supper to the lord
hygh captaynes, and cheefe estates of Galile:

22 And when the daughter of the same Herodias
came in, and daunced, and pleased Herode,
them that sate at boorde also, the kyng sayde
the Damsel, Aske of me whatsoeuer thou wylt,
I wyl geue it thee.

Math.14.a

23 And he sware vnto her, What so euer thou
aske of me, I shal geue it thee, euen vnto the
halfe of my kyngdome.

24 And she went forth, and sayde vnto her mo
What shal I aske? She sayd, John Baptistes

25 And she came in strayghtway with haste
the kyng, and asked, saying, I wyll that
geue me by and by in a charger, the head of
Baptist.

26

And the kyng was exceedyng sory, (howbeit) for
his othes sake, and for their sakes which sate at sup-
per also, he woulde not cast her of.
And immediately the kyng sent the hangman, and
commaunded his head to be brought in, and he went
and beheaded hym in the prison,
And brought his head in a charger, and gaue it to C
the Damsel, and the Damsel gaue it to her mother.
And when his disciples heard (of it,) they came
and tooke vp his body, and layde it in a Tombe.
And the apostles gathered themselues together,
vnto Iesus, and told him al thinges, both what they
had done, and what they had taught.
And he sayde vnto them, *Come ye alone out of the *Mat.14.b.
way into the wyldernesse, and rest a while. For there Luke.9.b.
were many comming and going, and they had no lei- Iohn.6.a.
sure so much as to eate.
*And they departed by shyp out of the waye into a *Mat.14.b.
desart place.
And the people spied them when they departed, and
many knewe hym, and ranne a foote thyther out of
all cities, and came thyther before them, and came
together vnto hym.
And Iesus, when he came out, sawe much people, F
and had compassion on them, because *they were *Mat.9.d.
like sheepe, not hauyng a shepheard: And he began and.14.b.
to teache them many thynges. Ezech.34.a
*And when the day was nowe farre spent, his dis- *Mat.14.b.
ciples came vnto hym, saying, This is a desart Luke.9.b.
place, and nowe the tyme is farre passed: Iohn.6.a.
Let them depart, that they may goe into the coun-
try rounde about, and into the villages, and buye
them bread: for they haue nothyng to eate.
He answeared, and sayde vnto them, Geue ye them
to eate. And they say vnto him, (Shal we) go and buy
two hundred penyworth of bread, and geue them
to eate?

38 He sayth vnto them, Howe many loaues haue ye? Goe, and looke. And when they had searched, they say, Fyue, and two fyshes.

39 And he commaunded them to make them all sit downe by companies vpon the greene grasse.

40 And they sate downe, here a rowe, and there a rowe, (by) hundredes, and (by) fyftyes.

41 And when he had taken the fyue loaues, and the two fyshes, and looked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples to set before them: and the two fyshes diuided he among them all.

42 And they all dyd eate, and were satisfyed.

43 And they tooke vp twelue baskets full of the fragmentes, and of the fyshes.

44 And they that dyd eate the loaues, were aboue fyue thousande men.

45 And straygthway he constrayned his disciples Marth.14.c. to get into the shyp, and to goe ouer the sea before vnto Bethsaida, whyle he shoulde sende away the people.

Mat. 14.c. 46 And when he had sent them away, he departed Iohn.6.b. into a mountayne to pray.

47 And when euen was come, the shyp was in the myddest of the sea, and he alone on the lande.

48 And he sawe them troubled in rowyng, (for the winde was contrary vnto them:) & about the fourth watche of the night, he commeth vnto them, walkyng vpon the sea, and would haue passed by them.

49 But when they sawe hym walkyng vpon the sea, they supposed it had ben a spirite, and cryed out.

50 (For they all sawe hym, and were troubled.) And anone he talked with them, and sayth vnto them, Be of good cheare, it is I, be not afrayde.

Marth.14.c. 51 And he went vp vnto them into the shyp, and the winde ceassed, and they were sore amased in themselues beyonde measure, and marueyled.

52 For they vnderstoode not (what was done)

lesnes, because their hart was hardened.

And when they had passed ouer, they came into the land of Genezareth, and drue vp into the hauen.

And when they were come out of the ship, straightway they knewe him,

And ranne forth throughout all the region rounde about, & began to carry about in beddes those that were sicke, thyther where they heard that he was.

And whythersoeuer he entred, into villages, or cities, or fieldes, they laide the sicke folkes in the streetes, and prayed him that they might touche, and if it were but the hemme of his garment: and as many as touched it were made whole.

The Notes.

Reade in the third Chapter, the exposition of this place.

In healyng the sicke, the Apostles dyd vse oyle, signifyeng thereby, that they were healed by the vertue of the holy ghost, which in the holy scriptures by tymes is signified by the outwarde vnction. Of this oyle we wyl speake more in the. v. Chapter of Iames.

We learne here that Christe had money, els the disciples wouldе not haue sayde, Let vs go and buy for two hundred pennyworth of bread. Then it is lawful for preachers to haue money with them, therewith to buy meate and drynke, and clothyng, with other necessaries,

The. vii. Chapter.

The Pharisees finde fault at the disciples eating of bread with vnwashen handes. 32. The healing of the deafe and dumbe.

AND the Pharisees came together vnto him, and certayne of the Scribes, which came from Hierusalem. [Mat. 15. a.]

And when they sawe some of his disciples eate (a) bread with defiled (that is to say, with vnwashen handes) they founde fault.

3 For the Pharisees, and all the Iewes, except they
washe their handes oft, eate not, obseruing the tra-
ditions of the elders.

4 And (when they) comme from the market, except
they washe, they eate not. And many other thynges
there be, whiche they haue taken vppon them to ob-
serue (as) the washyng of cuppes and pottes, brasen
vessels, and of tables.

5 Then asked him the Pharisees and Scribes, Why
walke not thy disciples according to the tradicion of
the elders? but eate bread with vnwashen handes?

6 He answered, and sayde vnto them, Surely Esaias
hath prophesied wel of you hipocrites, as it is writ-
ten, *This people honoureth me with their lyppes,
but their hart is farre from me.

Esay. 29 b.
Mat. 15. a.

7 Howbeit in vayne do they worshyp me, teachyng
doctrines, the commaundementes of menne.

8 For, the commaundement of God beyng layde a
part, ye obserue the tradition of menne, as the wa-
shyng of pottes and cuppes: and many other such
lyke thynges ye doo.

9 And he sayde vnto them, Full wel ye cast aside the
commaundement of GOD, that ye may kepe your
owne tradition.

10 *For Moses sayde, Honour thy father and thy mo-
ther: and, who so curseth father or mother, let him
dye the death.

Exod. 21. b.
Deut. 5 b.
Ephes. 6. a.

11 But ye say, if a man shal say to his father or his mo-
ther, Corban (that is, by the gyft) that (is of me
of me, thou shalt be holpen.

Exod. 20. b
Leuit. 20. b
Prou. 20. c.

12 And so ye suffer him no more to doo ought for his
father, or his mother,

13 Makyng the worde of God of none effecte through
your tradition, which ye haue ordeyned: And many
suche thynges doo ye.

14 And when he had called al the people vnto him,
he sayde vnto them, Hearken vnto me euery one

n, and vnderſtande,
There is nothyng without a man that can defile Mat. 15. b.
n, when it entreth into hym: but the thinges whi-
proceede out of a man, theſe are they that defyle
man.
If any man haue eares to heare, let hym heare.
And when he came into the houſe, away from the
ple, his diſciples aſked hym of the ſimilitude.
And he ſaith vnto them, Are ye alſo ſo without vn-
derſtandyng? Doo ye not perceyue that whatſoeuer
g from without entreth into the man, it can not
le hym,
Becauſe it entreth not into his hart, but into the
y, and goeth out into the draught, purging all the
tes?
And he ſayde, That whiche commeth out of the
, defileth the man.
from within, euen out of the hart of menne,
de euyl thoughtes, adulteries, fornications,
ders,
Lyeſe, couetouſneſſe, wyckednеſſe, deceyte,
ſcuſſe, a wycked eye, blaſphemie, pryde, fo-
lyſſe:
All theſe euill thyngs come from within, and defyle
man.
And from thence he roſe, and went into the bor- Mat. 15. b.
of Tyre and Sidon, and entred into an houſe,
wolde that no man ſhoulde haue knowen, but
ulde not be hyd.
For a certayne woman whoſe yonng daughter
an vncleane ſpirite, when ſhe had heard of him,
e and fel at his feete:
The woman was a Greeke, out of the nation of
nophenilla:) and ſhe beſought hym, that he would
out the deuyl from her daughter.
But Jeſus ſayde vnto her, Let the children firſte
ede: for it is not meete to take the childrens

bread, and to cast it vnto the litle dogges.

28 Ye answered and sayd vnto hym, Yes Lord,
Matth. 15. b. for the litle dogges also eate vnder the table, of
childrens crumbes.

29 And he sayde vnto her, For this saying, go
way, the deuyl is gone out of thy daughter.

30 And when she was comme home to her house,
founde that the deuyl was departed, and her
ter lying on the bedde.

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31 And when he was departed agayne from
coastes of Tyre and Sidon, he came vnto the
Galilee, through the middes of the coastes of
polis.

Mat. 15 b. Mat. 9. b. 32 And they bring vnto him one that was dumb
had an impediment in his speach: and they
to put his handes vpon hym.

33 And when he had taken hym aside from
ple, he put his fyngers into his eares, & when
spit, touched his tongue.

34 And when he had looked vp to heauen,
sayde vnto hym, Ephphatha, that is to say,
opened.

35 And straightway his eares were opened,
strynge of his tongue was loosed, and he spake

Mark. 1. b. 36 And he commaunded them that they
no man: but the more he commaunded them,
the more a great deale they published it:

37 And were beyonde measure astonied, saying
hath donne al thynges wel: he hath made
deafe to heare, and the dumbe to speake.

The Notes.

a. Meate defileth not, yf it be taken
with fayth and if any man make this
ing. Doth not meate and drinke defile them
further? are drunken? Answere, that
drunkennesse ought not to be imputed to
or drynke, but to the inordinate lust of the

b. In this place we are taught, when

od deede, that we shoulde not hunte and hanke af-
the prayse of menne. They therefore that doo
re so earnestly spreade abroade the benefites and
wer of God, sinne not against Christes woordes.
in other places he requireth thankefulnesse of
, and that we should alwayes set foorth the boun-
ous liberalitie of our heauenly father. Theophi-
tus.

The. viii. Chapter.

1. The miracle of the seuen loaues. 34. Howe we shoulde folowe Christe.

IN thoſe dayes the companie being very great, & hauyng (a) nothyng to eate, when Iesus had called his disciples vnto hym, he sayth vnto them,

I haue compassion on the people, because they haue nowe beene with me three dayes, and haue nothyng to eate:

And yf I sende them away fastyng to their owne houses, they shal faynt by the way: for diuers of them came from farre.

And his disciples answeared hym, From whence can a man satisfye these men with bread here in the wyldernesse?

And he asked them, Howe many loaues haue ye? They sayde, Seuen.

And he commaunded the people to syt downe on the grounde: and he tooke the seuen loaues, and when he had geuen thankes, he brake, and gaue to his disciples to set before them: & they did set them before the people.

And they had a fewe small fyshes: and when he had blessed, he commaunded to set them also before them.

So they did eate, and were satisfied: and they tooke vp of the broken meate that was left, seuen baskets full.

And they that had eaten, were about foure thousand: and he sent them away.

And anon, when he had entred into a shyp with

A

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Esai. 9. a. Tobi. 13. b.

B

his disciples, he came into the parties of Dalma-
nutha.

Matth.16.a Luke.11.b. Iohn.6.b. 11 And the Pharisees came forth, and beganne to dis-
pute with hym, seekyng of hym a signe from heaven,
temptyng hym,

12 And when he had sighed deepely in his spirite, he
sayth, Why doo this generation seeke a signe? Verily
I say vnto you, There shal no signe be geuen vnto
to this generation.

13 And when he had left them, and entred into the
shyp agayne, he departed ouer the water.

¶ 14 And they had forgotten to take bread (with them)
neyther had they in the shyppe with them more than
one loafe.

Mat.16.b. Luke.12.a. 15 And he charged them, saying, Take heede, beware
of the leauen of the Pharisees, and of the (b) leauen
of Herode.

16 And they reasoned among them selues, saying, Be-
cause we haue no bread.

17 And when Iesus knewe (it,) he sayth vnto them,
Why reason ye, because ye haue no bread? Perceiue
ye not yet, neyther vnderstande? Haue ye your hart
yet hardened?

18 Hauyng eyes, see ye not? hauing eares, heare ye not?
Doo ye not remember?

Mat.14.c. 19 *When I brake the fyue loaues among fyue thou-
sand (men,) how many baskets ful of broken meate
tooke ye vp? They say vnto hym, Twelue.

Mat.15.b. 20 When I brake the seuen among foure thousand,
howe many baskets of the leauynges of the broken
meate tooke ye vp? They sayde, Seuen.

¶ 21 And he sayde vnto them, Howe happeneth it that
ye doo not vnderstande?

22 And he commeth to Bethsaida, and they bring a
blynde man to hym, and desyred hym to touch him.

23 And when he had caught the blynde by the hand,
he led hym out of the towne: and when he had

e his eyes, and put his handes vpon hym, he asked
m yf he sawe ought.
And he looked vp, and sayde, I see men, for I per-
eyue them walke, as (they were) trees.
After that he put his handes againe vpon his eyes,
d made hym see: and he was restored, and sawe
every man clearely.
And he sent hym home to his house, saying, Ney-
ther go into the village, nor tell it to any in ỳ village.
And Iesus went out, and his disciples, into the vil- Mat.16.c.
lages that lang to Cesarea Philippi: & by the way Luke.9.c.
he asked his disciples, saying vnto them, Whom doo
men say that I am?
And they answeared, Iohn Baptist: and some say, C
Elias: Agayne, some (say,) that thou art one of the Mat.16.c.
Luke.9.c.
prophetes.
And he sayde vnto them, But whom say ye that I John.6.g.
am? Peter answeareth, and sayth vnto hym, Thou Mat.16.c.
and.20.c.
art very Christe.
And he charged them that they should tel no man. Luke.9.c.
And he began to teache them that the sonne of man
must suffer many thynges, and be reproued of the
elders, and of the hygh priestes, and scribes, and be
slayn, and after three dayes ryse agayne.
And he spake that saying openly, and Peter tooke
him aside, and began to rebuke hym.
But when he had turned about, and looked on his
disciples, he rebuked Peter, saying, Goe after me,
Satan: for thou sauerest not the thynges that (be)
of God, but the thynges that be of men.
And whē he had called the people vnto him, with Mat.16.d.
his disciples also, he sayde vnto them, Whosoeuer Luke.9.c.
will come after me, let hym forsake hym selfe, and and.14.f.
take vp his crosse, and folowe me.
For whosoeuer shall saue his lyfe, shal loose it, but
whosoeuer shall loose his life for my sake & the Gos-
pels, the same shal saue it.

36 For what shal it profyte a man, yf he shal wynne
the worlde, and loose his owne soule?
37 Or what shal a man geue for a ransome of his
38 *Whosoeuer therefore shalbe ashamed of me and
Mark.10.c. my wordes, in this aduouterous and synful gene-
Luke.12.b. on, of him also shal the sonne of man be ashamed,
he commeth in the glory of his father, with the
angelles.

The Notes.

a. Alwayes the flesshe is afrayde to lache, but
that be desyrous of Gods truethe, & geue them
to godlynesse, can neuer lache any thyng.
b. By the leauen of Herode, he vnderstandeth
doctrine of the Sadducees, which dyd denye bot
immortalitie of the soule, and also the resurrec
of the dead. Their doctrine dyd Herode and al
courte imbrace. They were also called Herodia
whiche beleeued and taught that Herode was
Messias.

The.ix.Chapter.

2. The transfyguration of Christe. 49. Of forbi
dyng with talt.

A 1 AND he sayde vnto them, Verely I say
Mat.16.b. you, *that there be some of them that
Luke.9.c. here, whiche shal in no wyse taste of deth
they haue seene the kyngdome of GOD come
power.
Mat.16.a. 2 And after syx dayes, Jesus taketh with him
Luke.9.c. ter, and James, and John, and leadeth them
to an hygh mountayne out of the way alone:
was transfygured before them.
3 And his rayment dyd shyne, (and became
whyte, euen as snow: so as no Fuller vpon
can whyte them.
4 And there appeared vnto them Elias with
ses, and they were talkyng with Jesus.
5 And Peter answeared, & sayth to Jesus,
here is good beyng for vs: and let vs make

tabernacles, one for thee, and one for Moses, and one for Elias:

6 For he wist not what he shoulde say: for they were sore afrayde.

7 And there was a cloude that shadowed them: and a voyce came out of the cloude, saying, This is my beloued sonne: heare hym. B

8 And suddenly when they had looked rounde about, they saw no man, more then (a) Jesus only with them selues. Math.3.b. and 17.b. Luke.3.c.

9 And as they came downe from the hyll, he charged them that they shoulde (b) tel no man those thinges that they had seene, tyl the sonne of man were risen from the dead. Mark.1.b. Esay.42.a. Math.17.b Mark.1.b.

10 And they kept that saying with them, & demaunded one of another, what the rising from the dead shoulde meane.

11 And they asked hym, saying, Why then say the scribes that Elias must first come?

12 He answered, and saide vnto them, Elias verely when he commeth first, restoreth al thinges: and the sonne of man, as it is written of hym, shal suffer many thinges, and be set at nought. Mala.4.b. Esai.53.a.

13 But I say vnto you, that Elias is come, and they haue done vnto hym what so euer they would, as it is written of hym.

14 And when he came to his disciples, he sawe much people about them, & the scribes disputing with thē. C

15 And straight way al the people, when they beheld hym, were greatly amazed, and running to hym, saluted hym.

16 And he asked the scribes, What dispute ye * among your selues?

17 And one of the company answeared, and sayde, Master, I haue brought vnto thee my sonne, which hath a dumbe spirite: * Some reade with them. Mat.17.c. Luke.9.a.

18 And where so euer he taketh hym, he teareth hym,

hym, and (he) foameth, and gnasheth with his teeth, and pineth away: And I spake to thy disciples that they shoulde cast hym out, and they coulde not.

19 He answereth hym, and sayth, O sayt blesse me, howe long shal I be with you, howe long shal I suffer you? Bryng hym vnto me.

20 And they brought him vnto him: and when he saw hym, straightway the spirite tare hym, and when he fel downe on the grounde, he wallowed, foamyng.

D 21 And he asked his father, Howe long is it agone that this came vnto hym? And he sayd, Of a chylde.

Mat. 17. D. 22 *And oft tymes it hath cast hym into the fire, and into the waters, to destroy hym: but yf thou canst do any thyng, haue mercy on vs, and helpe vs.

23 Jesus sayd vnto hym, This thing if thou canst beleue, *all thyngs are possible vnto him that beleueth.

Mark. 17. D. 24 And straightwaye, when the father of the chylde had cryed with teares, he said, Lord, I beleue, helpe thou myne vnbeleefe.

25 When Jesus sawe that the people came runnyng together, he rebuked the fowle spirite, sayyng vnto hym, Thou dumbe, and deafe spirite, I charge the, come out of hym, and enter no more into hym.

26 And (the spirite) when he had cryed, and rent him sore, came out of hym, and he was as one that had ben dead, insomuch that many sayde, He is dead.

27 But Jesus, when he had caught hym by the hand, lifted hym vp: and he arose.

C 28 And when he was come into the house, *his disciples asked hym secretely, Why coulde not we cast hym out?

Mat. 17. D. 29 *And he sayd vnto them, This kynde can * come forth by nothyng, but by prayer and fastyng.

Mat. 17. D. * of Deuyls.

30 And after they departed thence, they tooke their iourney through Galilee, and he would not that any man shoulde knowe (it)

31 For he taught his disciples, and sayde vnto them,

The sonne of man is delyuered into the handes of men, and they shal kyl hym, and after that he is kil- Mat.16.c. Luke.9.c.
led, he shal ryse the thirde day.

But they vnderstoode not that sayeing, and were
afrayde to aske hym.

And he came to Capernaum: and when he was
come into the house, he asked them, What was it
that ye disputed among your selues by the way?

And they held their peace, for by the way they had
reasoned among them selues, who (shoulde be) the
greatest.

And when he was set downe, he called the twelue, F
and sayeth vnto them, If any man desyre to be firste,
the same shalbe last of al, and seruant vnto al.

And when he had taken a young chylde, he set Matth.18.g
him in the midst of them: and when he had taken Luke.6.f.
him in his armes, he sayde vnto them,

Whosoeuer shal receyue any suche a young chyld
in my name, receyueth me: & whosoeuer shal receyue
me, receiueth not me, but hym that sent me.

Iohn answered him, saying, Maister, we saw one
casting out deuyls in thy name, and he foloweth not
vs, and we forbad hym, because he folowed vs not.

But Iesus sayde, Forbid hym not, for there (is) I.Cor.12.g.
no man, which, if he do a myracle in my name, can
lightly speake euyl of me.

For he that is not against vs, is on our part.

Whosoeuer shal in my name geue you a cuppe of G
colde water to drynke, because ye belong to Christe: Matth.10.g
verily I say vnto you, he shal not lose his rewarde.

And whosoeuer shal offend one of these little ones Matth.18.g
that beleeue in me, it is better for hym yf a mylstone
were hanged about his necke, and he were caste into
the sea.

And yf thy hande offende thee, cutte it of: It is Mat.18.h.
better for thee to enter into lyfe maymed, then ha-
uing two handes to go into hell, into fyre that neuer
shalbe

shalbe quenched:

Esai.66.g. 44 *Where their wooime dyeth not, and the fire is not quenched.

45 And yf thy foote offend thee, cut it of: it is better for thee to enter halt into lyfe, then hauyng thy two feete to be cast into hel, into fyre that neuer shall be quenched.

46 Where their wooime dyeth not, and the fire is not quenched.

Matth.5.c. Luke.2.b. 47 *And yf thyne eye offende thee, plucke it out: it is better for thee to enter into the kyngdome of God with one eye, then hauyng two eyes to be cast into hel fyre:

48 Where their wooime dyeth not, and the fire is not quenched.

Leuit.2.b. 49 For euery one shalbe salted with fyre, *and euery sacrifice shalbe seasoned with salte.

Matth.5.b. Luke.14.g. 50 *Salt is good, but yf the salte be vnsauery, wherewith what thyng shal you season it? Haue ye salte in your selues, and haue peace among your selues and one with another.

The Notes.

a. In this that Jesus after the departing of Iudas, is seene alone, it is to be noted, that the Lawe beyng by Christes death remoued and the Prophesies fulfilled, we ought only to haue a respect vnto Christ the only begotten sonne of God our Sauiour and redeemer.

b. Christ forbiddeth his apostles to tell any man of his vision afore his rising againe from death, lest the men shoulde see hym to be crucified, of whom such excellent and glorious thynges were spoken, and so shoulde therewith be offended, hauyng his apostles in derision for telling of suche thinges.

c. He that doth not withstande the Gospel, not only the preaching of it, but rather doth fauour it, and willeth it to be set foorth, suffryng hym selfe to be taught and rebuked by it, though that he do not followe Christe in al thynges, yet ought we not

ent hym for an enimie, but muche rather for a
ende. Christe layth in the tenth Chapter of Mat-
ue. He that is not with me, is agaynst me: Wat
r saying is nothyng contrary vnto this, where he
th. He that is not agaynst vs, is with vs. For in
tenth of Matthewe he speaketh of open blas-
mers and haters of the truethy.

The x. Chapte.

2. Of diuorcement. 17. A riche man questioneth
howe he shoulde inherite eternal lyfe.

AND when he rose from thence, he commeth in- A
to the coastes of Iurie, thyough (the region that Mat.19.a
is) beyonde Iordane: and the people resort vn-
to hym a fresh, and as he was wont he taught them
agayne.

And the Pharisees came, and asked hym, Is it
lefull for a man to put away his wyfe? tempting
hym.

And he answeared, and said vnto them, What did Deut.24.a.
Moses commaunde you to doo? Mat.19.a.

And they sayde, Moses suffered to wryte a booke
of diuorcement, and to put her away.

And Iesus answeared, and said vnto them, For the
hardnes of your hart he wrote this precept vnto you.

But from the beginning of the creation God made Gen.1.d.
them male and female, 1.Cor.6.d.

And (sayde,) For this cause shal a man leaue his fa- Mat.19.a.
ther and mother, and byde by his wyfe, B

And they twayne shalbe one flesshe: so then are Ephes.5.g.
they no more twayne, but one flesshe. Gene.2.d.

Wherefore, what God hath coupled together, let
no man seperate.

And in the house his disciples asked him agayne of
the same matter.

And he saith vnto them, Whosoeuer shal put away Mat.5.c.
his wyfe, & marrieth another, committeth adulterie and.19.a.
against against Luke.16.b.

agaynst her.

12 And yf a woman shal put away her husbande, and be married to another, she committeth adultery.

Matth.19.b Luke.18.d. 13 *And they brought young children to hym, that he shoulde touche them, and his disciples rebuked those that brought them.

C 14 But when Jesus sawe it, he was sore displeased, and sayde vnto them, Suffer the young children to come vnto me, and forbyd them not: (a) for such belongeth the kyngdome of God.

15 Verily I say vnto you, Whosoeuer shall not receyue the kyngdome of God * as a young chylde, he shall no wyse enter therein.

Matth.18.a. Luke.17.a. 16 And when he had taken them vp in his armes, and layd his handes vpon them, he blessed them.

17 And when he was gone forth into the way, there came one runnyng, and kneeled to hym, and asked him, *Good maister, what shal I doo that I may inherite eternal lyfe?

Matth.19.d Luke.18.d. 18 Jesus sayde vnto hym, Why callest thou me good? There is (b) no man good but one (which is) God.

19 Thou knowest the commaundementes, Doo not commit adultery, Doo not kyl, Doo not steale, Speake not beare false witnesse, Defraude (no man, honour) thy father and mother.

20 He answeared, and sayde vnto hym, Maister, all these haue I obserued from my youth.

D 21 Jesus beholde him, and loued him, and sayde vnto him, One thyng thou lackest, Goe thy way, sell whatsoeuer thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come follow me, and take thou hast taken vp the crosse.

Matth.19.b Luke.18.d. 22 But he was discomforted because of that saying, and went away mournyng: for he had great possessions.

23 And when Jesus had looked rounde about, he sayde vnto his disciples, Howe hardly shal they that haue riches enter into the kyngdome of God!

Matth.19.c. Luke.18.c.

24

And the disciples were astonied at his woordes. But Iesus answereth agayne, and saith vnto them, Children, howe harde is it for them that trust in riches to enter into the kyngdome of God?

It is easier for a Camel to goe through the eye of a needle, then for the riche to enter into the kingdome of God.

And they were astonied out of measure, saying betweene them selues, Who then can be saued?

Iesus, when he had looked vpon them, saith, With men it is vnpossible, but not with God: for with God all thinges are possible.

Then Peter begamme to say vnto hym, Lo, we haue forsaken all, and haue followed thee. Math. 19.a.

Iesus answeared, and sayde, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my sake and the Gospels, Luke. 18.

But he shal receiue an hundred folde nowe at this present, houses, and brethren, and sisters, & mothers, and children, and landes, with persecutions, and in the worlde to comme eternal lyfe.

* But many that are first, shalbe last: and the last, first. Math. 25.b Luke. 13.f.

And they were in the way goeing vp to Hierusalem: and Iesus went before them, and they were amazed, and as they followed, were afraide: and when he had agayne taken with hym the twelue, he began to tel them what thinges shoulde happen vnto hym,

(saying,) * Beholde, we goe vp to Hierusalem, and the sonne of man shalbe deliuered vnto the hygh priestes, & vnto the scribes: and they shal condemne him to death, and shal deliuer him to the Gentiles. Mat. 16.f. 17.g 20.c. Luke. 15.f. and 22.g.

And they shal mocke hym, and scourge hym, and spit vpon him, and kyl him: and the thirde day he shal arise. f

Mat.20.a. 35 *And Iames & Iohn the sonnes of Zebedee came
vnto hym sayeng, Maister, we wyl that thou shalt
dest doo for vs whatsoeuer we shal desire.

36 He sayde vnto them, What wyl ye that I shall
doo for you?

37 They sayde vnto hym, Graunt vnto vs, that we
may sit, one on thy right hande, and the other on the
left hande, in thy glory.

38 But Iesus sayde vnto them, Ye wote not what ye
aske: Can ye drinke of the cuppe that I drinke of?
and be baptized with the baptisme that I am bap-
ised with?

39 And they said vnto him, That we can. Iesus sayde
vnto them, Ye shal in deede drinke of the cuppe that I
drinke of: and with the baptisme that I am baptized
withal shal ye be baptized:

40 But to sit on my right hande, & on my left hande
is not mine to geue, but (it shalbe geuen) vnto them
for whom it is prepared.

Mat.20.b 41 *And when the (other) tenne heard it, they began
to disdayne at Iames and Iohn.

Mat.20.b Luke.22.c. 42 But Iesus, when he had called them to him, sayde
vnto them, Ye know that they *which seeme to be
rule among the Gentiles, raigne as Lordes ouer them,
and they that be great among them, exercise authori-
tie vpon them.

43 But so shal it not be among you: but whosoeuer
you wyl be great among you, shalbe your minister:

44 And whosoeuer of you wyl be the chiefest, shall be
seruant of al.

Mat.20.b 45 For *the sonne of man also came not to be min-
istred vnto, but to minister, & to geue his life a ran-
some for many.

Mat.20.b Luke.18.g. 46 And they came to Hierico: *and as he went out of
the citie of Hierico with his disciples, and a great
number of people, blynde Bartimeus, the sonne of
Timeus sate by the high wayes side, begging.

47

47 And whē he heard that it was Jesus of Nazareth, he began to crye, and say, Jesus thou sonne of David, haue mercy on me.

48 And many rebuked him, that he should holde his peace: but he cryed the more a great deale, Thou sonne of David, haue mercy on me.

49 And Jesus stoode still, and commaunded hym to be called, and they call the blynde, sayeing vnto him, Be of good comfort, rise, he calleth thee.

50 And when he had throwen away his cloke, he rose, and came to Jesus.

51 And Jesus answered, and sayd vnto him, What wilt thou that I doo vnto thee? The blynde sayde vnto hym, Master, that I might see.

52 Jesus sayd vnto him, Goe thy way, thy faith hath saued thee. And immediatly he receiued his sight, and followed Jesus in the way.

The Notes.

Vnto suche as children be, doo the kyngdome of heauen pertayne, therfore ought children to be brought vnto Christe, not only by baptisme, whiche is the dore of the kyngdome of heauen, but also by godly instruction and bringyng vp.

The .xv. Chapter of Matthewe shal certifie thee this thyng.

The.xi. Chapter.

11. Christe ryderh to Hierusalem, 17. the Pharisees aske Christe of his authoritie.

AND when they came nigh to Hierusalē, vnto Bethphage and Bethanie, at the mount of Olives, he sendeth foorth two of his disciples, A Math.21.a. Luke.19.c.

2 And sayth vnto them, Goe your way into the towne that is ouer against you, and as soone as ye be entred into it, ye shal fynde a colte tyed, whereon neuer man satte: loose hym, and bring him hyther.

3 And if any man say vnto you, Why doo ye so? Say ye that the Lorde hath nede of hym: and straightway he will sende him hyther.

4 And they went their way, and founde the colte tyed by the doore without, in a place where two wayes met: and they loste him.

Iohn.12.b. 5 And diuers of them that stoode there, sayde vnto them, What doo ye losing the colte?

6 And they sayde vnto them euen as Iesus had commaunded: and they let them goe.

B 7 And they brought the colte to Iesus, and cast their garmentes on him, and he sate vpon him.

8 And many spread their garmentes in the waye: other cut downe braunches of the trees, and strawed them in the waye.

9 And they that went before, and they that followed, cryed, saying, Hosanna, *blessed is he that commeth in the name of the Lorde.

Psal.118.b. Matth.21.b. Luke.19.f. Iohn.12.b.

10 Blessed be the kingdome that cōmeth in the name of him that is Lorde of our father Dauid, *Hosanna in the highest.

*or, O thou which art.

11 And Iesus entred into Hierusalem, and into the temple: and when he had looked rounde about vpon all thinges, and now the euentide was come, he went out vnto Bethanie with the twelue.

Mat.21.b. 12 *And on the morowe, when they were come from Bethanie, he hungred.

13 *And when he had spyed a figge tree a farre off hauing leaues, he came (to see) yf he might finde any thing thereon: and when he (a) came to it, he found nothing but leaues, for the time of figges was not yet.

C 14 And Iesus answered, & sayde vnto the figge tree, Neuer man eate fruite of thee hereafter while the worlde standeth. And his disciples heard (it.)

Matth.21.b. Luke.19.g. Iohn.2.c. 15 And they comme to Hierusalem, and when Iesus went into the temple, he beganne to cast out them that solde and bought in the temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues,

16 And would not suffer that any man shoulde carry

any stuffe through the temple.

17 And he taught, saying vnto them, *Is it not writ- Esai.56.c.
ten, My house shalbe called the house of prayer vnto 3.Re.2.b.c.
all nations? But ye haue made it a denne of theeues. Iere.7.c.

18 And the scribes and hygh priestes hearde (it,) and sought howe they might destroy hym: *for they fea- Mat.21.d.
red hym, because all the people was astonied at his doctrine.

19 And when euen was come, Iesus went out of the citie.

20 *And in the morning as they passed by, they sawe Mat.21.d.
the fygge tree dryed vp from the rootes. Luke.11.g.

21 And Peter, hauyng remembred, sayth vnto hym, and.20.c.
Master, beholde, the fygge tree which thou cur- D
sedst, is wythered away.

22 And Iesus answearyng, sayth vnto them, Haue fayth in God.

23 For verely I say vnto you, *that whosoeuer shall say vnto this mountayne, Be thou remoued, and be thou cast into the sea, and shal not doubt in his hart, but shal beleeue that those thynges whiche he sayth shall come to passe: whatsoeuer he shall say, shalbe vnto hym.

24 Therefore I say vnto you, *What thynges so euer Mat 21.c.
ye desyre when ye pray, beleeue that ye receyue Iohn.14.c.
(them,) and ye shall haue (them.)

25 And when ye stande prayeng, *forgeue, yf ye haue Math.6.b
ought against any man: that your father also which and.18.d.
is in heauen, may forgeue you your trespasses.

26 But yf you doo not forgeue: neyther wyll your fa-
ther which is in heauen forgeue you your trespasses.

27 And they come agayne to Hierusalem: *and as he Luke.20.c.
walked in the temple, there came to hym the hygh Math.21.c.
priestes, and the scribes, and the elders, C

28 And say vnto hym, By what auctoritie doest thou these thynges? And who gaue thee this auctoritie to doo these thynges?

29 Jesus answeared, and sayde vnto them, I wyll
aske of you one question: and answeare me, & I
tel you by what auctoritie I doo these thynges.

30 The baptisme of Johu, whether was it from
uen, or of men? Answeare me.

31 And they reasoned with them selues, saying,
we shal say from heauen, he wyll say, Why then
ye not beleeue hym?

32 But yf we shal say, Of men, we feare the people
al men counted John that he was a very

33 And they answearyng, say vnto Jesus, we
tel. And Jesus answearyng, sayth vnto them,
ther doo I tell you by what auctoritie I
thynges.

The Notes.

8. This the Euangelist dyd adde, thereby to
that Christe dyd not comme to the figge tree
care, but to prefigurate and signifie somethyng
sayth therefore that he is an hungred, that
myght take thereby an occasion to teache
thynges. By the tree then that hath leaues
and not fruite, hypocrisie, and a faigned
mified, shadowed, and betokened.

The xxi. Chapter.

1. The Vineyarde is let out to Husbandmen.
41. The poore wyddowes farthyng.

AND he beganne to speake vnto them by
bles. A certayne man planted a
he set an hedge about it, & dygged a
and buylt a towre, and let it out to
went into a strange countrey.

2 And when the time was come, he sent to the
bandmen a seruaunt, that he myght receyue
Husbandmen of the fruite of the Vineyarde.

3 And they caught hym, and beat hym, and
away emptie.

4 And agayne he sent vnto them another

and at hym they cast stones, and brake his head, and sent hym away al to rayled.

And agayne he sent another, and him they killed: and many other, beatyng some, and kyllyng some.

And so when he had yet but one beloued sonne, he sent hym also at the last vnto them, saying, They wyll reuerence my sonne.

But the husbandmen sayd amongst them selues, This is the heyre, come, let vs kyll hym, and the inheritaunce shalbe ours.

And they toke hym, and kylled hym, and cast him out of the Vineyarde.

What shal therfore the Lord of the Vineyarde do? He shall come and destroy the husbandmen, and wyl geue the Vineyarde vnto other.

Haue ye not read this scripture? The stone whiche the buylders disalowed, is become the cheefe stone of the corner:

This was the Lordes doyng, and it is maruey-lous in our eyes?

They went about also to take hym, and feared the people: for they knewe that he had spoken the parable against them: and they left hym, and went their way.

And they sent vnto hym certayne of the Pharisees and of the Herodians, to take hym in his wordes.

And when they were come, they say vnto hym, Master, we knowe that thou art true, and carest for no man: for thou considerest not the persons of men, but teachest the way of God in truth: Is it lawful to geue tribute to Caesar, or not?

Shal we geue, or shal we not geue? But he knowing their hypocrisie, sayd vnto them, Why tempt ye me? Bryng me a penie, that I may see it.

And they brought it: and he sayth vnto them, Whose is this (a) image and superscription? And they sayde vnto hym, Caesars.

B Matth. 21. B
Gen. 37. D.
Luke. 20. C.

Psal. 118. C.
Mat. 21. D.
Acts. 4. D.

Matth. 22. B
Luke. 20. b.
C

Rom.13.b. 17 And Jesus answeryng, sayde vnto them, 'Geue
Matth.17.c. Cæsar the thynges that (belong) to Cæsar: and
and.20.c. God the thinges which (parteyne) to God. And
marueyled at hym.

Matth.22.a 18 There come also vnto hym the Sadducees, which
Acts.23.b. say there is no resurrection, and they asked
Luke.20.c. saying,

Deut.25.b. 19 Maister, Moses wrote vnto vs, if any mans
dye, and leaue his wyfe behynde hym, and
chyldren: that his brother shoulde take his
and rayse vp seede vnto his brother.

20 There were seuen brethren: and the fyrste
wyfe, and when he dyed, left no seede behynde

D 21 And the seconde tooke her, and dyed, neyther
he any seede: and the thyrde lykewyse.

22 And seuen had her, and left no seede behinde
last of al the wyfe dyed also.

23 In the resurrection therefore when they
whose wyfe shal she be of them? for seuen had
wyfe.

24 And Jesus aunswearyng, sayd vnto them,
not therefore erre, because ye knowe not the
cures, neyther the power of God?

25 For when they shall ryse from the dead,
ther marrie, nor are geuen in marriage: but
the angelles whiche (are) in heauen.

26 As touchyng the dead that they ryse: haue
read in the booke of Moses, howe in the
Exod.3.b. spake vnto hym, saying, "I (am) the God of
Matth.22.c ham, and the God of Isahac, and the God of
Luke.10.f. 27 He is not the God of the dead, but God of
uyng: ye therefore dod greatly erre.

E 28 'And when there came one of the scribes,
Mat.22.d. hearde them disputyng together, & perceyued
he had answered them wel, he asked him
the fyrst commaundement of al.

29 Jesus aunswered hym, The fyrste of all

commaundementes (is,) Heare, O Israel, the Lord our God is one Lorde: Deut. 6 a. Math. 22. a

And thou shalt loue the Lorde thy God with al thy hart, and with all thy soule, and with al thy mynde, and with all thy strength. This (is) the fyrste commaundement:

And the seconde is lyke vnto (this,) * Thou shalt loue thy neyghbour as thy self: There is none other commaundement greater then these. Leuit. 19. b. Math. 22. b Rom. 13. c.

And the scribe sayde vnto hym, Well maister, thou hast sayde the trueth: for there is one God, and there is none other but he. Galat. 5. c. Iacob. 2. b. Mat. 5. g.

And to loue hym with all the hart, and with al the vnderstandyng, and with all the soule, and with all the strength, and to loue a (man) neyghbour as hym self, is greater then all the burnt offerynges and sacrifices.

And when Iesus sawe that he answeared discretely, he sayde vnto hym, Thou art not farre from the kyngdome of God. And no man after that durst aske hym any question. f

And Iesus answearyng, sayde, teachyng in the temple, How say the scribes that Christ is the sonne of Dauid?

For Dauid hym selfe, enspired with the holy ghost, sayde, * The Lord sayde to my Lorde, Syt on my right hande, tyl I make thyne enimies thy footestole. Math. 22. d Psal. 110. a.

Dauid him selfe calleth hym Lorde, and whence is he then his sonne? And muche people hearde hym gladly.

And (he) sayde vnto them in his doctrine, Beware of the scribes, whiche desyre to walke in long clothyng, and (loue) salutations in the market places, Math. 23. a Luke. 20. g.

And the cheefe seates in synagogues, and the vppermoste roomes at feastes.

Whiche deuoure wyddowes houses, and vnder a pretence make long prayers, these shal receyue grea-

ter

ter damnation:

G 41 And when Jesus sate ouer agaynst the treas-
Luke.21.a. bebelde * howe the people put money into the
surie: and many that were riche, caste in much

42 And there came a certayne poore wyddowe,
she threwe in two mytes, whiche make a farth-

43 And when he had called vnto him his disciples
sayth vnto them, Verely I say vnto you, that
poore wyddow hath cast more in, then al they
haue cast into the treasurie.

44 For all they dyd caste in of their superfluitie
she of her want, dyd caste in all that she had,
al her lyuyng.

The Notes.

a. The image of God is not in the golde, but
man. Therefore golde and syluer with other
ought to be payde vnto Caesar: but our consci-
and soules ought to be kept cleane vnto the
our God. Christ.

The.xiii. Chapter.

2. The destruction of the temple. 24. Signes before
Christes comming. 31. Gods word shal not passe away.

R 1 AND as he went out of the temple, one of his
Matth.24.a disciples sayde vnto hym, Maister, se what
Luke.21.a. stones, and what buyldynges (are here.)

2 And Jesus aunswearyng, sayde vnto hym, Seest
thou these great buyldings? there shal not be left
stone vpon another, that shal not be throwen down

3 And as he sate vpon the mount of Olyues, ouer
gaynst the temple, Peter, and James, and John,
and Andrewe, asked hym secretely,

4 Tel vs, when shal these thynges be? And what
be the signe when al these thynges shalbe fulfylled

Matth.24.a 5 And Jesus answearyng them, began to say, Take
Luke.21.b. heede lest any man deceyue you.

6 For many shall come in my name, saying, I am
(Christe) and shal deceyue many.

7 And

them ye shall heare of warres, and tydynges of B
warres, be ye not troubled. For such (thynges) must
nedes be, but the ende (shal) not (be) yet.
For there shall nation ryse agaynst nation, & kyng-
dome agaynst kyngdome: and there shalbe earth-
quakes in diuers places, and famines shall there be,
& troubles, these are the begynnynges of sorowes.
But take heede to your selues: for they shal dely- John.16.a.
uer you vp to counsels, and to synagogues, & ye shal- Mat.10.b.
be beaten, yea, and shalbe brought before rulers, Luke.21.c.
and kynges for my sake (that this myght be) for a wit-
nesse agaynst them.
And the Gospel must fyrste be published among all Mat.24.b.
nations.
But when they shall leade you, delyuerynge you vp, Math.10.c.
take not carefull aforehande, neither take thought
what ye shall speake: but whatsoeuer shalbe geuen
you in the same houre, that speake ye: for it is not ye
that speake, but the holy ghost.
The brother shall betray the brother to death, and
the father the sonne: and the children shal rise against
their fathers and mothers, & shal put them to death.
And ye shalbe hated of all men for my names sake:
but he that shall endure to the ende, the same shalbe
saued. C
Whensoeuer, when ye see the abomination of desola- Mat.24.b.
tion, whereof is spoken by Daniel the Prophete, Luke. 21.d
standyng where it ought not (let hym that readeth Daniel.9.g
vnderstande) then let them that be in Iurie, flee to
the mountaynes:
And let him that is on the house top, not goe downe
into the house, nor enter therein, to fetche any thyng
out of his house.
And let him that is in the feelde, not turne backe
agayne to take his garment with hym.
But (shalbe) them to them that are with chylde,
and to them that geue sucke in those dayes.

18 But

18 But pray ye that your flyght be not in the w
19 For there shalbe in those dayes (suche) tribul
as was not from the beginning of the creatu
che God created, vnto this tyme, neyther sh
any wyse.
20 And except that the Lord had shortned thos
no flesshe shoulde be saued: but for the ele
whom he hath chosen, he hath shortned thos
D 21 *And then yf any man shall say to you, Lo
Math.24.b Christe, or lo he is there: beleeue him no
Luke.17.c. 22 For false Christes, and false Prophetes sh
and shal shewe signes and (a) woonders, to
yf it were possible, euen the elect.
23 But take ye hede: beholde, I haue shewe
all thynges before.
Math.24.c 24 Moreouer, in those dayes, after that tribul
Joel.2.c. the Sunne shalbe darkened, and the Moon
Luke.21.c. not geue her lyght:
25 And the starres of heauen shal fal, and the po
whiche (are) in heauen shalbe shaken.
Daniel.7.c. 26 *And then shal they see the sonne of man co
in the cloudes with great power and glory.
27 And then shal he sende his angelles, & shal ga
together his elect from the foure wyndes, fro
ende of the earth, to the vttermoste parte of
E 28 *Learne a parable of the Fygge tree: When
Math.24.c braunche is yet tender, & hath brought forth
Luke.21.f. ye knowe that Sommer is neare:
29 So ye in lyke maner, when ye shal see these thy
come to passe, vnderstande that (it) is nygh
the doores.
30 Verely I say vnto you, that this generation
in no wyse passe, tyl al these thynges be done.
31 Heauen and earth shal passe away: but my wo
shal in no wyse passe away.
32 But of that day and that houre knoweth no
no not the angels whiche are in heauen, neyther

him ſelfe(b) ſeme the father (onely.)
ake ye heede, watch and pray: for ye knowe not
the time is.
As a man whiche is gonne into a ſtrange coun-
and hath left his houſe, and geuen auctoritie
ſeruantes, and to euery man his woorke, and
aunded the porter to watche:
atche ye therefore, (for ye knowe not when the
er of the houſe commeth, at euen, or at myd-
, whether at the Cocke crowing, or in the daw-
)
if he come ſuddenly, he finde you ſleeping.
that I ſay vnto you, I ſay vnto al, Watche.

Math. 24. B
Luke. 12. c.
Math. 25. b.
Luke. 19. b.
(b) For the ſonne of man is.

The Notes.

e we ſhoulde diſcerne and knowe falſe my-
and ſignes, we are ſufficiently taught in the
apter of Deut.
is to ſay, the ſonne, in that he is a perfect
ſ mã knoweth not of that day. For touching
deed he is equal with the father, and hath a
fect knowledge of al thynges.

The xiiij. Chapter.

The high prieſtes conſpire againſt Chriſt, 12. the
Paſſouer is prepared and eaten.

¶ The Goſpel on the Mun-day next be-fore Eaſter.

After two dayes was (the feaſt of) the Paſſouer,
and of vnleauened bread: and the high prieſtes
and the Scribes ſought howe they might take
him by craft, and put him to death.
But they ſayde, not on the feaſt day, leſt any buſ-
ſtirre ariſe among the people.
And when he was at Bethanie, in the houſe of Si-
the leper, euen as he ſate at meate, there came
woman hauing an Alabaſter boxe of very precious
ointment (called) Narde piſtike: and when thee had
broken the boxe, ſhee poured it on his head.
And there were ſome that had indignation within
them-

Math. 26. a
Luke. 22. a.
Math. 26. a
John. 11. b

them selues, and saide, Why was this waste of
ment made?

5 For it might haue ben sold for more then thre
died pence, and haue ben geuen to the poo
they grudged against her.

6 And Iesus said, Let her alone, why trouble y
She hath donne a good worke on me.

B 7 *For ye haue poore with you alwaies, wh
Deut.15.c. soeuer ye wyl, ye may doo them good: but
ye not alwaies.

8 She hath done that she coulde: she came
to annoynt my body to the burying.

9 Verily I say vnto you, Where so euer this
shalbe preached throughout the whole worl
also that she hath done, shalbe rehearsed in
byance of her.

Matth. 26.b 10 And Iudas Iscariot, one of the twelue, went
Luke. 22.a. vnto the hygh priestes, to betray hym vnto
Iohn.13.a. 11 *When they heard (that) they were glad, a
Matth. 26.b mised that they would geue him money. A
Luke. 22.a. sought howe he might conueniently betray h

12 And the firste day of vnleauened bread, wh
dyd kyl the Passouer, his disciples sayde vn
Where wilt thou that we goe and prepare, t
mayest eate the Passouer.

13 And he sendeth forth two of his disciples
sayth vnto them, Goe ye into the citie, and
meete you a man bearing a pytcher of wat
hym.

C 14 And whither so euer he shal go in, say
good man of the house, The maister sayth,
the ghest chamber, where I shal eate the P
with my disciples?

15 And he wyl shewe you a large vpper cham
ned and prepared: there make redy for vs.

16 And his disciples went forth, and came
citie, and founde as he had sayd vnto them:

the redy the Passouer.
And when it was nowe euen tyde, he commeth with the twelue. Math. 26. h Luke. 22. b.
And as he sate at meate, and did eate, Jesus said, Verily I say vnto you, * one of you that eateth with me shal betray me. Joh. 13. c.
And they began to be sory, and to say vnto hym, one by one, Is it I? And another (sayd) Is it I? He answered, and sayd vnto them, It is one of the twelue, euen he that dippeth with me in ỳ platter. * Shal betray me. Mat. 26. c.
The sonne of man goeth truely as it is written of him: but woe to that man by whom the sonne of man is betrayed: Good were it for that man if he had neuer ben borne. Luke. 13. b. 1. Cor. 11. d
And as they did eate, Jesus when he had taken bread, and (a) blessed, he brake (it) and gaue to them, and sayde, Take, eate: this is my body.
And when he had taken the cup, & geuen thankes, he gaue it to them: and they al dranke of it.
And he sayde vnto them, This is my blood of the new Testament, which is shed for many.
Verily I say vnto you, I wyl drinke no more of the fruite of the vine, vntyl that day that I drinke it new in the kyngdome of God.
And when they had prayed (God,) they went out into the mount of Oliues. Math. 26. f
And Jesus sayth vnto them, Al ye shalbe offended because of me this night: for it is written, I wil smite the shepeherd, and the sheepe shal be scattered. Zach. 12. c. Math. 26. g Luke. 22. d. Joh. 13. d.
But after that I am risen, I wyl goe into Galilee before you.
Peter sayde vnto him, Though al men be offended, yet (will) not I. e
And Jesus sayth vnto hym, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twyse, thou shalt deny me thrice tymes.
But he spake more vehemently, If I shoulde dye with

with thee, I will not denye thee in any wise. L
wise also sayde they al.

Matth. 25.D 32 *And they came into a place which he
Gethsemani, & he sayth to his disciples, Sit
whyle I shal pray.

33 And he taketh with him Peter, & James, &
and began to be sore amazed, and to be in an

Matth. 26 D 34 And sayth unto them, *My soule is exceding
Iohn. 12.D. nie, euen vnto the death: tary ye here, and wa

F 35 And when he had gone forwarde a litle, he
the grounde: and prayed, that if it were possi
houre might passe from him.

Matth.26.D 36 And he sayde, *Abba, father al things are
Luke.22. D. ble vnto thee, take away this cup from me:
theleſſe, not that I wyl, but that thou (
done.)

37 And he commeth, and findeth them slepyng,
sayth vnto Peter, Simon, sleepest thou? Co
not thou watche one houre?

38 Watch ye, and pray, lest ye enter into temp
the spirite truely is redy, but the flesshe is

Matth. 26.D 39 *And againe he went aside, and prayed, and
the same wordes.

40 And when he returned, he founde them
againe (for their eyes were heauie) neyther
they what to answeare him.

41 And he commeth the thirde time, and sayth
them, Sleepe henceforth, and take your re
ynough, the houre is come, behold, the sonne
is betrayed into the handes of sinners.

42 Ryse vp, let vs goe: Lo, he that betrayeth
at hande.

Mat.26.e. 43 *And immediatly, while he yet spake, co
Luke.22.e. Iudas, being one of the twelue, & with him
number of people with swordes and staues,
the high priestes, and Scribes, and elders.

44 And he that betrayed him, had geuen

rrai takem, sayeing, Who so euer I shal kysse, that
me is he: take him, and leade him away warely.
And assoone as he was comme, he goeth straight-
ay to him, and sayeth vnto hym, Maister, maister:
nd kyssed hym.
And they layde their handes on hym, & tooke hym.
And one of them that stoode by, when he had dra-
wen out his swoorde, smote a seruant of the hygh
riest, and * cut of his eare.
And Iesus answeared, and sayde vnto them, *Ye
e comme out as vnto a thiefe with swoordes and
ith staues, for to take me.
I was dayly with you in the temple teaching, and
tooke me not: but (these thinges comme to pas-
e) that the scriptures shoulde be fulfylled.
*And they al forsooke hym, and ranne away.
And there folowed him a certaine young man, clo-
ed in linnen vpon the bare: and the young men
ught hym.
And he left his linnen garment, and fledde from
em naked.
*And they led Iesus away to the hygh priest, and
th him came al the hygh priestes, and the elders,
d the Scribes.
And Peter folowed hym a great way of, euen tyl
e was comme into the palace of the hygh priest: and
as with the seruantes, and warmed (hymselfe)
the fire.
And the high priestes and al the counsel sought for
meanes against Iesus to put hym to death, and
ound none:
for many bare false witnesse against him, but their
witnesse agreed not together.
And there arose certayne, and brought false wit-
esse against hym, saeying,
We heerde him say, I wyl destroy this temple
at is made with handes, and within three dayes I
wyl

* or, tooke away.

Mat. 26. c
Luke. 22. f.
Mat. 26. e.
Luke. 22. f.
John. 18. b.
Mat. 26. f.
Luke. 22. f.
John. 18. b.
Mat. 26. f.
Acts. 6. d.
Mat. 26. f.
John. 2. d.

wyl buylde another made without handes.

59 But yet theyr witnesse agreed not so togyther.

Math.26.f. 60 And the high preest stoode vp in the middes, & asked Jesus, sayeing, Answearest thou nothyng? How? (is it that) these beare witnesse against thee?

Math.26.f. 61 * But he helde his peace, and answeared nothyng. Againe, the high preest asked hym, and sayde vnto hym, Art thou Christ the sonne of the blessed?

Mat.26.f. Luke.21.g. John.6.g. 62 And Jesus said, I am: *And ye shal see the sonne of man sitting on the right hand of the power (of God) and comming in the cloudes of heauen.

63 Then the high preest, hauyng rent his clothes, sayth, What neede we any further witnesse?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned hym to be worthy of death.

65 And some begannne to spit at hym, and to couer his face, and to beate hym with fystes, and to say vnto hym, Prophecie: And the seruauntes did beate him with rodes.

Math.26.g Luke.22.f. John.18.c. 66 And as Peter was beneath in the palace, there commeth one of the wenches of the high preest.

67 And when she sawe Peter warming himself, and had looked vpon him, she sayth, And thou also wast with Jesus of Nazareth.

68 But he denyed, sayeing, I knowe him not, neither wote I what thou sayest. And he went out into the porche, and the Cocke crewe.

69 And a damsel, when she sawe him, begannne againe to say to them that stoode by, This is (one) of them.

70 And he denyed it againe. And anone after they that stoode by saide againe vnto Peter, Surely thou art one of them: for thou art of Galilee, & thy speach agreeth thereto.

71 But he begannne to curse and to sweare, saying, I knowe not this man of whom ye speake.

Math.26.g Luke.22.g. 72 *And the seconde time the Cocke crewe, and

remembred the woord that Jesus sayd vnto hym, Before the Cocke crowe twyse, thou shalt denye me thrytymes and he beganne to wepe.

The Notes.

To blesse, is not to make a crosse, but rather to thanke, as he hym selfe doth expounde by and where he speaketh of the cuppe. Agayne, where he vseth this woorde (blessed) Matthewe, Luke, Paul do say (he gaue thankes) both in the greke, and the latine.

The. xv. Chapter.

Jesus is deliuered bounde to Pilate, 43. Io. seeketh Christes body, and buryeth it.

A Mornynge in the dawnyng, when the hygh priestes had holde a counsel with the elders, and the Scribes, and the whole congregation, and bounde Jesus, they caried hym away, and deliuered hym to Pilate.

A The Gospel on the Tuesday next before Easter.

Matth. 27.a Luke. 23.a Iohn. 18.c.

And Pilate asked him, Art thou the kyng of the Iewes? And he answearyng, sayde vnto hym, Thou sayest it.

And the hygh priestes accused hym of many thinges, but he answeared nothing.

And Pilate asked hym againe, sayeing, Answearest thou nothing? beholde howe many thinges they witnesse against thee.

Matth. 27.b Luke. 23.b.

Jesus yet answeared nothing at all, so that Pilate marueyled.

At that feaste Pilate vsed to deliuer vnto them one prisoner, whom so euer they desired.

And there was one that was named Barabbas, which lay bounde with them that made insurrection with hym, whiche (men) had committed murder in the insurrection.

And the people crying aloude, beganne to desire (as he woulde doo) according as he had euer donne

vnto them.

9 Pilate answeared them, saying, Wyl ye that I
loose vnto you the king of the Jewes?

10 (For he knewe that the high priestes had deliu
him for envie.)

11 But the high priestes moued the people, that
should rather deliuer Barabbas vnto them.

Mat. 27. b. Luke. 23. c. 12 Pilate answearing againe, sayd vnto them, Wh
wyl ye then that I shal doo vnto him whom ye
the king of the Jewes?

13 And they cryed agayne, Crucifye him.

14 Pilate sayde vnto them, What euyl hath he do
And they cryed the more feruentlye, Cru
hym.

Mat. 27. c. 15 And so Pilate wylling to content the people,
loose Barabbas vnto them, and deliuered Jesu
when he had scourged him, for to be crucifyed.

16 And the souldiers ledde him away into the hal
led (pretorium,) and they call together the wh
bande.

*of souldiers.

17 And they clothed him with purple, and when
had platted a crowne of thornes, they put it
his (head,)

18 And began to salute him, (saying) Hayle
of the Jewes.

19 And they smote him on the head with a reed
dyd spyt vpon him, and bowing their knees, d
shipped him.

20 And when they had mocked him, they toke
purple from him, and put his owne clothes on
and led him out to crucifye him.

Matt. 27. d. Luke 23. d. 21 *And they compel one that passed by, called Si
of Cyrene (comming out of the fielde, the fath
Alexander and Rufus) to beare his crosse.

Marth. 27. d 22 *And they bryng him to a place named Go
tha, which is, yf a man interpret it, a pla
skull.

And they gaue hym to drynke wyne, mingled
with myrre, but he receyued it not.
And when they had crucifyed hym, * they parted Mat.27.d.
his garmentes, caſtyng lottes vpon them, what eue- Pſal.22.d.
ry man ſhoulde take.
And it was the thyrde houre, * and they crucified * or, when.
hym.
And the tytle of his accuſation was wrytten ouer, * In theie
the kyng of the Iewes. wordes.
And they crucifie with hym two theeues, the one Math.27.d
on the right hande, and the other on the left. Luke. 23.d.
And the ſcripture was fulfylled, whiche ſayth,
He was counted among the wicked. Eſai.53 d.
And they that went by, rayled on hym, waggyng Mat. 27.d
their heades, and ſaying, A wyrthe, (eha) that
deſtroyeſt the temple, and buyldeſt it in three dayes, Math.27.d
ſaue thy ſelfe, and come downe from the croſſe. Luke.23.b.
Likewyſe alſo the hygh Prieſtes mockyng hym a-
mong them ſelues, with the Scribes, ſayd, He ſaued
other men, himſelfe he can not ſaue.
Let Chriſte the kyng of Iſrael deſcende nowe from
the croſſe, that we may ſee, and beleeue: and they
that were crucifyed with hym, checked hym alſo.
And when the ſyxth houre was come, darkeneſſe Mat 27.e.
was ouer all the earth, vntyll the nynth houre. Luke. 23.f.
And at the nynth houre Ieſus cryed with a loude
voyce, ſaying, Eloi, Eloi, lamaſabachthani? whiche is
beyng interpreted, * My God, my God, why haſt Math 27.f.
thou forſaken me? Pſal. 21.a.
And ſome of them that ſtoode by, when they heard Math. 27.e
that, ſayde, Behold, he calleth for Elias.
And one ranne, and after he had fylled a ſponge full
of vinegre, and put it on a reede, he gaue hym to
drynke, ſaying, Let hym alone, let vs ſee whether
Elias commeth to take hym downe.
And when Ieſus had cryed with a loude voyce, he
gaue vp the ghoſte.

Mark.27.f. 38 *And the vayle of the temple was rent in two pie-
Luke.23.g. ces, from the toppe to the bottome.

Math.27.f. 39 *And when the Centurion, whiche stoode ouer
Luke.23.g. gaynst hym, sawe, that when he had so cryed, he gaue
vp the ghost, he sayd, Truely this was the sonne of
God.

Math.27.f. 40 *There were also women a good way of beholdyng
Luke.23.g. hym, among whom was Marie *Magdalene,
Mar.27.g. Marie the mother of James the litle, and of Joses,
and Salome:

Luke.8.a. 41 *Whiche also when he was in Galilee, followed
him, and ministred vnto him, and many other
women whiche came vp with hym vnto Hierusalem.

42 And nowe when the euen was come, (because it
was the day of preparyng, that goeth before the
Sabboth,)

Mark.27.g 43 Joseph (of the citie) of Arimathea, a noble coun-
Luke.23.g. saylour, whiche also looked for the kyngdome of
Joh.19.g. God, came, and went in boldly vnto Pilate, and
beggued of hym the body of Jesus.

44 And Pilate maruayled if he were already dead,
when he had called vnto hym the Centurion, he asked
of hym whether he had ben any whyle dead.

45 And when he knewe the trueth of the Centurion,
he gaue the body to Joseph.

46 And when he had bought a lynnen cloth, and ta-
ken hym downe, he wrapped hym in the linnen
cloth, and layd hym in a sepulchre, that was hewen
out of the rocke, and rolled a stone vnto the dore of
the sepulchre.

*The mo-ther of. 47 And Marie Magdalene, and Marie *Joses be-
held where he was layde.

The.xvi. Chapter.

1. The women come to the sepulchre. 10. The thyngs
that folowe the preachyng of the Gospel.

A Nd when the Sabboth day was paste, Marie Magdalene, and Marie (the mother) of Iames, and Salome, bought sweete smelling oyntments, that they myght come and anoynt hym.

And very early in the morning, the fyrst day of the Sabbothes, they come vnto the sepulchre, when the sonne was ryse. Mat. 28. a. Luke. 24. John. 20. a

And they sayde among them selues, Who shal rowle vs away the stone from the doore of the sepulchre? (And when they had looked, they see how that the stone was rouled away,) for it was very great.

And when they went into the sepulchre, they sawe a young man, sytting on the ryght syde, clothed in a long white garment, and they were greatly amazed.

And he sayth vnto them, Be not greatly amazed, ye seke Iesus of Nazareth, which was crucifyed, he is ryse, he is not here, beholde the place where they had put hym. Mat. 28. b. Luke. 24. a

But goe your way, and tel his disciples, and Pe. that he goeth before you into Galilee, there shal ye se hym, as he sayde vnto you. b

And they went out quickly, and fled from the sepulchre, for they trembled and were amazed, neither sayde they any thyng to any man, for they were afrayde. Math. 28. c. Luke. 24. a.

Nowe (Iesus) was ryse early, the fyrst (day) after the Sabboth, he appeared fyrste to Marie Magdalene, out of whom he had cast seuen deuylles.

And he went and told them that were with hym, as they mourned and wept.

And they, when they had heard that he was alyue, and had bene seene of her, beleeued it not.

After that, he appeared in another fourme, vnto two of them as they walked, and went into the country. Luke. 23. b.

And they went and telde it vnto the residue: and

(they) beleeued not these also.

14 Afterwarde, he appeared vnto the eleuen ... sate at meate, and caste in their teeth their ... and hardnesse of harte, because they beleeued ... them, whiche had seene that he was risen.

The Gospel on assention day.

Mat.28.b. 15 And he sayde vnto them, Goe ye into all the ... and preache the Gospel to al creatures.

16 He that shal beleeue, and be baptised, shall ... but he that shal not beleeue, shalbe damned.

17 And these tokens shall folowe them that ... Actes.8.b. 16.b.20.c. In my name shal they cast out deuyls, ... speake with newe tongues,

Actes.2.a. and.19.b. Luke.10.c. and.23.b. 18 They shal driue away serpentes, and yf they ... any deadly thyng, it shal in no wyse hurt them ... shal lay handes on the sicke, and they shal ...

Luke.24.g. Actes.1.b. 19 So then when the Lord had spoken vnto them ... was receyued into heauen, and sate hym down ... the ryght hande of God.

Heb 2.a. 20 And they went foorth, and preached euery ... the Lord worckyng with them, and confyrmyng ... worde with signes folowyng.

The Notes.

a. When we depart out of this world either ... leeue, or we do not beleeue. If we beleeue ... not here of that dead fauth which is without ... we are saued. If we beleeue not, we are condem...

Here endeth the Gospel by saint Marke.

¶ The lyfe of the Euangelist Saint Luke, set foorth by Saint Hierome.

LVKE being a Phisition of Antiochia (as his wrytynges doo testifie) was not ignorant ... Greke tongue, a folower of S. Paul, and his ... panion in all his peregrination. He ...

el, whereof the same Paul speaketh on this wyse, We
sent with him a brother, whose prayse is in the Gos-
throughout all the congregations. And vnto the Co-
sses, Luke the Phisition, our most welbeloued, salu-
you. And to Timothi, Luke is with me alone. He did
set forth another goodly booke, entituled, The actes
e Apostles. The historie whereof doeth continue vn-
e seconde yere that Paul sojourned at Rome, that is
, vnto the fourth yere of Nero. Whereby we doo
stande, that the booke was made in the same citie.
refore we doo reckon the going about of Paul and
ls, and al the whole fable of the baptisme of Leo, a-
the apocryphas scriptures. For howe coulde it be,
Luke being neuer from the company of the apostles,
g al his other actes shoulde not haue knowen this?
Tertulian which was next vnto that tyme, wry-
that a certayne elder in Asia, beyng a fauourer of
the Apostle, was convicted before Iohn, that he was
author of the booke, and confessed that he had
it for the loue that he bare to Paul, and that there-
the bookes dyd perishe. Some suspect, that when so
Paul in his Epistle doeth say (according to my Gos-
he meaneth of Lukes booke. And that Luke did not
learne his Gospel of Paul (which had not ben bo-
with Christe) but also of the other Apostles, whiche
he doeth hym selfe declare in the begynnyng of
booke, saying, As they delyuered vnto vs, whiche
the begynnyng haue both seene them selues, and
ben ministers of the worde. Therefore he did wryte
Gospel, euen as he dyd heare. But he did set forth
actes of the Apostles as he had seene. He lyued
seuen. yeeres, hauyng no wyfe, he was buryed
in Achaia. Out of the which Achaia, his bones,
with the reliks of S. Andrewe the Apostle,
were translated to Constantinopolis,
in the twentieth yeere of
Constantius the Em-
perour.

¶ The Gospel by saint Luke

The first Chapter.

1. The preface of Luke. 5. Of Zacharias and Elizabeth. 40. Marie visiteth Elizabeth.

1 FOrasmuch as many haue taken in hand to set forth in order the declaration of those thynges which are most surely be-
* Of, pronced
2 leeued among us,

Euen as they deliuered them vnto vs, which from the begynnyng were eye wytnesses, and ministers of the word:

3 It seemed good to me also, hauyng perfect vnderstandyng of all thinges from the beginning, to write vnto thee in order, most excellent Theophilus,

4 That thou mightest knowe the certaintie of those thynges wherein thou hast ben taught by mouth.

5 THere was in the dayes of Herode the king of Iurie, a certayne Priest, named Zacharias of the course of Abia, and his wyfe (of the
2. Par. 24. 8 daughters of Aaron, and her name was Elizabeth.

6 They were both ryghteous before God, walkyng in al the commaundementes and ordinaunces of the Lorde, blamelesse.

7 And they had no child, because that Elizabeth was barren, & they both were nowe well stricken in

8 And it came to passe, that whē Zacharias executed the Priestes office before God, as his course came

9 Accordyng to the custome of the Priestes office, his lot was to burne incense when he went into the temple of the Lorde.

10 And the whole multitude of the people were

re in prayer, whyle the incense was burnyng.
And there appeared vnto hym an angel of the Lord,
standing on the right side of the auter of ỳncense.
And when Zacharias sawe hym, he was troubled,
and feare fell vpon hym.
But the angel sayde vnto him, Feare not Zacharie,
for thy prayer is heard, and thy wyfe Elizabeth shall
beare thee a sonne, & thou shalt call his name Iohn,
And thou shalt haue ioy and gladnesse, and many C
shal reioyce at his byrth:
For he shalbe great in the syght of the Lorde, and
shal neither drynke wyne nor strong drinke, & he shal
be fylled with the holy ghost, euen from his mothers
wombe:
For many of the chyldren of Israel shal he turne to
their Lorde God.
And he shall go before him with the spirite and
power of Elias, to turne the hartes of the fathers Matth. 11. b
to the chyldren, and the disobedient to the wysdome
of the iust men, to make redy a perfect people for
the Lorde.
And Zacharias sayde vnto the angel, By what to-
ken shall I knowe this? For I am olde, & my wyfe Gen. 27. c.
well stricken in yeres. and 28. b.
And the angel answeryng, sayd vnto hym, I am
Gabriel that stande in the presence of God, and was
sent to speake vnto thee, and to shewe thee these glad
tydynges.
And beholde, thou shalt be dumbe, and not be able
to speake, vntyl the day that these thynges shalbe
performed: because thou beleuedst not my wordes,
which shalbe fulfylled in their season.
And the people wayted for Zacharias, and marue- D
led that he tarried so long in the temple.
And when he came out, he coulde not speake vnto
them: And they perceyued that he had seene a vision
in the temple: For he beckened vnto them, & remay-
ned

ned speachlesse.

23 And it came to passe, that as soone as the dayes of his office were out, he departed into his owne house.

24 And after those dayes, his wyfe Elizabeth conceaued, and hyd her selfe fyue monethes, saying,

25 Thus hath the Lorde deale with me in the dayes wherin he looked on me, to take from me my rebuke among men.

26 And in the syxth moneth, the angel Gabriel was sent from GOD, vnto a Citie of Galilee, named Nazareth,

27 To a Virgin, spoused to a man whose name was Joseph, of the house of Dauid, & the Virgins name was Marie.

C 28 And when the angel was come in vnto her, he sayde Hayle, (thou that art) in high fauour, the Lorde is with thee: blessed art thou among women.

29 And when she sawe hym, she was troubled at his saying, and cast in her mynde what maner of salutation this shoulde be.

30 And the angell sayde vnto her, Feare not Marie, for thou hast founde fauour with God.

Esai.7.c. Matth.1.c. Luke.2.c. 31 For beholde, thou shalt conceyue in thy wombe and beare a sonne, and shalt call his name Jesus.

32 He shalbe great, and shalbe called the sonne of the highest, and the Lorde shal geue vnto hym the seate of his father Dauid.

Esai.9.b. Daniel.7.b Micha.4.b. 33 And he shall raigne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende.

34 Then sayd Marie vnto the angel, How shall this be, seyng I knowe not a man?

35 And the angel answearyng, sayde vnto her, The holy ghost shal come vpon thee, and the power of the highest shal ouershadowe thee. Therefore also that holy thyng whiche shalbe borne, shalbe called the sonne of God.

36 And beholde, thy cousin Elizabeth, she hath also

conceiued a sonne in her olde age, and this is her
sixth moneth, which was called barren.
For with God shal no woorde be vnpossible. Zach 8.b.
And Marie said, Beholde the handmayden of the Mat.19.c.
Lorde, be it vnto me according to thy woorde: and the Mark.10.b
Angel departed from her. Luke.18.c.
And Marie arose in those dayes, and went into F
the hil countrey with haste, into a citie of Iuda,
And entred into the house of Zacharie, and saluted
Elizabeth.
And it came to passe, that when Elizabeth hearde
the salutation of Marie, the babe sprang in her wemb,
and Elizabeth was filled with the holy ghost,
And she spake out with a loud voyce, and sayd, Blessed
art thou among women, and the fruite of thy
wombe is blessed.
And whence commeth this to me, that the mother of my Lorde shoulde come to me?
For lo, as soone as the voyce of thy salutation
sounded in myne eares, the babe sprang in my wombe
for ioy.
And blessed is she that beleeued, for those thinges
shalbe performed whiche were tolde her from the
Lorde.
And Marie sayde, My soule magnifyeth the Esai.16.b.
Lorde,
And my spirite hath reioyced in God my sauiour.
For he hath looked on the lowlynesse of his handmayden, for lo, nowe from henceforth shal al generations cal me blessed.
Because he that is mighty hath done to me great
things, and holy is his name.
And his mercie is on them that feare hym, from G
generation to generation.
He hath shewed strength with his arme, he hath
scattered them that are proud, in the imagination of
their hearts.

1.Reg.2.b. Eccle.10.c. 52 He hath put downe the mighty from their [illegible] and exalted the lowly.

53 He hath filled the hungrye with good thyng and sent away the riche empty.

54 He hath helped his seruaunt Israel, in remembrance of his mercy,

Gene.22.c. 55 (Euen as he spake to our fathers Abraham [illegible] to his seede) for euer.

56 And Marie abode with her about three monthes and (afterwarde) returned to her owne house.

The Gospel on Saint Iohn Baptistes day.

57 Elizabethes tyme came that she should be deliuered, and she brought forth a sonne.

58 And her neyghbours and her cosins heard how the Lorde had shewed great mercy vppon her, and they reioyced with her.

Gene.7.b. and 21.a. Leuit.12.a.

59 And it came to passe, that on the eyght day they came to circumcise the childe, and called him Zacharias, after the name of his father.

60 And his mother answearyng, sayde, Not so, but he shalbe called Iohn.

61 And they sayd vnto her, There is none in thy kindrede that is called by this name.

62 And they made signes to his father, what he would haue him called.

63 And when he had asked for writing tables, he wrote, sayeing, His name is Iohn: And they marueyled all.

64 And his mouth was opened immediately, and his tongue (loosed) and he spake, prayseing God.

65 And feare came on all them that dwelt rounde about them, and all these sayeinges were noysed abroade throughout all the hyl countrey of Iurie.

66 And all they that had heard them, layde them vp in their hertes, sayeing, What maner of childe shal this be? And the hande of the Lorde was with him.

67 And his father Zacharias was filled with the [illegible]

y ghost, and prophecied, sayeng,

Blessed be the Lorde God of Israel, for he hath visited and redeemed his people.

And hath *raysed vp an horne of saluation vnto vs, in the house of his seruant Dauid. Psal. 13. e.

Euen as he spake by the mouth of his holy Prophetes, whiche were sence the worlde beganne. 1. Sam. 16. Daniel. 7.

That he woulde saue vs from our enimies, & from the handes of all that hate vs.

That he woulde deale mercifully with our fathers, and remember his holy couenant.

And that he woulde performe the othe whiche he sware to our father Abraham, for to geue vs. Gene. 23. e.

*That we beyng deliuered out of the handes of our enemies, might serue him without feare. Esai. 38. e.

In holynesse and ryghteousnesse before hym, al the dayes of our lyfe.

And thou childe shalt be called the prophet of the highest, for thou shalt go before the face of the Lorde to prepare his waies.

To geue knowledge of saluation vnto his people, by the remission of their sinnes,

Through the tender mercy of our God, whereby the day spring from an high hath visited vs,

*To geue light to them that sit in darkenesse, and in the shadowe of death, to guyde our feete into the way of peace. Esai. 9. e. Math. 4. c.

And the childe grewe, and waxed strong in spirite, and was in wylderneſſe tyl the day came of his shewyng vnto the Israelites.

The Notes.

Zacharie was a preeste, and walked in al the ordynaunces and commaundementes of God without blame, and yet he had a wyfe. Therefore wynes doo wel in bothe that we may both please and serue God in our vocacion.

b. Syth that the chyldren maye be fylled with holy ghoste euen in their mothers wombe, who forbyd them to be baptised? For saint Peter says who can forbid these folkes to be baptised with water, syth they haue receiued the holy ghost as well as we? Actes. x. Agayne Paul sayth, He that hath not the spirite of Christe, is not his. But the children are Christes: they then haue the spirite of Christ and so ought to be baptised.

c. Christe could not haue ben the fruite of the virgins wombe, if he had not taken the substaunce of his body of her substaunce, and that by the mighty operation of the holy ghost.

d. Though the blessed virgin was that chylde full of God appoynted afore the fundations of the worlde were layd, yet to bryng foorth the same mankinde, and therefore was replenished with heauenly grace: yet notwithstanding doeth she knowledge Christe to be her sauiour.

The ii. Chapter.

The taxing of the worlde by Augustus Cesar.

a 1 AND it came to passe in those dayes, that there went a commaundement from Augustus Cesar, that all the worlde shoulde be taxed.

2 (And this first taxing was made when Cyrenius was Lieftenant of Syria.)

3 And all went to be taxed, euery man into his owne citie.

2.Reg.20.b 4 And Joseph went vp from Galilee, out of the citie Nazareth, into Iurie, vnto the citie of Dauid, which he is called Bethlehem (because he was of the house and linage of Dauid,)

5 To be taxed with Marie his spoused wife, being great with chylde.

6 And so it was, that while they were there, the dayes were accomplished that she shoulde be deliuered.

b 7 And she brought forth her first begotten

n swadled him, and layd him in a manger, because
ere was no roome for them in the Inne.
There were in the same countrey shepheardes abi-
ng in the fielde, keeping watche over their flocke
by night.
And lo, the Angel of the Lorde stoode harde by
em, and the glory of the Lorde shone rounde about
em, and they were sore afraide.
And the angel sayde vnto them, Be not afrayde:
for beholde, I bring you good tidinges of great ioy,
hat shalbe to al people:
For vnto you is borne this day, in the citie of Da-
id a Saviour, whiche is Christe the Lorde,
And take this for a signe, Ye shall finde the chylde
swadled, layde in a manger.
And suddenly there was with the angel a multitude
the heauenly souldiers, praysing God, and sayeing.
Glory to God in the highest, and peace on the earth,
nd vnto men a good will.
And it came to passe, assoone as the angelles were
one away from them into heauen, the menne the
epheardes sayde one to another, Let vs go nowe
en vnto Bethlehem, and see this thing that is
ome to passe, which the Lorde hath shewed vnto
s.
And they came with haste, and founde Marie and
oseph, and the babe layde in a manger.
And when they had seene it, they published abrode
e sayeing, which was tolde them of this childe.
And all they that hearde it, woondered at those
ings whiche were tolde them of the shepheardes.
But Marie kept all those sayeinges, and pondered
em in her hart.
And the shepheardes returned, glorifying and
raysing God, for al the thinges that they had heard
nd seene, euen as it was tolde vnto them.
And when the eyght day was come, that the

C The Gospel on newe yeeres daye

D

childe shoulde be *circumcised, his name was
D Jesus, *which was so named of the angel before
Gene. 17.b. was conceiued in the wombe.
Math. 1.c. 22 And when the dayes of her purification (
Luke 1.c. law of Moses were accomplished, they brought
The Gospel to Hierusalem, to present hym to the Lorde,
on the purifi- 23 (As it is written in the lawe of the Lorde, Eue
cation of man childe that firste openeth the wombe, shall
saint Marye be called holy to the Lorde.)
the virgine. 24 And to offer, as it is sayde in the lawe of
Leuit. 12.D. Lorde, a payre of Turtle doues, or two young
1.Reg.1.b. ons.
Exod. 13.a. 25 And beholde, there was a man in Hierusalem
Num. 3.5. whose name was Simeon, and the same man was
iust and godly, looking for the consolation of Israel,
and the holy ghost was vpon hym.
26 And a reuelation was geuen him of the holy ghost,
not to see deathe before he hadde seene the Lorde
Christe.
27 And he came by inspiration into the temple: and
when the parentes brought in the childe Jesus, to
doo for hym after the custome of the *lawe,
Leuit. 20.D
E 28 Then tooke he hym vp in his armes, and praised
God, and sayde,
29 Lorde, nowe lettest thou thy seruaunt depart in
peace, according to thy promise.
30 For myne eyes haue seene thy saluation.
31 Whiche thou hast prepared before the face of all
people.
32 A light to be reuealed to the Gentiles, and the glo-
ry of thy people Israel.
33 And his father and his mother marueiled at those
thinges whiche were spoken of hym.
34 And Simeon blessed them, and sayde vnto Marye
his mother, Beholde, this childe is set for the fall
and vprysing agayne of many in Israel, and for a
signe whiche is spoken agaynst.

35

(And moreouer, the swoorde shal pearse thy soule)
that the thoughtes of manye harttes maye be opened.

And there was a prophetisse, one Anna, the daughter of Phanuel, of the tribe of Aser, whiche was of a great age, and had lyued with an husbande seuen yeares from her virginitie.

And she had ben a wydowe about foure score and foure yeares, whiche departed not from the temple, but serued God with fastings and prayers night and day. f

And she comming at the same instant vpon them, likewise gaue thankes vnto the Lorde, and spake of him to all them that looked for redemption in Hierusalem.

And when they had performed al thinges according to the lawe of the Lord, they returned into Galile, to their owne citie Nazareth. 1. Reg. 2. b

And the childe grewe, and waxed strong in spirite, and was filled with wisedome, and the grace of God was vpon hym.

Now his parentes went to Hierusalem euery yeare, at the feast of the Passouer. Exod. 12. c.

And when he was twelue yeares olde, they assended vp to Hierusalem, after the custome of the feast day. Leuit. 23. a.

And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still in Hierusalem, and Ioseph and his mother knewe not of it.

But they supposing him to haue benne in the company, came a dayes iourney, and sought him among their kinsfolke and acquaintance.

And when they found hym not, they turned backe again to Hierusalem, seeking him.

And it came to passe, that after three dayes, they founde hym in the temple, sittyng in the middes

of the doctours, hearing them, and posing them.

Matth. 7. d. Mark. 1. c. 47 And all that heard him, were astonied at his understanding and answeares.

Luke. 4. c. 48 And when they sawe him, they were amased: and his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sorowyng.

49 And he sayde vnto them, How is it that ye haue sought me? Wist ye not that I must go about my fathers businesse?

Luke. 9. f. and 23. f. 50 And they vnderstoode not that saying which he spake vnto them.

51 And he went downe with them, and came to Nazareth, and was obedient vnto them: But his mother kept all these sayings in her hart.

52 And Iesus encreased in wisedome and stature, and in fauour with God and men.

The notes.

a. Christe was subiect vnto the lawe, & in all things obeyed the lawe, that so he shoulde deliuer vs from the tyranny and curse of the lawe, and also thereby to geue vs an example, that we (though we be made free by him from the curse thereof) ought to be obedient vnto all ordinances and lawes.

The. iii. Chapter.

3. The preaching of Iohn. 13. The age and genealogie of Christe.

3 1 NOwe in the fyfteenth yeere of the raigne of Tiberius Cæsar, Pontius Pilate being lieutenant of Iurie, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea and of the region of the Trachonites, and Lysanias the Tetrarch of Abiline,

2 When Annas and Caiaphas were the high priests, the woorde of the Lorde came vnto Iohn, the sonne of Zacharias, in the wildernesse.

3 And he came into all the coastes about Iordan, preaching

preachyng the baptisme of repentaunce, for the remission of synnes,

As it is wrytten in the booke of the woordes of Esaias the Prophete, saying, The voyce of a cryer in wyldernesse, Prepare ye the way of the Lorde, make his pathes straight. Esai.40.a.

Every valley shalbe fylled, and every mountayne and hyll shalbe brought lowe, and thynges that be crooked, shalbe made straight, and the rough wayes shalbe made playne.

And all flesshe shal see the salvation of God.

Then sayde he to the people that were come forth to be baptised of hym, O generation of vipers, who hath forewarned you to flee from the wrath to come? Mat.3.b.

Bryng forth therefore due frutes of repentaunce, and begynne not to say within your selues, We have Abraham to our father: For I say vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham.

Nowe also is the axe layde vnto the roote of the trees: Every tree therefore which bryngeth not forth good fruite, is hewen downe, and caste into the fyre. Mat.3.b.

And the people asked hym, saying, What shall we do then? Mat.3.b. Acres.2.f.

He answereth, and sayth vnto them, He that hath two coates, let hym parte with him that hath none, and he that hath meate, let hym do likewyse.

Then came Publicanes also to be baptised, and sayde vnto hym, Master, what shal we doo?

And he sayd vnto them, Require no more then that is appoynted vnto you.

The souldiers likewyse demaunded of hym, saying, And what shal we doo? And he said vnto them, Do violence to no man, neyther accuse any falsly, and be content with your wages.

As the people waited, and all men mused in their

hartes of Iohn, whether he were very Christ,

Matth.3.b. Marke.1.a. Iohn.1.d. 16 Iohn answeared, saying vnto them all, 'I indeed baptise you with water, but one stronger than I commeth, whose shoes latchet I am not worthy to vnloose, he shal baptise you with the holy ghost, and with fyre,

Matth.3.b. 17 'Whiche hath his fanne in his hande, and will throughly purge his floore, and wyll gather the wheate into his barne: but the chaffe wyll he burne vp with fyre vnquenchable.

18 And many other thynges in his exhortation preached he vnto the people.

Matth.14.a. Mark.6.c. 19 'Then Herode the Tetrarch, when he was reproued of hym for Herodias his brother Philips wife, and for all the euylles whiche Herode had done,

20 Added this aboue all, and shut vp Iohn in prison.

D 21 Now it came to passe, as all the people were baptised, and 'when Iesus was baptised, and prayed, that the heauen was opened.

Matth.3.b. Mark.1.b. Iohn.1.c. 22 And the holy ghoste came downe in a bodily shape like a Doue vpon hym, and a voyce came from heauen, whiche sayde, 'Thou art my beloued sonne, in thee I am wel pleased.

Esai.42.a. Matth.13.g. Mark.4.a. Luke.4.c. Iohn.6.c. 23 And Iesus hym selfe beganne to be about thirtie yeres of age, 'beyng (as he was supposed) the sonne of Ioseph, whiche was (the sonne) of Heli,

24 Whiche was the sonne of Matthat, which was the sonne of Leui, whiche was the sonne of Melchi, whiche was the sonne of Janna, whiche was the sonne of Joseph,

24 Whiche was the sonne of Matthathias, which was the sonne of Amos, whiche was the sonne of Naum, whiche was the sonne of Hesli, which was the sonne of Nagge,

26 Whiche was the sonne of Maath, whiche was the sonne of Matthathias, whiche was the sonne of Semei, whiche was the sonne of Joseph, which

the sonne of Juda,
Whiche was the sonne of Joanna, which was the
sonne of Rhesa, whiche was the sonne of Zorobabel,
whiche was the sonne of Salathiel, whiche was the
sonne of Neri,
Whiche was the sonne of Melchi, whiche was the
sonne of Addi, whiche was the sonne of Cosam, E
whiche was the sonne of Elmodam, whiche was the
sonne of Er,
Whiche was the sonne of Jose, whiche was the
sonne of Eliezer, whiche was the sonne of Jorim,
whiche was the sonne of Matthat, whiche was the
sonne of Leui,
Whiche was the sonne of Simeon, which was the
sonne of Juda, whiche was the sonne of Joseph,
whiche was the sonne of Jonan, whiche was the
sonne of Eliakim,
Whiche was the sonne of Melea, whiche was the
sonne of Menam, which was the sonne of Matha-
tha, whiche was the sonne of Nathan, whiche was
the sonne of David,
Whiche was the sonne of Jesse, whiche was the
sonne of Obed, which was the sonne of Booz, which
was the sonne of Salmon, whiche was the sonne of
Naasson,
Whiche was the sonne of Aminadab, whiche was
the sonne of Aram, whiche was the sonne of Esrom,
whiche was the sonne of Phares, whiche was the
sonne of Juda,
Whiche was the sonne of Jacob, whiche was the F
sonne of Isahac, whiche was the sonne of Abraham,
whiche was the sonne of Thara, whiche was the
sonne of Nachor,
Whiche was the sonne of Sarnch, which was the
sonne of Ragau, whiche was the sonne of Phaleg,
whiche was the sonne of Heber, whiche was the
sonne of Sala,

36 Whiche was the sonne of Arphaxad, whiche was
the sonne of Sem, whiche was the sonne of
whiche was the sonne of Lamech,

37 Whiche was the sonne of Mathusala, whiche was
the sonne of Enoch, whiche was the sonne of
whiche was the sonne of Malaleel, whiche was
sonne of Cainan,

38 Whiche was the sonne of Enos, whiche was
sonne of Seth, whiche was the sonne of Adam,
che was the sonne of God.

The Notes.

a. By these that come vnto John we learne
content with our stipendes and salaries, in what
stee so euer we be, and that whatsoeuer we take
lydes, it is bribrie. And also here we be taught
where to learne our duety, that is, of Gods

The. iii. Chapter.

1. The temptation and fastyng of Christe. 4. To
deuyls confesse Christe, and are of him reproued.

A 1 JEsus beyng ful of the holy ghost, returned
Mat. 4. a. Iordane, and was ledde by the (same) spirit
Mark. 1. b. to wylderneſſe,

2 Beyng fourtie dayes tempted of the deuyll. and
those dayes dyd he eate nothyng: and when
were ended, he afterwarde hungred.

3 And the deuyl sayd vnto hym, If thou be the
of God, commaund this stone, that it be made
4 And Jesus answered hym, saying, It is
Deut. 8. a. that man shal not lyue by bread only, but by
Math. 4. a. worde of God.

5 And when the deuill had taken him vp into
mountayne, he shewed him all the kingdomes
worlde in a moment of tyme.

6 And the deuyl sayd vnto hym, All this power
I gyue thee euery whyt, and the glory of them,
for it is deliuered vnto me, & to whomsoeuer I
I gyue it,

If thou therfore wilt worship me, it shalbe al thine.
Jesus answearing, sayd vnto him, Geat thee hence behynde me Satan, for it is wrytten, *Thou shalt worshyp the Lorde thy God, and hym only shalt thou serue. Deut.6.c. and.10.d. Mark.4.b.

And he caried him to Hierusalem, and set hym on a pinacle of the temple, and sayd vnto him, If thou be the sonne of God, caste thy selfe downe from hence. For it is wrytten, that he shal geue his angelles charge ouer thee, to kepe thee. Psal.21.c.
And in their handes they shal beare thee vp, that thou dashe not thy foote at any time agaynst a stone.
And Jesus answearyng, sayd vnto him, It is sayd, *Thou shalt not tempt the Lorde thy God. Deut.6.c.
And when the deuyll had ended al the temptation, he departed from hym for a season. Mark.4.g.

And Jesus returned by the power of the spirite into Galilee, and there went a fame of him throughout al the region rounde about. C
And he taught in their synagogues, being glorified of al men.
*And he came to Nazareth, where he was nursed, and as his custome was, he went into the synagogue on the Sabboth day, and stoode vp for to reade. Mat.13.g. Mar.6.a.
And there was deliuered vnto hym the booke of the Prophet Esaias: *and when he had opened the booke, he founde the place where it is wrytten, 2.Esd.8.b.
*The spirit of the Lorde vpon me, because he hath anoynted me, to preache the Gospel to the poore he hath sent me, to heale the broken harted, to preache deliuerance to the captiue, and recouerying of syght to the blynde, freely to set at libertie them that are bruised: Esai.61.a.
And to preache the acceptable yere of the Lorde.
And when he had closed the booke, and geuen it again to the minister, he sate downe: and the eyes of all them that were in the Synagogue, were fastened

ſtenᵈ on hym.

D 21 And he beganne to ſay vnto them, This day is
Math.7.g. ſcripture fulfylled in your eares.
Mark.1.c. 22 And all bare hym witneſſe, * and wondred at
Luke.2.c. gratious wordes which proceᵈed out of his mouth.
And they ſayd, Is not this Joſephes ſonne?
23 And he ſayde vnto them, Ye wyll vtterly ſay vn-
me this prouerbe, Phiſition, heale thy ſelfe. Whatſo-
ſoeuer we haue hearde done in Capernaum, do
lame here lykewyſe in thyne owne countrey.
Math 13 g. 24 And he ſayd, Verely I ſay vnto you, * No Prophet
Marke.6.a. is accepted in his owne countrey.
25 But I tell you of a trueth, * many widdowes
3. Reg.7.b. were in Iſrael in the dayes of Elias, when the
Jacob.5.d. heauen was ſhut three yeeres and ſyx monthes,
(when) great famiſhment was throughout all the
lande:
26 And vnto none of them was Elias ſent, ſaue vn-
to Sarepta (a citie) of Sidon, vnto a woman that was
a wyddowe.
4. Reg.5.b. 27 * And many lepers were in Iſrael in the time of
Eliſeus the Prophete, and none of them was clen-
ſed, ſauyng Naaman the Syrian.
C 28 And all they in the ſynagogue, when they hard
theſe thynges, were fylled with wrath:
29 And roſe vp, and thruſte hym out of the citie,
* The greke readeth, browe of the hyll. led him euen vnto the * top of the hyl (whereon the
citie was buylt,) that they myght caſte hym downe
headlong.
30 But he paſſyng through the myddſt of them,
his way:
31 And came downe to Capernaum a citie of Gali-
lee, and there taught them on the Sabboth dayes.
Math.7.d. 32 * And they were aſtonied at his doctrine: for his
and 13.g. preachyng was with power.
Mar.10.c. 33 * And in the ſynagogue there was a man, which
Mark.1.c. had a ſpirite of a foule Deuyll, and cryed out with

unde boyse,
Saying. Let vs alone, what haue we to doo with F
thee, thou Iesus of Nazareth? Art thou come to de-
stroy vs? I knowe who thou art (euen) the holy one
of God.
And Iesus rebuked hym, saying, Holde thy peace,
and come out of hym. And when the deuyl had thro-
wen hym in the myddes, he came out of him, and
hurt hym not.
And feare came on them al, and they spake among
them selues, saying, What maner of saying is this?
For with authoritie and power he commaundeth
the vnclene spirites, and they come out.
And the fame of hym went out into euery place of
the countrey rounde about.
And when he was risen out of the synagogue, he Math.8.b.
entred into Simons house, and Simons wyues Mark.1.c.
mother was taken with a great feuer, & they made
intercession to hym for her.
And he stoode ouer her, and rebuked the feuer, and
it left her. And immediately she arose, and ministred
vnto them.
When the sonne was downe, al they that had any
sicke with diuers diseases, brought them vnto him:
and when he had layde his handes on euery one of
them, he healed them.
And deuyls also came out of many, crying, and Mat.2.a.
saying, Thou art that Christ the sonne of God. And and.13.D.
he rebuking them, suffered them not to speake: for
they knewe that he was Christe.
And when it was day, he departed, and went in- G
to a desert place, and the people sought hym, and
came to hym, and kept hym, that he shoulde not de-
parte from them.
And he sayde vnto them, I must preache the kyng-
dome of God to other cities also: for therefore am I
sent.

44 And he was preachyng in the Synagogues of
lilee.

The Notes.

a. Yf at any tyme we ouercome Satan throughe
grace geuen vs of God, let vs not therfore be pu
of thynke that we are without peryll: but rather
vs be circumspect and ware: For Satan wyl
vpon vs agayne as he dyd vpon Christ (when
he had ben ouercommed by hym) he temptet
wayes by his lymmes.

The .v. Chapter.

1. Christe teacheth out of the shyp, 36. new
and olde agree not.

A 1 IT came to passe, that when the people pu
vpon hym to heare the worde of God, he stu
dyng by the lake of Genezareth,

The Gospel on the .v. sunday after Trinitie. Mark .4. c.

2 And he sawe two shyppes stand by the lake
but the Fyshermen were gone out of them, &
washyng their nettes.

3 And when he was entred into one of the shy
which pertayned to Simon, he prayed hym
woulde thrust out a litle from the lande: and
downe and taught the people out of the shyp.

4 When he had left speakyng, he sayd vnto Sim
Launche out into the deepe, and let slyp your
to catche.

5 And Simon answearyng, sayde vnto hym, M
ster, we haue laboured all nyght, and haue take
thyng: neuertheles, at thy commaundement I
loose foorth the net.

6 And when they had this done, they inclosed a gr
multitude of fyshes, but their net brake:

B 7 And they beckened vnto their partners, which
were in the other shyp, that they shoulde come
helpe them. And they came, and fylled both
shyppes that they sancke (agayne.)

8 And

When Simon Peter sawe (this) he fel downe at
the knees, saying, Goe out from me, for I am a
sinful man, O Lorde.
For he was vtterly astonyed, and al that were with
him, at the taking of the fishes whiche they had
caught together.
And so was also James and John the sonnes of
Zebedee, whiche were partners with Simon. And
Iesus sayd vnto Simon, Feare not, from henceforth
thou shalt catche men.
And when they had brought vp their boates to the
lande, they forsoke al, and followed him.
And it came to passe, that when he was in a cer-
taine citie, behold (there was) a man ful of leprosie: &
when he had spied Iesus, he fel flat on his face, and
besought him, saying, Lorde, if thou wylt, thou canst
make me cleane.
And when he had stretched forth his hande, he
touched him, saying, I wyl: be thou cleane. And
immediately the leprosie departed from hym.
And he charged him to tel no man: but, Goe (saith C
he) and shewe thy selfe to the priest, and offer for Leuit. 14. a
thy cleansing, according as Moses commaunded, for
a testimonie vnto them.
But so much the more went there a fame abroade
of him, and much people came together to heare,
and to be healed of him from their infirmities.
And he kept himself apart in the wildernesse, and
prayed.
And it came to passe on a certayne dayes as he was
teaching, that there were Pharisees, and Doctours
of the lawe sitting by, which were come out of all
the townes of Galilee, and Iurie, and Hierusalem:
and the power of the Lorde was present, to heale
them.
And beholde, men brought in a bedde a man whi- Mat. 9. a.
ch was taken with a palsie: & they sought meanes Mark. 2. &

to

to bring him in, and to lay him before hym.

19 And when they coulde not finde on what syde they might bring him in because of the preasse, they went vpon the toppe of the house, and let hym downe through the tylyng, with his couche, euen into the myddes before Jesus.

20 When he sawe their fayth, he sayde vnto hym, Man, thy sinnes are forgeuen thee.

D
* or, reason
Mark. 2. c.
Esai. 43. b.
and 44. b.

21 And the Scribes and the Pharisees began to thinke, sayeing, What felowe is this, which speaketh blasphemies? Who can forgeue sinnes, but God onely?

22 But when Jesus perceyued their thoughtes, answearing, sayde vnto them, What thinke you in your hartes?

23 Whether is easier to say, Thy sinnes be forgeuen thee: or to say, Ryse vp, and walke?

Math. 9. a.
Mark. 2. c.
Act. 2 a. 9. f.

24 But that ye maye knowe that the sonne of man hath power to forgeue synnes on earth (he sayde vnto the sicke of the palsie) I say vnto the, Arise, and when thou hast taken vp thy couche, go vnto thine house.

25 And immediately he rose vp before them, and had taken vp his couche whereon he lay, and departed to his owne house, glorifying God.

26 And they were all amazed, and they gaue glorye vnto God, and were filled with feare, saying, Doubtlesse we haue seene strange thinges to day.

Math. 9. a.
Mark. 2. b.

27 And after these thinges he went forth, and sawe a Publicane, named Leui, sytting at the receipt of custome: and he sayde vnto hym, Folowe me.

28 And when he had left all, he rose vp, and folowed hym.

29 And Leui made hym a greate feaste in his owne house: & there was a great company of Publicanes and of other that sate (at meate) with them.

Mat. 9. a.
Mark. 2. b.

30 But they that were Scribes and Pharisees

among them, murmured agaynſt his diſciples, ſaying. Why doo ye eate and drinke with Publicanes and ſinners? Luke. 7. c. and 15. a.

And Jeſus anſwearyng, ſayde vnto them, They that are whole, needs not a Phiſition, but they that are ſicke.

I came not to cal the righteous: but ſinners to repentaunce.

And they ſayde vnto hym, Why doo the diſciples of Iohn faſte often, and make prayers, and likewiſe the diſciples of the Phariſees: but thyne eate and drynke.

He ſayde vnto them, Can ye make the chyldren of the wedding chamber faſt, while the bridegrome is with them? Math. 9. b. Mark. 2. c.

But the dayes will come: and when the bridegrome ſhalbe taken away from them, then ſhal they faſt in thoſe dayes.

He ſpake alſo vnto them a ſimilitude. No man putteth a pece of a newe garment into an olde veſture: leſt them the newe rendeth (the olde,) and the pece that was (taken) out of the newe, agreeth not with the olde.

And no man powreth newe wyne into olde veſſelles: For if he doo, the newe wyne will burſte the veſſelles, and runne out it ſelfe, and the veſſelles ſhal periſhe.

But newe wyne muſte be put into newe veſſelles: and both are preſerued.

No man alſo hauing drunke old wine, will ſtraightway deſire newe: for he ſayth, the olde is better.

The Notes.

They whiche eyther of ſimplicitie, or of ſuperſtition, or of ignorance, doo thinke them ſelues ſtronge of their owne grace, and ſo flee from Chriſt, ſeekyng helpe any other where beſides, are lyke vnto Phariſees: and alſo they that make of Chriſte an idol, or an earthly

worthy tyrant, whiche woulde receiue no mat: ma
cifully vnto hym.

The. vi. Chapter.

1 The disciples plucke eares of corne on the Sabboth,
47. with what fruite the woorde of God is to be
hearde.

A 1 AND it came to passe on the seconde Sabboth
Matth. 12. a. after the first, that he went through the corn
Mark. 2. b. fieldes, and his disciples plucked the eares
corne, and dyd eate, rubbing them in their hands.

2 And certayne of the Pharisees sayde vnto them,
Why doo ye that which is not lawful to doo in the
Sabboth dayes?

3 And Jesus answearyng them, sayde, Haue ye
read so much as this that Dauid dyd when he him
selfe was an hungred, and they whiche were with
hym:

4 Howe he went into the house of God, and did take
and eate the shewe bread, and gaue also to them
1. Reg. 21. a. that were with hym, whiche is not lawfull to eate
but for the priestes onely?
Exod. 25. c.

5 And he sayde vnto them, that the sonne of man
Lorde also of the Sabboth day.

Matth. 12. b. 6 And it came to passe also in an other Sabboth
Mark. 3. a. that he entred into the synagogue, and taught: and
there was a man whose right hande was withered.

B 7 And the Scribes and Pharisees watched him,
whether he would heale on the Sabboth day, that
they might finde howe to accuse hym.

8 But he knewe their thoughtes, and sayde to the
man whiche had the withered hande, Ryse vp, and
stande forth in the myddes. And he arose, and stode
forth.

9 Then sayd Jesus vnto them, I will aske you one
question, Whether is it lawful on the sabboth dayes to
doo good, or to doo euyl? to saue ones life, or to de-
stroy it?

10 And

And when he had beheld them al in compasse, he
sayde vnto the man, Stretche fourth thy hande. And
he did so: and his hand was restored agayne as whole
as the other. 3. Reg. 13. b. Math. 12. b.
And they were filled with madnes, and communed toge-
ther among thē selues, what they might do to Iesus. Mark. 3. a.
And it came to passe in those dayes, that he went Mat. 14. c.
out into a mountaine to pray, and continued al night
(there) in prayer to God.
And when it was day, he called his disciples: and Math. 10. a.
of thē he chose twelue, whom also he called apostles: Mark. 3. b.
(Symon, whom also he named Peter, and Andrew
his brother, James and Iohn, Philip, and Bartho-
lomew,
Matthew and Thomas, James (the sonne) of Al-
pheus, and Symon, which is called Zelotes:
And Iudas, James (brother,) and Iudas Iscariot,
which also was the traytour.)
And when he came downe with them, he stoode in
the plaine fielde, and the company of his disciples, and Matt. 4. d.
great multitude of people out of al Iurie, and Mark. 3. a.
Hierusalem, and from the sea (coast) of Tyre and
Sidon, which came to heare him, and to be healed Math. 4. d.
of their diseases, Iohn. 6. a.
And they that were vexed with foule spirites: and
they were healed.
And al the people preassed to touche him: for there
went vertue out of him, and healed them al.
And when he had lifted vp his eies vpon his dis-
ciples, he sayde, Blessed be ye poore: for yours is the
kingdome of God. Math. 5. a.
Blessed are ye that hunger now: for ye shalbe satis-
fied. Blessed are ye that weepe now, for ye shal laugh. D
Blessed are ye when men shal hate you, and when
they shal separate you, (from their) company, and shal
cast you out and put out your name as euil, for the
Sonne of mans sake.

23 Reioyce ye in that day, and leape ye for ioy: for be-
hold, your rewarde is great in heauen: for in like
maner dyd their fathers vnto the prophetes.

Amos.6.a. 24 *But woo vnto you that are riche: for ye haue your
consolation.

25 Woo vnto you that are ful: for ye shal hunger. Woo
to you that now laugh: for ye shal mourne and wepe.

26 Woo vnto you, when menne shal prayse you: for
dyd their fathers to the false prophetes:

27 But I say vnto you whiche heare, Loue your ene-
mies: doo good to them whiche hate you.

℣ 28 Blesse them that curse you: and pray for them
the wrongfully trouble you.

Math.5.f. 29 And vnto him that smiteth thee on the one cheke
offer also the other: *and hym that taketh thy
cloke, forbid not to take thy coate also.

30 Geue to euery man that asketh of thee, and of him
that taketh away thy goodes, aske them not again.

Matth.7.b. 31 *And as ye would that menne shoulde do vnto
Eccle.31.b. you, doo ye also to them like wise.
Tob.4.c. 32 *For if ye loue them which loue you, what
Marke.5.g. haue ye? for sinners also loue their louers.

33 And if ye doo good for them whiche doo good
you, what thanke haue ye? for sinners also doo
the same.

34 And if ye lend to them, of whom ye hope to re-
what thanke haue ye? for sinners also lend to sinners
to receyue such like agayne.

℣ 35 But loue ye your enimies, and doo good, and
looking for nothing againe: and your reward shal be
great, and ye shalbe the children of the highest:
he is kynde vnto the vnkynde, and to the euil.

36 Be ye therefore merciful, as your father also is
merciful.

The Gospel on the fourth sunday after Trinitie.

37 *Iudge not, and ye shal not be iudged: condemne
not, and ye shal not be condemned: forgeue,
and ye shalbe forgeuen.

Luc.7.a.

Geue, and it ſhalbe geuen vnto you, good meaſure, Deut. 11. a.
preſſed downe, ſhaken together, and running ouer,
ſhall men geue into your boſomes: for with the ſame Matt. 7. a.
meaſure that ye meate withal, it ſhalbe meaſured to Mark. 4. c.
you againe.

And he put forth a ſimilitude vnto them, Can Math. 15. b.
the blinde leade the blinde? ſhall they not both fal
into the ditche?

The diſciple is not aboue his maiſter: but who Iohn. 13. a.
ſo euer (ſayd he) a perfect (excepte) ſhalbe as his maiſter is.

And why ſeeſt thou the moate that is in thy bro- 6
thers eye, but conſiderſt not the beame that is in Math. 7. a.
thyne owne eye?

Either howe canſt thou ſay to thy brother, Bro-
ther, let me pul out the moate that is in thyne eye:
whereas thou thy ſelfe ſeeſt not the beame that is in
thyne owne eye? Thou hypocrite, caſt out the beame
out of thyne owne eye firſt, & then ſhalt thou ſee per-
fectly to pul out the moate that is in thy brothers eye.

For it is not a good tree that bringeth forth euyl Math. 12. c.
fruite, neyther is that an euyl tree, that bringeth
forth good fruite.

For euery tree is knowen by his owne fruite: for
of thornes do not men gather figges, nor of a bram-
bel bushe gather they grapes.

A good man out of the good treaſure of his harte
bringeth forth that which is good: and an euyl man
out of the euyl treaſure of his hart bringeth forth
that which is euyl: for of the abundance of the Mat. 12. c.
hart his mouth ſpeaketh. Pſal. 40 b.

Why call ye me Lorde, Lorde, and doo not as I byd Math. 7. b.
you? and 25. b.

Whoſoeuer commeth to me, and heareth my ſaye-
ings, and doeth the ſame, I will ſhewe you to whom
he is lyke.

He is like a man which buyld an houſe, and dig- Math. 7. b.
Iacob. 1. b.

ged deepe, and layde the fundation on the rocke. So when the waters arose, the fludde beat vehemently vpon that house, and could not moue it: for it was grounded vpon the rocke.

49 But he that heareth, and doeth not, is like vnto that without fundation built an house vppon the earth: against whiche the fludde dyd beat vehementlye, and it fell immediately, and the fall of that house was great.

The Notes.

8. Here he speaketh of vngodly rich men, which put all theyr comfort and trust in theyr riches. For riches of them selues are the good creatures of God and his blessing, if we vse them accordyng to his blessed will.

The. vii. Chapter.

2. He healeth the captaynes seruant. 6. The faith of the Centurion. 37. The woman washeth his feet with her teares.

A 1 When he had ended all his sayenges in the audience of the people, *he entred into Capernaum.

*Math. 8. a. Iohn. 4. f.

2 And a certayne Centurions seruant, which was deare vnto hym, being sicke, was in perylle of death.

3 And when he hearde of Iesus, he sent vnto hym the elders of the Iewes, beseechyng hym that he would comme, and heale his seruant.

4 And when they came to Iesus, they besought hym instantly, sayeng, He is worthy that thou shouldest doo this for hym.

5 For he loueth our nation, and hath buylt vs a synagogue.

6 Then Iesus went with them. And when he was nowe not farre from the house, the Centurion sent frendes to hym, sayeng vnto hym, *Lorde, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

*Math. 8. a.

B 7 Wherefore, I thought not my selfe worthy

ame vnto thee: but ſay thou the woorde, and my ſer-
aunt ſhalbe whole.
For I alſo am a man ſet vnder power, hauyng vn-
er me ſouldiers: and I ſay to one, Goe, and he go-
eth: and to another, Come, and he commeth: and to
my ſeruaunt, Doo this, and he doeth it.
When Jeſus hearde theſe thynges, he marueyled
at hym, and turned hym about, & ſayde to the people
that followed hym, I ſay vnto you, I haue not founde
ſo great fayth, no, not in Iſrael.
And they that were ſent, when they were returned
home, founde the ſeruaunt whole that had benne ſicke.
And it came to paſſe (the day) after, that he went
into a citie called Naim: and many of his diſciples
went with hym, and muche people. The Goſpel on the .xvi. ſunday after Trinitie.
Whe he came nygh to the gate of the citie, behold,
there was a dead man carried out, (whiche was) the
only ſonne of his mother, and ſhe was a wyddowe:
and muche people of the citie was with her.
And when the Lorde ſawe her, he had compaſſion
on her, and ſayde vnto her, Weepe not.
And when he was come nygh, he touched the C
bere, (and they that bare hym, ſtoode ſtyll.) And he
ſayde, Yoong man, I ſay vnto thee, Ariſe.
And he that was dead, ſate vp, and began to ſpeake:
and (he) deliuered hym to his mother. 3.Reg.17.b
And there came a feare on them all, and they gaue 4.Reg.4.f.
the glory vnto God, ſaying * that a great Prophete Actes.9.c.
is riſen vp among vs, and verily God hath viſited
his people. Iohn.4.c.
And this rumour of hym went forth throughout and.6.b.
all Iurie, and throughout all the regions which lye
rounde about.
And the diſciples of Iohn ſhewed hym of all theſe
thynges.
And Iohn, when he had called vnto hym two of Math.9.a.
his diſciples, he ſent them to Jeſus, ſaying, Art thou

he that commeth, or looke we for another?

20 When the men were come vnto hym, they sayd, John Baptist hath sent vs vnto thee, saying, Art thou he that commeth, or looke we for another?

D 21 And in that same houre he cured many of their infirmities and plagues, and of euyl spirites, and vnto many that were blynde, he gaue sight.

22 Then Jesus answearyng, sayde vnto them, Go your way, and bring woorde agayne to Johan what Esai.35.a. and.41.c. things ye haue seene, and heard, how that the blynde see agayne, the halte goe, the lepers are cleansed, the deafe heare, the dead ryse, to the poore is the Gospell preached.

23 And happie is he whosoeuer shall not be offended at me.

Matth.9.c. 24 And when the messengers of John were departed, he began to speake vnto the people of Johan: What went ye out into the wyldernesse for to see? A reede shaken with the wynde?

25 But what went ye out for to see? A man clothed with soft rayment? Beholde, they which are gorgiously apparelled, & lyue delicately, are in kings courtes.

26 But what went ye forth for to see? A Prophet? I say vnto you, and more then a Prophet.

Mark.11.a. Mala.3.a. 27 This is he of whom it is written, Beholde, I sende my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, Among women there is not a greater Prophet then John Baptist: Nevertheless, he that is lesse in the kyngdome of God is greater then he.

29 And all the people that heard (him) and the Publicanes, beyng baptised with the baptisme of John, iustified God.

30 But the Pharisees and lawyers despised the counsayle of God, against themselues, beyng not baptised of hym.

And the Lorde ſayde, Wherunto ſhal I lyken the men of this generation? and to what (thing) are they lyke? Mat.11.b. Luk.3.a.

They are lyke vnto chyldren ſyttyng in the market place, and crying one to another, and ſaying, We haue pyped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not wept.

For Iohn Baptiſt came, neither eating breade, nor drynkyng wyne, and ye ſay, He hath a deuyl.

The ſonne of man is come eatyng and drynkyng, and ye ſay, Behold a gluttonous man, and a wyne-bybber, a frende of Publicanes and ſynners.

And wyſedome is iuſtifyed of al her chyldren.

And one of the Phariſees deſyred hym that he would eate with hym. And he went into the Phariſees houſe, and ſate downe to meate.

And beholde, a woman in that cittie, whiche was a ſynner, when ſhe knewe that Ieſus ſate at meate in the Phariſees houſe, ſhe brought an Alabaſter boxe of ointment,

And ſtoode at his feete behynd hym, weepyng, and began to waſhe his feete with teares, and dyd wype them cleane with the heares of her head, and kiſſed his feete, and annointed them with the ointment.

When the Phariſee, which had bydden hym, ſawe (it,) he ſpake within hym ſelfe, ſaying, If this man were a Prophete, he would ſurely knowe who, and what maner of woman this is that toucheth him, for ſhe is a ſynner.

And Ieſus anſwearyng, ſaide vnto hym, Simon, I haue ſomewhat to ſay vnto thee. And he ſayth, Maiſter, ſay on.

There was a certayne lender, which had two debters: The one ought fyue hundred pence, and the other fyftie.

When they had nothyng to pay, he forgaue them both. Tel me therefore, whiche of them wyl loue him

moste?

43 Simon answeared, and sayde, I suppose, that he to whom he forgaue moste. And he sayde vnto him, Thou hast truely iudged.

44 And he turned to the woman, and sayde vnto Simon, Seest thou this woman? I entred into thine house, thou gauest me no water for my feete: but she hath washed my feete with teares, and wyped them with the heares of her head.

45 Thou gauest me no kisse: but this woman since the tyme I came in, hath not ceassed to kysse my feet.

46 Mine head with oyle thou dydst not anoynte: but this woman hath annointed my feet with ointment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her, for she loued muche: to whom little is forgiuen, the same loueth little.

48 And he sayde vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at meate with him, began to say within themselues, Who is this that forgiueth sinnes also?

Mar.5.c. 50 And he sayde to the woman, Thy fayth hath saued thee, goe in peace.

The Notes.

a. We haue no neede of the corporall presence of Christe: for his worde only (with the working of the holy spirite) can heale vs both in body and soule.

The.viii.Chapter.

2. Christe and his apostles goe from towne to towne and preache. 5. The parable of the seede, 16. of the candle.

8 1 AND it came to passe afterward, that he himself went throughout euery citie and village preachyng, and shewyng the glad tydynges of the kyngdome of God: & the twelue (were) with him.

2 And also certayne women which had been healed Luke.23.c. of euyl spirites and infirmities, Mary called

called Magdalene, out of whom went seuen deuyls,
And Joanna, the wyfe of Chuza, Herodes steward,
and Susanna, and many other, which ministred vn-
to hym of their substaunce.

When muche people were gathered together, The Gospel
and were come vnto hym out of al cities, he spake by on Sexagesi-
a similitude. ma sunday.

*The sower went out to sowe his seede: and as he Math. 13. b.
sowed, some fell by the way syde, and it was troden Mark. 4. c.
downe, and the foules of the ayre deuoured it vp.

And some fell on stones, and as soone as it was
sprung vp, it withered awaye, because it lacked
moysture.

And some fell among thornes, * and the thornes * Or, rather
sprang vp with it, and choked it. than. And
some fell
among thi-
stles, and
the thistles
sprang vp
with it, and
choked it.
Mat. 13. b.
Mark. 4. a.

And some fell on good grounde, and sprang vp, and
bare fruite an hundred folde. And as he sayde these
thynges, he cryed, He that hath eares to heare, let
hym heare.

*And his disciples asked him, saying, What maner
of similitude is this?

And he sayde (vnto them,) Vnto you it is geuen to
knowe the secretes of the kyngdome of God: but to
other by parables, that whē they see, they should not
see, & when they heare, they should not vnderstand.

The parable is this. *The seede is the woorde of Esai. 6. c.
God. Math. 13. d.
Mark. 4. d.
Joh. 12. f.
Acres. 28. f.
Rom. 11. b.

Those that are beside the way, are they that heare: Mat. 13. c.
then commeth the deuyl, and taketh away the woorde Mark. 4. b.
out of their hartes, lest they should beleeue, and be
saued.

They on the stones, (are they) whiche when they
heare, receyue the woorde with ioy: and these haue
no rootes, which for a whyle beleeue, and in tyme of
temptation goe away.

And that whiche fell among thornes, are they,
whiche when they haue heard, goe forth, and are
choked

C

chaked with cares and ryches, and bringeth
uyng, and bryng fourth no fruite.

15 But that (which fel) on the good ground, are
which with a pure and good hart heare the word,
and keepe it, & bryng fourth fruite through patience.

Math.5.b. 16 *No man when he lyghteth a candle, covereth
Mark.4.b. and 11.c. with a vessel, or putteth it vnder a bed: but setteth
on a candlestycke, that they which enter in, may
the lyght.

Math.10.c. 17 For nothyng is secrete, that shal not be manifest
Mark.4.c. Luke.12.a. nifest, neyther any thyng hyd, that shall not be
wen, and come to lyght.

18 Take heede therefore howe ye heare: for who
Mat.14.b. and 25.c. Mark.4.c. euer hath, to hym shalbe gruen: & who so euer
not, from hym shalbe taken, euen that
he supposeth that he hath.

Luke.19.b. 19 *Then came to hym his mother and his
Mat.12.b. Mark.4.b. and could not come at hym for preasse.

20 And it was told hym (by certayne) which
Thy mother and thy brethren stande without,
lyng to see thee.

D 21 He answeared, and sayde vnto them, My
and my brethren are these which heare the
God, and doo it.

22 And it came to passe on a certaine day, that he
into a shyp, and his disciples also: and he
them, Let vs go ouer vnto the other syde of the
And they launched fourth.

Math.8.c. Mark.4.b. 23 But as they sayled, he fel a sleepe: and
downe a storme of wynde on the lake, and
fylled (with water,) and were in iopardie.

24 And they came to hym, and awoke hym,
Maister, maister, we are lost. Then he
rebuked the wynde, and the tempest of
they ceassed, and it waxed calme.

25 And he sayde vnto them, Where is
and they feared, and wondred, saying

ter, What is this? For he commaundeth both the
winde and water, and they obey hym.
And they sayled vnto the region of the Gadare- Math.8.u.
nes, whiche is ouer against Galilee. Mar.5.a.
And when he went out to lande, there met hym out
of the citie a certayne man whiche had deuylles long
tyme, and ware no clothes, nyther abode in (any)
house, but in graues.
When he sawe Iesus, and had cryed alowde, he fel Ⓒ
downe before hym, & with a loud voyce said, What Math. 8. u.
haue I to doo with thee Iesus, thou sonne of God Mark.5.a.
most hyghest? I beseeche thee torment me not.
(For he commaunded the foule spirite to come out
of the man: for oftentymes he had caught hym, and
he was bounde with chaines, and kept with fetters:
and he brake the bandes, and was caried of the fiend
into the wyldernesse.)
And Iesus asked hym, saying, What is thy name?
And he sayde, Legion: because many deuylles were
entred into hym.
And they besought hym that he would not com-
maunde them to goe out into the deepe.
And there was there an hearde of many swyne,
feedyng on an hyll: and they besought hym that he
would suffer them to enter into them: and he suffe-
red them.
Then went the deuylles out of the man, and entred
into the swyne: and the hearde ran headlong with
violence into the lake, and were choked.
When the heardemen sawe what was donne, they
fledde, and when they were departed, they tolde it
in the citie, and in the villages.
Therefore they came out to see what was done, and
came to Iesus, and found the man out of whom the
deuyls were departed, syttyng at the feete of Iesus,
clothed, & in his right mynde: and they were afrayde.
They also which sawe it, tolde them by what meanes
he

he that was possessed of the deuyls, was healed.

37 Then the whole multitude of the countrey, about the Gadarenites, besought him that he would depart from them, for they were taken with great fear.

Matth.8.c. Mark.5.b. *And he gat him vp into the shyp, and returned backe agayne.

38 Then the man, out of whom the deuils were departed, besought hym that he myght be with hym, but Jesus sent hym away, saying,

39 Get home agayne to thyne owne house, and shew what *thynges soeuer God hath done for thee. And he went his way, and preached throughout all the cytie, what thynges soeuer Jesus had done vnto hym.

* or, what great thynges God hath done vnto thee.

40 And it came to passe, that when Jesus was come agayne, the people receyued hym: for they were all waytyng for hym.

41 *And beholde, there came a man named Jairus, and he was a ruler of the synagogue, & he fell downe at Jesus feete, prayeng hym that he would come into his house:

Matth. 9.d. Mark.5.c.

42 For he had but one daughter only, vpon a twelue yeres of age, and she lay a dying. (But as he went) the people thronged hym.

43 *And a woman hauyng an issue of blood twelue yeres, whiche had spent all her substance vpon Phisitions, neyther could be helped of any,

Matth.9.c. Mark.5.c.

44 Came behynde hym, and touched the hem of his raiment: and immediatly her issue of blood stanched.

45 And Jesus sayde, Who (is it) that touched me? When euery man denied, Peter, and they that were with hym, sayd, Maister, the people thrust thee, and presse thee, and sayest thou, Who touched me?

46 And Jesus sayde, Some body hath touched me: for I perceyue that vertue is gone out of me.

47 When the woman sawe that she was not hid, she came trembling, and fel (at his feete) and told him before all the people, for what cause she had touched him,

how ſhe was healed immediatly.

And he ſayd vnto her, Daughter, be of good comfort, thy fayth hath ſaued thee, goe in peace,) Math. 9 b.

Whyle he yet ſpake, there commeth one from the Mark. 5. b.
ler of the ſynagogues houſe, ſayeing to hym, Thy
ughter is dead, diſeaſe not the Maiſter.

But when Ieſus heard (what woorde,) he anſwe- Mat. 9. c.
d him, (ſaying,) Feare not, beleeue onely, and ſhe Marke. 5. b
ſhe made whole.

And when he came into the houſe, he ſuffered no
an to goe in with hym, ſaue Peter, and Iames, and
hn, and the father and the mother of the mayden.

Euery body wept, and ſorowed for her: and he ſaid,
eepe not, the damſel is not dead, but ſleepeth. Iohn. 11. b.

And they laughed him to ſcorne, knowyng that ſhe
as dead.

And he thruſt them all out, & toke her by the hande,
nd cryed, ſayeing, Mayde, aryſe.

And her ſpirite came againe, and ſhe aroſe ſtraight-
ay: and he commaunded to geue her meate.

And her parentes were aſtonyed: but he warned
em that they ſhoulde tel no man what was donne.

The Notes.

All that are dead to Chriſte, they doo but ſleepe:
e is called for hym to raiſe them frō death, them
oes man to wake another out of ſleepe.

The. ix. Chapter.

The Apoſtles are ſent to preache. 57. Of three that
ould haue followed Chriſte, but after diuers ſortes of loo-
ers backe.

Then when he had called the twelue together, g
gaue them power and auctoritie ouer all deuils, and Math. 10. c.
to heale diſeaſes. Marke. 3. b.

And he ſent them to preach the kingdome of God, and 6. b.
and to heale the ſicke. Luke. 6. c.

And he ſaid vnto them, Take nothyng to your iour-
ney, neyther ſtaffe, nor ſcrippe, neyther breade, ney-
ther

ther money, neyther haue two coates a peece.

Matth.10.b. 4 And whatsoeuer house ye entre into, there
and thence depart.

Marke.13.a 5 And who so euer wyl not receyue you, when ye
out of that citie, shake of the very dust from
feete, for a testimony agaynst them.

6 And they departed, and went throughe the
preachyng the Gospel, and healing euery where.

B 7 And Herode the Tetrarche heard of all
Matth.6.b. done by hym: and he doubted, because
sayd of some, that Iohn was risen from
8 And of some, that Elias had appeared: and
that one of the olde prophetes was risen.

9 And Herode sayd, Iohn haue I beheaded:
is this, of whom I heare such thinges? And
sirred to see hym.

Matth.14.b 10 And the apostles when they returned, told
Marke.6.b that they had done. And he toke them, and
Iohn.9.a. into a solitary place nigh vnto the citie, called
Iulida.

11 Which when the people knewe, they folowed
and when he had receyued them, he spake vnto
of the kyngdome of God, and healed them that
neede to be healed.

12 And when the day began to weare away, then
the twelue, and sayde vnto hym, Sende the
away, that they may goe into the villages
rounde about, and lodge, and get meate:
here in a place of wildernesse.

13 But he saide vnto them, Geue ye them to eate.
they said, we haue no mo but fiue loaues,
except we should goe & buye meate for all this

C 14 And they were about fiue thousande men.
sayde vnto his disciples, Cause them to
by fiftes in a company.

15 And they dyd so, and made them all to sit down.

16 And when he had taken the fiue loaues,

fishes, and looked vp to heauen, he blessed them,
and brake them, & gaue to the disciples to set before
the people.

And they did al eate, and were satisfied. And there
was taken vp of that remayned to them, twelue bas-
kets ful of broken meate.

*And it came to passe, as he was alone praying, his Math. 16. c.
disciples were with him, and he asked them, saying, Marke. 8. c.
Whom say the people that I am?

They answering, sayde, Iohn the Baptist: some Math. 16. c.
say, Elias: and some say, that one of the old prophets Mark. 8. c.
is risen.

He said vnto them, But who say ye that I am? Pe- Mark. 16. c
ter answering, sayd, (thou art) that Christ, of God. Iohn. 6. g.

And he warned and commaunded them to tel no D
man that thing:

Saying, that the sonne of man muste suffer many Math. 18. c.
things, and be reproued of the elders, and of the Mark 8. D.
high priestes and Scribes, and be slayne, and rise the Luke. 17. c.
third day.

And he sayde to them al, If any man wyl come af-
ter me, let him deny him selfe, and take vp his crosse
daily, and folowe me.

*For whosoeuer wyl saue his lyfe, shal loose it: but Math. 16. a.
whosoeuer shal lose his life for my sake, the same shal Iohn. 6. D.
saue it.

For what auaunteth it a man, if he wynne the Luke. 12. g.
whole worlde, and loose him selfe, or runne in dan-
ger of him selfe?

For whosoeuer shalbe ashamed of me, and of my Math. 10. c.
wordes, of him shal the sonne of man be ashamed Marke. 8. D.
when he shal come in the glory of him selfe and of Luke. 12. a.
his father, and of the holy angelles.

I tel you of a truth, *there be some standing here, Math. 16. D
which shal in no wise taste of death, tyl they see the Mark. 9. c.
kingdome of God.

*And it came to passe, about an eyght dayes after Mat. 17. a.
these Mark. 9. g.

these sayinges, he toke Peter, and Iohn, & Iames, and went vp into a mountaine to pray.

29 And it came to passe as he prayed, the fashion of his countenance was changed, and his garment was white and glistering.

30 And beholde, there talked with him two men, which were Moses and Elias,

31 That appeared in glory, & spake of his departing, which he shoulde ende at Hierusalem.

32 But Peter, & they that were with him, were heavie with sleepe: and when they awoke, they saw his glory, and the two men standing with him.

Matth. 17. a. Mark. 10. a 33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good being here for vs, & let vs make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he saide.

34 While he thus spake, there came a cloude, and overshadowed them, and they feared when they were come into the cloude.

F

2. Pet. 1. b. Matth. 17. b. Mark. 1. b. Luke 3. b. Deut. 18. c. 35 And there came a voyce out of the cloude, saying, This is my deare sonne, heare him.

36 And as soone as the voyce was past, Iesus was founde alone, and they kept it close, and told no man in those dayes any of those thinges which they had seene.

Matth. 17. b. Marke. 9. b. 37 And it came to passe, that on the next day, when they were comme downe from the hyl, much people met him.

38 And beholde, a man of the company cryed out, saying, Master, I beseeche thee beholde my sonne, for he is all that I have:

39 And loe, a spirite taketh him, and suddenly he crieth, and teareth him that he foameth again, and with much paine departeth from him, when he hath torne him.

Mat. 17. c. Mark. 9. c. 40 And I besought thy disciples to cast him out, but

ther could not.

Jesus answearyng, said, O faythlesse and pernetse nacion, howe long shal I be with you, and shal suffer you? bryng thy sonne hither.

As he was yet a comming, the fiende rent hym, and tare hym: and Jesus rebuked the uncleane spirit, and healed the childe, and delyuered him againe to his father.

And they were al mased at the maiestie of God: but whyle they wondred euery one at al thynges which Jesus dyd, he sayd vnto his disciples,

Let these sayinges sinke downe into your eares: for it wyl comme to passe that the sonne of man shal be betrayed into the handes of menne.

But they wyst not what that woorde meant, and it was hyd from them, that they shoulde not vnderstande it: and they feared to aske hym of that saying.

Then there arose a disputation among them, whiche of them should be the greatest.

When Jesus perceiued the thought of their hart, he tooke a childe, and set hym harde by hym,

And said vnto them, Who so euer shal receiue this childe in my name, receiueth me: & who so euer shal receiue me, receyueth hym that sent me: For he that is least among you al, the same shalbe great.

And John answearing, sayde, Maister, we sawe one casting out deuyls in thy name, and we forbade hym, because he followeth not (thee) with vs.

And Jesus sayde vnto hym, Forbyd ye (hym) not: for he that is not agaynst vs, is with vs.

And it came to passe, when the tyme was comme that he should be receiued vp, he stedfastly set his face to goe to Hierusalem,

And sent messengers before his face, and they went and entred into a vilage of the Samaritanes, to make ready for hym.

And they did not receiue him, because his face was

Mark. 1. c.
Luke. 4. d.

Math. 16 c.
Math 8. d.
Luke. 9. c.
Luke. 2. g.
and 18. f.

Math. 18. d.
Marke. 9. c.
Luke. 22. f.

Mark. 10. d
Luke. 10. c.
Ihon. 13. c.

Num. 11. g.

as though he would goe to Hierusalem.

54 When his disciples, James, and John [illegible] they sayde, Lorde, wylt thou that we commaund [illegible] to come downe from heauen, *and consume [illegible]

2.Reg.1.c. cure as Elias dyd?

55 Jesus turnyng about, rebuked them, saying, [illegible] wote not what maner spirite ye are of.

56 For the sonne of man is not come to destroy mens [illegible] lyues, but to saue them. And they went to another [illegible] village.

Matth.8.c. 57 And it came to passe, that as they went [illegible] in the way, a certayne man sayde vnto hym, *I will [illegible] folowe thee, Lorde, whither so euer thou goest.

58 And Jesus sayde vnto hym, Foxes haue holes, and [illegible] byrdes of the ayre haue nestes: but the sonne of man [illegible] hath not where to lay his head.

59 And he sayde vnto another, Folowe me: And [illegible] same sayde, Lorde, suffer me first to goe and bury [illegible] father.

Leuit.21.b. 60 Jesus said vnto him, Let the dead bury their dead: [illegible] but goe thou and preache the kyngdome of God.

3.Reg.19.b 61 And an other sayd, Lorde, *I wyl folowe thee: [illegible] let me first goe byd them fare wel which are at [illegible] at my house.

62 Jesus sayde vnto hym, No man hauyng put [illegible] hande to the plowe, and looking backe, is apt [illegible] kyngdome of God.

The notes.

a. God dooth patiently tarye and loode [illegible] vengeance at our handes: Therefore who so euer [illegible] zeale of God, according to knowledge, and is [illegible] with his holy spirite, he shalbe long suffering, [illegible] that rather seeke to saue, then to destroy.

The .x. Chapter.

1. He sendeth seuentie disciples to preache, [illegible] charge howe to behaue them selues.

A

The Gospel on S. Luke the Euangelist day.

After these thinges, the Lorde appoynted other seuentie also, and sent them two and two before his face, into euery citie and place, whyther he him selfe woulde comme.

Therefore sayde he vnto them, The harueste is great, but the labourers are fewe: praye ye therefore the Lorde of the harueste, to sende forth labourers into his harueste.

Matth. 9. b. or, thrust forth.

Goe your wayes: Beholde, I sende you forth as Lambes amonge woulues.

Matth. 10. b

Beare no wallet, neither scrip, nor shoes, and salute no man by the way.

4. Reg. 4. c.

Into what soeuer house ye enter, first say, Peace be to this house.

Matth. 10. a

And if the sonne of peace be there, your peace shal rest vpon him: if not, it shal turne to you agayne.

And in the same house tarry styl, eating & drinkyng such thinges as they (haue:) For the labourer is worthy of his rewarde. Goe not from house to house.

B

And into what so euer citie ye enter, & they receiue you, eate suche thinges as are set before you:

And heale the sicke that are therein, and say vnto them, The kingdome of God is come nigh vpon you.

But into what so euer citie ye enter, and they receiue you not, goe your wayes out into the streetes of the same, and say,

Euen the very dust of your citie which cleaueth on vs, we do wype of against you: notwithstanding, be ye sure of this, that the kingdome of God was come nigh vpon you.

I say vnto you, That it shalbe easier in that day for Sodome, then for that citie.

Matth. 11. a

Wo vnto thee Chorazin, wo vnto thee Bethsaida: for if the mightie workes had benne donne in Tyre and Sidon, whiche haue benne donne in you, they had a great while agoe repented, sitting in sackcloth and ashes.

C 14 Therefore, it shalbe easier for Tyre and Sydon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hel.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me.

Mat. 10. b. Iohn. 13. c.

17 And the seuentie turned againe with ioy, saying, Lord, euē the (very) deuyls are subdued to vs in thy name.

Esai. 14. c.

18 And he sayde vnto them, *I sawe Satan as it were lightnyng falling downe from heauen.

Actes. 28. b.

19 *Behold, I geue vnto you power to treade on Serpentes and Scorpions, and ouer all maner power of the enimie: & nothing shal by any meanes hurt you.

20 But in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in the (a) heauens.

Phil. 4. a. Apoc. 17. b.

D

21 The same houre Iesus reioyced in the spirit, and sayd, I confesse vnto thee father, *Lord of heauen and earth, that thou hast hyd these thinges from the wise and prudent, and hast opened them vnto babes: euen so father, for so it pleased thee.

Math. 11. b.

22 All thynges are geuen me of my father: and no man knoweth who the sonne is, but the father: and who the father is, but the sonne, & he to whom the sonne wyl reueale hym.

Math. 17. b and 18. b. Mark. 11. b. Iohn. 7. b. and 8. c.

23 And he turned to his disciples, and sayd priuately, *Happy are the eyes, which see the thinges that ye see.

The Gospel on the. xxii. sunday after Trinitie.

24 For I tel you, that many Prophetes and kynges haue desired to see those thinges which ye see, and haue not seene them: and to heare those thinges which ye heare, and haue not heard them.

Math. 13. b. Math. 22. b

25 And beholde, a certaine Lawyer stoode vp, and tempted him, saying, *Maister, what shal I do to be heire of eternal life? He sayd vnto him,

26 What is written in the lawe? how readest thou?

27 He

And he answeryng, sayde, Thou shalt love the Lorde thy God with all thy hart, and with all thy soule, & with all thy strength, and with all thy minde, and thy neyghbour as thy selfe. Deut. 6. a. Mat. 22. b. Mark. 12. c.

And he sayde vnto hym, Thou hast answered ryght, this doo, and thou shalt lyue.

But he wyllyng to iustifye hym selfe, sayde vnto Iesus, And who is my neyghbour? E

And Iesus answeryng, sayde, A certayne man descended from Hierusalem to Hiericho, and fell among theues, whiche robbed hym of his rayment, and wounded hym, and departed, leauyng him halfe dead.

And it befell, that there came downe a certayne Preest that same way, and when he sawe him, he passed by on the other syde.

And lykewyse a Leuite, when he went nigh to the place, came and looked on hym, and passed by on the other syde.

But a certayne Samaritane as he iourneyed, came by hym, and when he sawe hym, he had compassion on hym,

And went to him, and bounde vp his woundes, powryng in oyle and wyne, and set him on his owne asse, and brought hym to a (common) Inne, and made prouision for hym.

And on the morowe when he departed, he toke out two pence, and gaue them to the host, and sayde vnto F hym, Take cure of hym: and what soeuer thou spendest more, when I come agayne, I wyll recompence thee.

Whiche now of these three, thynkest thou, was neyghbour vnto hym that fell among the theeues?

And he sayd, He that shewed mercie on him. Then sayde Iesus vnto hym, Goe, and doo thou lykewyse.

Now it came to passe as they went, that he entred into a certayne village: & a certayne woman named

Martha receyued hym into her house.

39 And this woman had a syster called Marie, which also sate at Jesus feete, and heard his worde.

40 But Martha was cumbred about much seruyce, and came to hym, and sayde, Lorde, dost thou not care that my syster hath left me to serue alone? bid her therfore that she helpe me.

41 And Jesus answeared, and sayde vnto her, Martha, Martha, thou art careful, and troublest thy self about many thynges:

42 Verely one is needefull. Marie hath chosen that good part, which shal not be taken away from her.

The Notes.

¶ Though we shoulde woorke miracles, and cast foorth deuyls, yet ought we in no wyse to reioyce therefore. For we shal haue no profite at all therby, but other shal haue the profite that commeth therof. But this ought to be our chefe ioy & comfort, that we are elect and chosen in Christe Jesus afore the fundation of the worlde were layd, which are written in the booke of lyfe.

The xi. Chapter.

1. Christe teacheth his disciples to pray, 14. & dryueth out a dumbe deuyl.

11 AND so it was, that as he was praying in a certaine place, when he ceassed, one of his disciples sayd vnto hym, Lorde, teache vs to pray, as Jhon also taught his disciples.

Mark. 6. b. 2 And he sayd vnto them, When ye pray, say, O father which art in heauen, Halowed be thy name. Thy kyngdome come. Thy wyll be done, as in heauen so in earth also as it is in heauen.

3 Our dayly bread geue vs this day.

4 And forgeue vs our synnes: for euē we forgeue euery man that trespasseth vs. And leade vs not into temptation, but deliuer vs from the euyll.

5 And he sayde vnto them, Which of you shal haue a frende, and shal go vnto him at mydnight, and

vnto hym. Frende, lende me three loues:
For a frende of myne is come out of the way to
me, and I haue nothyng to ſet before hym.
And he from within ſhal anſwere, and ſay, Trou- B
ble me not, the doore is now ſhut, & my chyldren are
with me in bed: I can not ryſe and gene thee.
I ſay vnto you, Though he wyll not ryſe, and gene
hym, becauſe he is his frende: yet becauſe of his im-
portunitie, he wyl ryſe, and gene hym as many as he
needeth.
And I ſay vnto you, Aſke, and it ſhalbe geuen you: Math. 7. a.
ſeke, and ye ſhal fynd: knocke, and it ſhalbe opened Iohn. 16. f.
vnto you. Iacob. 1. a.
For euery one that aſketh, receyueth: & he that ſee-
keth, fyndeth: & to hym y knocketh, ſhal it be opened.
Of whom ſhall aſke hys father of anye of you that is a
father, wyl he gene hym a ſtone? Or yf he aſke fyſhe,
wyl he for fyſhe gene hym a ſerpent?
Or yf he ſhal aſke an egge, wyll he offer hym a ſcor-
pion?
If ye then being euyl, haue knowledge to gene good
gyftes vnto your chyldren: how much more ſhal your
father of heauen gene the holy ſpirite to them that
aſke (a) of hym?
And he was caſting out a deuyll, & the ſame was The Goſpel
dumbe. And it came to paſſe, whē the deuil was gone on the. iii.
out, the dumbe ſpake: and the people wondred. ſunday in
But ſome of them ſayde, He caſteth out deuylles, Lent.
through Beelzebub the chefe of the deuyls. Math. 9. b.
And other tempting him, requyred of him a ſigne Mark. 7. b.
from heauen.
But he knowing their thoughtes, ſaide vnto them, Math. 9. b.
Euery kingdome deuided agaynſt it ſelf, is deſolate: Mark. 3. b.
and a houſe (deuided) agaynſt a houſe, falleth.
If Satan alſo be deuided agaynſt hym ſelfe, howe Matth. 9. b
ſhall his kyngdome endure? Becauſe ye ſay that I Mark. 3. b.
caſt out deuyls through Beelzebub.

* the helpe of.

19 If I by * Beelzebub cast out deuyls, by whom do your chyldren caste them out? therefore shall they be your iudges.

20 But if I with the finger of God cast out deuyls, no doubt the kyngdome of God is come vpon you.

D 21 *When the strong man armed, keepeth his palace, Mat.12.c. his goodes are in peace.

22 But when a stronger then he shal come vpon him, and ouercome hym, he taketh from him all his armoure wherein he trusted, and diuideth his spoyle.

23 He that is not with me, is agaynst me: and he that gathereth not with me, scattereth.

Mark.12.b. 24 When the vncleane spirite is gone out of a man, he walketh thyough drye places, seekyng rest, and findyng none, he sayth, I wyll returne into my house whence I came out.

25 And when he commeth, he findeth it swept, and garnished.

26 Then goeth he, and taketh to hym seuen other spirites woorse then hym selfe, and they enter in and dwell there, and the laste state of that man is worse then the fyrste.

27 And it came to passe as he spake these thynges, a certayne woman of the companie lyfte vp her voyce and sayde vnto hym, Happie is the wombe that bare thee, and the pappes which thou hast sucked.

E 28 But he sayde, yea rather happie are they that heare the woorde of God, and kepe it.

Mark.12.c. 29 When the people were gathered thicke together, Mark.8.b. he began to say, This is an euyl nation: they seeke a signe, and there shal no signe be geuen them, but Iohn.6.b. the signe of Ionas the Prophete.

Ionas.2.c. 30 For as *Ionas was a signe vnto the Niniuites, Mat.12.c. so shal also the sonne of man be to this nation.

3.Reg.10.a 31 The queene of the South shal ryse in iudgement 2 Par.9.a. with the men of this nation, and condemne them: Mat.11.b. for she came from the vtmoste partes of the earth,

ther the wysdome of Solomon: and beholde, a greater than Solomon is here.

The men of Ninive shall ryse in iudgement with this nacion, and shal condemne them: for they repented at the preachyng of Jonas, and beholde, a greater than Jonas is here.

No man when he hath lyghted a candle, putteth it in a preuy place, neither vnder a bushel: but on a candlestycke, that they which come in, may se the light. Matth.5.b. Mark. 4.b. Luke.8.c.

The candle of the body is the eye: therfore, when thyne eye is single, all thy body also is full of light: but yf thyne eye be euyll, all thy body also is full of darcknesse. Matth.6.c.

Take hede therefore, that the lyght whiche is in thee, be not darcknesse.

If all thy body therefore be clearr, hauyng no parte darke: then shal it al be ful of lyght, euen as when a candle doeth lyght thee with bryghtnesse.

And as he spake, a certayne Pharise besought him to dyne with hym. And Jesus went in, & sate downe to meate.

When the Pharise sawe it, he marueyled that he had not fyrste washed before dynner.

And the Lorde sayd vnto hym, Nowe doo ye Pharises make clenne the outsyde of the cuppe, and the platter, but your inwarde parte is full of rauenyng, and wickednesse. Matth.23.c.

Ye fooles, dyd not he that made that whiche is without, make that whiche is within also?

But rather geue almes of thos thynges which are * within: and beholde, all thinges are clenne vnto you. * or, present

But woo vnto you Pharises, for ye tithe mynt, and rue, and all maner herbes, & passe ouer iudgement, and the loue of God: These ought ye to haue donne, and yet not to leaue the other vndone. Mat.23.c. Mark 12.c.

Woe vnto you Pharises: for ye loue the vppermost seates in the synagogues, and gretinges in the marketes,

ketes.

44 Woe vnto you Scribes and Pharisees hypocrites for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.

45 Then answeared one of the Lawyers, and sayd vnto hym, Maister, thus saying, thou puttest vs to rebuke also.

Esai. 10. a. Matth. 23. b

46 And he sayde, Woe vnto you also ye Lawyers, for ye lade men with burdens greeuous to be borne, and ye your selues touche not the burdens with one of your fyngers.

Matth. 13. d

47 Woe vnto you, for ye buylde the sepulchres of the Prophetes, and your fathers kylled them.

48 Truely ye beare witnesse that ye alowe the deedes of your fathers: for they kylled them, and ye buylde their sepulchres.

Mat. 23. d.

49 Therfore sayde the wysedome of God, I will sende them Prophetes and Apostles, and (some) of them they shall slay and persecute:

50 That the blood of all the Prophetes, which was sheade from the fundation of the worlde, may be requyred of this generation.

Gene. 4. b. 2. Par. 24. f

51 From the blood of * Abel, vnto the blood of Zacharie, which perished betweene the aulter and the temple: Verely I say vnto you, it shalbe requyred of this nation.

52 Woe vnto you Lawyers, for ye haue taken away the kaye of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 When he thus spake vnto them, the Lawyers and the Pharisees began to vrge (hym) vehemently, and to prouoke hym to speake many thynges:

54 Layng wayte for him, and seekyng to catche some thyng out of his mouth, wherby they might accuse hym.

The Notes.

a. Here we learne, that God wyl graunt vs no

of thing that may be hurtful vnto vs. The cause is therefore we do not obteyne al thinges that we aske for vs, that we of a carnal affection do aske vayne and pernitious thynges.

When by the grace of God, we are induced and brought into the knowledge of the trueth, then are we delyuered from the power of Satan. Therefore we muste take herde that we doo not (to our hurte) returne agayne vnto vs, that is to say, that we fall not agayne into our olde infidelitie, superstition, and ignorance: leste in deede (al we be in a wyle) we be in a worse case then euer we were before.

The xij. Chapter.

1. The leauen of the Pharisees is to be auoyded.
10. Against the sinne of earthly thynges.

IN the meane tyme, when there were gathered together an innumerable multitude of people, (insomuche) that they trode one another, he began to say vnto his disciples, First of all beware of the leauen of the Pharisees, whiche is hypocrisie. A

Mark. 4. c. Luke. 8. c.

For there is nothyng couered, that shal not be vncouered, neyther hyd, that shal not be knowen. Mat. 10. v.

Therefore, whatsoeuer you haue spoken in darkenesse, shalbe heard in the lyght: and that whiche ye haue spoken in the eare, euen in secret places, shalbe preached in the toppe of the houses. Luke. 8. b.

And I say vnto you my frendes, Be not afrayde of them that kyl the body, & after that haue no more that they can doo. Mat. 10. b.

But I will shewe you whom ye shal feare: Feare hym, which after he hath kylled, hath power to cast into hel, yea, I say vnto you, Feare hym.

Are not fyue sparowes solde for two farthynges, and not one of them is forgotten before God?

But, euen the very heares of your head are numbred: Feare not therefore, ye are more of value then many sparowes. B

Also I say vnto you, Whosoeuer shall confesse me before

before men, him shal the sonne of man knowledge
so before the angelles of God.

9 But he that shal denye me before men, shalbe denyed before the angelles of God.

Matth.12.c. 10 And whosoeuer shall speake a woorde against the
Mark.3.D. sonne of man, it shalbe forgeuen hym: but vnto hym
Matth.12.c. that blaspheameth the holy ghoste, it shall not be
Luke.12.b. geuen.

11 And when they bryng you into the synagogues
vnto the rulers and officers, take ye no thought
howe or what thyng ye shall answeare, or what ye
shal speake:

12 For the holy ghost shal teach you in the same hour
what ye ought to say.

13 One of the company sayde vnto hym, Master,
speake to my brother, that he diuide the inheritance
with me.

¶ 14 And he sayde vnto hym, (b) Man, who made me
a iudge, or a diuider ouer you?

15 And he sayde vnto them, Take heede and beware
of couetousnesse: for no mans life standeth in the a-
bundance of the thynges whiche he possesseth.

16 And he put forth a similitude vnto them, saying,
The grounde of a certayne riche man brought forth
plentiful fruites.

17 And he thought within hym selfe, saying, What
shal I do, because I haue no rowme where to bestow
my fruites?

18 And he sayde, This wyl I do, I wyl pul downe
my barnes, and builde greater, and therein wyl I
gather al my fruites and my goodes.

Eccle.11.c. 19 And I wyl say to my soule, Soule, thou hast much
goodes layde vp (in store) for many yeares, take thy
ease, eate, drynke, and be merry.

Iere.17.b. 20 But God sayde vnto him, Thou foole, this night
do they require thy soule agayne from thee: then
Psal.39.b. whose shal those thinges be, which thou hast gathered?

21 So

So is he that gathereth richesse to him selfe, and D
is not riche towardes God.

And he spake vnto his disciples, Therefore I say vnto you, *Take no thought for your lyfe, what ye shal eate, neither for the body, what ye shal put on. *Matth.6.B. 1.Pet.5.c.

The life is more then meate, and the body is more then rayment.

Consider the Rauens, for they neither sowe nor reape, which neither haue store house nor barne, and (notwithstanding) God feedeth them: Howe muche more are ye better then the fowles?

*Which of you with taking thought can adde to *Matth.6.B. his stature one cubite?

If ye then be not able to doo that thing which is least: why take ye thought for the remnant?

Consyder the Lilies howe they growe, they labour not, they spinne not: and yet I saye vnto you, that Salomon in al his royaltie, was not clothed lyke one of these.

If God so clothe the grasse, which is to day in the fielde, and to morowe is caste in the furnace, howe much more (will he clothe) you, (O) ye of litle fayth? E

And aske not ye, what ye shal eate, or what ye shal drynke, neyther be ye of doubtful mynde.

For al such things do the people of the worlde seeke after: and your father knoweth that ye haue neede of these thynges.

But rather seeke ye after the kingdome of God, and *Matth.6.c. al these thynges shalbe added vnto you. 1.Tim.6.b Eccle.29.b

Feare not (O) litle flocke, for it is your fathers Prou.23.a. good pleasure to geue you a kyngdome.

*Sel that ye haue, and geue almes: and prepare your buggets which waxe not old, (euen) treasure that fayleth not in the heauens, where no theefe approcheth, neyther moth corrupteth. *Matth.19.c. *Mark.10.c.

For where your treasure is, there wyl your hart be also.

35 *Let your loynes be gyrde about, and (ye)
Ephes. 6. c. lyghtes burnyng.
1. Pet. 1. c. 36 And ye your selues (be) like vnto men that
for their Lorde, when he wyl returne from
bing, that when he shal comme and knocke,
open vnto hym immediately.
37 Happy are those seruantes whom the
he commeth shal finde wakyng. Verily I
you, That he shal gyrde hym selfe, and
fyt downe to meate, and wyl come forth,
ster vnto them.
38 And if he shal come in the seconde
he shal come in the thyrd watche, and
happy are those seruantes.
39 This vnderstande ye, that if the good
house had knowen what houre
he would surely haue watched, and
red his house to be broken through.
Matth. 24. b 40 *Be ye therfore redy also, for the sonne
Mark. 13. b. merth at an houre when ye thinke not.
c 41 Then Peter sayde vnto hym, Master,
Matth. 24. b this similitude vnto vs, or vnto al?
Mark. 13. c. 42 And the Lord sayd, *Who is a faithful
stewarde, whom his Lorde shal make
houshold, to geue them their portion
season?
Apoc. 16. c. 43 *Happy is that seruant, whom his
commeth, shal finde so dooing.
44 Of a trueth, I say vnto you, that he
ruler ouer al his substance.
Matth. 24. b 45 But and if that seruant say in his
delayeth his comming: and shal
seruantes and maydens, and to
to be dronken:
Iacob. 5. b. 46 The Lorde of that seruant wyl
he looketh not for hym, and at an houre
not ware, and wyl hewe hym in

hym his portion with the vnbelewers.

And the seruaunt that knewe his maisters will, and prepared not hym selfe, neither did according to his will, shalbe beaten with many (stripes.)

But he that knewe not, and dyd commyt thinges worthy of stripes, shalbe beaten with fewe (stripes.)

For vnto whom soeuer muche is geuen, of him shalbe muche required: and to whom men haue committed muche, of hym wyl they aske the more.

I am come to sende fyre on the earth, and what is my desire, if it be alredy kindled?

Notwithstanding, I must be baptised with a baptisme, and howe am I payned tyl it be ended?

Suppose ye that I am come to sende peace on earth? I tel you, nay: but rather diuision. Math. 10. b

For from hencefoorth there shalbe fiue in one house deuided, three against two, and two against three.

The father shalbe deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

He sayde also to the people, When ye see a cloude ryse out of the West, straightway ye say, There commeth a showre: and so it is. Math. 16. a

And when ye see the South wynde blowe, ye say, It wyl be whot: and it commeth to passe.

Ye hypocrites, ye can discerne the face of the skye, and of the earth: but howe is it that ye doo not discerne this tyme?

Yea, and why iudge ye not of your selues what is right?

When thou goest with thine aduersary to the ruler, as thou art in the waye, geue diligence, that thou mayst be deliuered from him: lest he drawe thee vnto the iudge, & the iudge deliuer thee to the sergeant, Math. 5. b. Prou. 23. b.

grant, and the sergeant cast thee into prison.

59 I tel thee, thou shalt not depart thence, tyll thou
hast made good the vttermost mite.

The Notes.

a. It is to be noted that Christ at his first comming, came not to be a iudge, but to be iudged. And yet can not folowe by this, that Christians may be iudges in matters of controuersie. 1. Cor. 6.

b. These brennyng lyghtes that Christe willeth us to haue in our handes, is a lyuely fayth working through charitie. The woorkes of the Christian ought to be lyuely, feruent, and brennyng.

The. xiii. Chapter.

6. Of the fygge tree that bare no fruite. 24. How we enter into the kyngdome of Christe.

1 THere were present at the same season, certayne
a men, that shewed hym of the Galileans, whose
blood Pilate had myngled with their owne sacrifice.

2 And Iesus answearyng, sayd vnto them, Suppose
ye that these (a) Galileans were greater sinners then
Acts. 5. f. all the other Galileans, because they suffered such
punishment?

3 I tel you, Nay: but except ye repent, ye shall all
likewise perishe.

4 Or those eyghteene, vpon which the tower in Siloe
fel, and slue them, thynke ye that they were synners
aboue all men that dwelt in Hierusalem?

5 I tel you, Nay: but except ye repent, ye shall all
likewise perishe.

6 He tolde also this similitude, A certayne man had
Mark. 12. b a fygge tree planted in his vineyarde, and he came
and sought fruite thereon, and founde none.

b 7 Then sayde he to the dresser of his vineyarde, Be-
holde, this three yeeres I come seeking fruite on this
fygge tree, and finde none: cut it (b) downe, why
cumbreth it the grounde?

8 And he answearing, sayde vnto hym, Lorde,

ſame this yeere alſo, tyl I ſhal digge rounde about it,
and dounge it.

And if it beare fruite, (thou mayeſt let it alone:) and if
it beare not, then after that thou ſhalt cut it downe.

And he was teaching in one of their Synagogues
on the Sabboth dayes.

And beholde there was a woman which had a ſpi-
rite of infirmitie eighteene yeeres, & was bowed to-
gether, and could in no wiſe lyft vp (her ſelfe.)

When Ieſus ſawe her, he called her to him, & ſayd
vnto her, Woman, thou art looſed from thy diſeaſe.

And he layde his handes on her, and immediately
ſhe was made ſtraight, and glorified God.

And the ruler of the ſynagogue anſwered with in- C
dignation, becauſe that Ieſus had healed on the ſab-
both day, and ſayde vnto the people, There are ſyx
dayes in whiche men ought to worke: in them
therefore come, that ye may be healed, and not on
the Sabboth day.

The Lorde anſwered hym, and ſayde, Thou Math.12.a.
hypocrite, doeth not eache one of you on the ſabboth Luke.14.a.
daye looſe his oxe or his aſſe from the ſtalle, & leade
hym to the water?

And ought not this daughter of Abraham, whom
Satan hath bounde lo eighteene yeeres, be looſed
from this bonde on the ſabboth day?

And when he ſayde theſe thinges, al his aduerſa-
ries were aſhamed: and al the people reioyced for al
the excellent workes that were donne by him.

Then ſayd (Ieſus,) Whereto is the kingdome of God
lyke? or wherevnto ſhal I compare it?

It is lyke a graine of muſtarde ſeede, whiche a Math.16.D
man toke, and ſowed in his garden, and it grew, and Marke.4.c.
became a great tree: and the fowles of the ayre made
neſtes in the braunches of it.

And agayne he ſayd, Wherevnto ſhal I liken the
kingdome of God?

D 21 It is like leuen, which a *woman toke and hyd in thre pecks of meale, tyl it was leuened.

Matth.14.c. Genc.18.a. 22 And he went through all townes and villages teachyng and iourneying towardes Hierusalem.

23 Then sayde one vnto hym, Lorde, are there few that be saued? and he sayd vnto them,

24 Strriue to enter in at the straite gate: for many I say vnto you, wyl seeke to enter in, and shal not be able.

Matth.7.b. 25 When the good man of the house is risen vp and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, sayeng, Lorde, Lorde, open vnto vs, and he shal answeare, and say vnto you, I knowe ye not whence ye are:

26 Then shal ye beginne to say, We haue eaten and dronken in thy presence, and thou hast taught in our streetes.

27 And he shal say, I tel you, I know you not whence ye are, depart from me all ye that worke iniquitie.

C 28 There shalbe weeping & gnashing of teeth, when ye shal see Abraham, and Isahac, and Iacob, and all the prophetes in the kyngdome of God, and your selues thrust out.

Matth.8.b. 29 *And they shal comme from the East, and from the West, and from the North, and from the South, and shal sit downe in the kyngdome of God.

Matth.19.b 30 And behold, *there are last, which shalbe first, and there are first, which shalbe last.

31 The same day came there certaine of the Pharisees, saying vnto hym, Get thee out, & depart hence, for Herode wyl kyl thee.

32 And he sayde vnto them, Go ye and tel that foxe, behelde I caste out deuyles, and I do cures to day and to morowe, and the third day I shalbe perfected.

33 Neuertheles, I muste walke to day and to morowe, and the day folowing, for it can not be

prophets perish out of Hierusalem.

O Hierusalem, Hierusalem, which killest the pro- Math. 23.
phets, and stonest them that are sent unto thee, how
often would I have gathered thy children toge-
ther, as a henne doeth gather her young under her
wynges, and ye would not?

Behold, your house is leaft unto you desolate. Verily
I say unto you, ye shal not see me, until the time
come that ye shal say, Blessed is he that commeth Math. 21.
in the name of the Lorde.

The Notes

We ought in no wise to judge rashly of them that
[illegible] upon punishment for their misdeedes, nor
[illegible] to despise them. For yf our sinnes and lewdnesse
were openly knowen, we should be counted worthy
of the like punishement. Againe, God doeth other-
wise punish some of us, vpon whom the towre
in Siloe fell, to admonish other, that they perish
not lykewyse.

Whilest we do both beleeue and also bring forth
fruit worthy of repentance, we shal with the vnpro-
fitable figge tree be cut downe, and also our talente
be taken from vs, and geuen vnto another that
wil put it to better vse.

The. xiij. Chapter.

1. To feast the poore. 16. Of the great supper.
24. The fall of the earth.

AND it came to passe, as he went into ỹ house of A
one of the cheefe pharisees to eate bread on the The Gospel
Sabbath day, they were watching him. on the .xvii.
And beholde, there was a certaine man before him sunday after
which had the dropsie. Trinitie.

And Iesus answearyng, spake vnto the Lawyers
and Pharisees, saying, Is it lawful to heale on the Math. 12.
Sabbath day? Mark. 3.
And they helde their peace. And he tooke him, and Luke. 6.
healed him, and let him go,

And (a) answered them, saying, Whiche of you

shal haue *an asse or an ore fallen into a pyt, and wil
Exod. 23.c. not straightway pul him out on the sabboth day?
Deut. 22.a. 6 And they couldē not answeare him agayne to
Matth. 12.a. thinges.
B 7 He put foorth also a similitude to the gheistes, when
he marked howe they choose out the cheefe romes,
sayeing vnto them,
8 When thou art bydden of any man to a wedding,
sit not down in the highest roome: lest a more honora-
ble man then thou be bydden of hym,
9 And he that bade thee and him comme, and say
ther, Geue this man roome: and thou the begin with
shame to take the lowest roome.
10 But when thou art bydden, Go & sit in the lowest
roome, that when he that bad thee commeth, he may
Prou. 26.a. say vnto thee, *Freende, sit vp higher: then shalt thou
haue worshyp in the presence of them that sit at meate
with thee.
Matth. 23.b 11 *For whosoeuer exalteth hym selfe, shalbe humbled
Luke. 18.c lowe: and he that humbleth hym selfe shalbe exalted.
12 Then said he also to him that bade hym, When
thou makest a dinner or a supper, call not thy
freendes, nor thy brethren, neither thy kinsmen, nor
thy ryche neighbours: lest they also bydde thee again,
and a recompence to be made thee.
13 But when thou makest a feaste, call the poore, the
maymed, the lame, and the blynde,
C 14 And thou shalt be happye, for they cannot recom-
pence thee: For thou shalt be recompensed at the re-
surrection of the iust menne.
15 When one of them that sate at meate also heard
Matth. 22.a these thynges, he sayde vnto hym, Happye is he
Apoc. 19.b. that eate bread in the kingdome of God.
The Gospel on the second sunday after Trinitie. 16 Then sayde he vnto hym, *A certayne man made
ned a great supper, and bade many:
17 And sent his seruant at supper time, to say to them
that were bydden, Comme, for all thinges are now
ready.

ny.
And they all at once begannē to make excuſe: The
firſt ſayd vnto him, I haue bought a peece of ground,
and I muſt needes goe and ſee it: I pray the haue
me excuſed.
And another ſayd, I haue bought fiue yoke of oxen,
I goe to proue them, I pray the haue me excuſed.
And another ſayde, I haue married a wyfe: and
therfore I can not come.
And the ſeruaunt returned, and ſhewed his maſ- D
ter theſe thynges. The good man of the houſe being
angrie, ſayde to his ſeruaunt, Goe out quickly into
the broade ſtreetes and lanes of the citie: and bryng
in hyther the poore, and the maymed, and the halte,
and the blynde.
And the ſeruaunt ſayde, Lorde, it is done as thou
haſt commaunded, and yet there is roome.
And the Lorde ſayde vnto the ſeruaunt, Goe out in-
to the hygh wayes and hedges, and * compell them Gene.19.a
to come in, that my houſe may be fylled.
For I ſay vnto you, that none of thoſe men whiche
were bydden, ſhal taſte of my ſupper.
There went a great company with hym: and he re-
turned, and ſayde vnto them,
If any man come to me, and hate not his father, Math 10. b
and mother, and wyfe, and chyldren, and brethren, Luke. 9.c.
and ſyſters, yea and his owne lyfe alſo, he can not be
my diſciple.
And whoſoeuer beareth not his croſſe, & come
after me, can not be my diſciple.
For which of you diſpoſed to buylde a towre, ſyt- E
teth not downe before, & counteth the coſt, whether
he haue ſufficient to perfourme it?
Leſt at any tyme after he hath layde the fundation,
and is not able to perfourme it, all that beholde it, be-
gin to mocke hym,
Saying, This man begannē to buylde, and was

not able to make an ende.

31 Or what kyng goyng to make batayle ayenst another kyng, sytteth not downe fyrste, and taketh counsell in his mynde, whether he be able with ten thousand to mete hym that commeth agaynst him with twenty thousande?

32 Or els, whyle the other is yet a great way off, he sendeth an embassage, & desireth condityons of peace.

33 So lykewyse, whosoever he be of you, that forsaketh not all that he hath, he can not be my disciple.

Matth.5.d. Mark.9.g. 34 Salt is good, but yf the salt haue lost the savour, wherein shall it be seasoned?

35 It is neyther good for the lande, nor yet for the dounghyl: but men cast it out (at the doores). He that hath eares to heare, let hym heare.

The Notes.

4. Howe coulde Jesus answeare, sythe they spake nothyng to hym? We must understand that he answered vnto their thoughtes, whiche as they were God, equal with the father, he knew well inough.

The.xv.Chapter.

4. The great mercie of God is set forth in the parable of the lost sheepe.

A 1 Then resorted vnto hym al the Publicanes & synners, to heare him.

The Gospel on the .xii. sonday after Trinitie. 2 And the Pharisees and Scribes murmured, saying, He receyueth synners, and eateth with them.

3 But he put forth this parable vnto them, saying:

Matth.9.b. Mark.2.b. Luke.5.f. 4 What man of you, hauyng an hundred sheepe, yf he loose one of them, doeth not leaue ninety and nine in the wyldernesse, and goe after that which is lost, vntyl he fynde it?

Matth.18.b. 5 And when he hath founde it, he layeth it on his shoulders, reioycyng:

6 And when he commeth home, he calleth together his frendes and neighbours, saying vnto them, Reioyce with me, for I haue founde my sheepe

dres ſake.

I ſay vnto you, that lykewyſe ioy ſhalbe in heauen B
ouer one ſynner that repenteth, more then ouer nyne-
tie and nyne iuſt perſons that nedde no repentance.

Either what woman hauyng tenne peeces of ſyl-
uer, yf ſhe loſe one peece, doeth not lyght a can-
dle, and ſweepe the houſe, and ſeeke diligently tyl
ſhe fynde (a)

And when ſhe hath founde it, ſhe calleth her freen-
des and her neyghbours togeather, ſayeng, Reioyce
with me: for I haue founde the peece whiche I had
loſte.

Likewyſe I ſay vnto you, there is ioy in the preſence Luke.5.f.
of the angels of God, ouer one ſynner that repenteth.

And he ſayde, A certayne man had two ſonnes:

And the younger of them ſayde to his father, Fa-
ther, geue me the portion of the ſubſtaunce that to me
belongeth. And he diuided vnto them his ſtuffe.

And not many dayes after, when the younger ſonne
had gathered all that he had togeather, he toke his
iourney into a farre countrey, and there waſted his Pſa.29.a.
ſubſtaunce with riotous liuyng.

And whē he had ſpent al, there aroſe a great dearth C
in that lande, and he began to lacke.

And goyng, he ioyned hym ſelfe to a Citizen of that
countrey: and he ſent hym into his fieldes to feede
ſwyne.

And he would fayne haue fylled his belly with the
coddes that the ſwyne did eate: and no man gaue
vnto hym.

And when he came to hym ſelfe, He ſayde, Howe
many hyred ſeruauntes of my fathers haue bread ey-
nough, and ſpare, and I periſhe with hunger?

I will aryſe, and go to my father, and will ſay vn-
to hym, Father, I haue ſynned againſt heauen, and
before thee,

And am no more worthie to be called thy ſonne:

make me as one of thy hyred seruauntes.

Iob.13.c. Psal.32.D. 20 And he arose, and came to his father. But when he was yet a great way of, his father sawe him, and had compassion, and ranne, and fel on his necke, and al to kyssed hym.

D 21 And the sonne sayde vnto hym, Father, I haue synned agaynst heauen, and in thy syght, and am no more woorthy to be called thy sonne.

22 But the father sayde to his seruantes, Bring hyther the best garment, and put it on hym, and put a ring on his hande, and shoes on his feete,

23 And bring (hyther) that (a) fat Calfe, and kyll, and let vs eate, and be merry:

24 For this my sonne was dead, (b) & is alyue agayne: he was lost, & is found. And they began to be merie.

25 The elder brother was in the fielde, and when he came and drue nygh to the house, he heard melodie and daunsyng,

26 And called one of his seruauntes, and asked what those thynges meant.

27 And he sayde vnto hym, Thy brother is come, and thy father hath kylled the fat Calfe, because he hath receyued hym safe and sounde.

E 28 And (he) was angrie, and would not goe in: therefore came his father out, and entreated hym.

29 He answearyng, sayde vnto his father, Lo, these many yeres do I serue thee, neyther brake I at any time thy cõmaundement, & yet thou neuer gauest me a kyd, that I might make merry with my frendes.

30 But as soone as this thy sonne was come, which hath deuoured thy substance with harlottes, thou for his pleasure kyllest that fat Calfe.

31 And he sayde vnto hym, Sonne, thou art euer with me, and al that I haue is thyne.

32 It was meete that we should make merry, & be glad: for this thy brother was dead, and is alyue agayne, and was lost, and is founde.

The Notes

the fat calfe is Christe, which hath washed away
our synnes in his blood, & feedeth vs dayly through
out with his body and blood vnto lyfe euerlastinge:
for he was killed therefore, that he myght be the
lyfe and meate of our soules.

To be gone from God (whiche is the only lyfe
of the soule) is to be dead. But to returne vnto hym
with repentaunce and amendement of life, is to be
raysed, or restored to life agayne.

A lyuely example of a vnfeyned christian rightuousnes,
whiche is sory & greeued that synners should be free
forgeuen, and returned into the fauour of God.

The. xvi. Chapter.

1. No man can serue two maisters. 19. Of the rich glutton, and Lazarus.

A Lso he sayde vnto his disciples, (a) There was a certayne riche man which had a steward, and the same was accused vnto him that he had wasted his goodes.

And when he had called hym, he sayde vnto hym, How is it that I heare this of thee? Geue accomptes of thy stewardshyp, for thou mayest be no longer steward.

The steward sayde within hym selfe, What shall I do, for my maister taketh away from me the stewardshyp? I can not dygge, & to beg I am ashamed.

I wote what to doo, that when I am put out of the stewardshyp, they may receyue me into theyr houses.

So when he had called all his maisters debters together, he sayde vnto the fyrste, How muche owest thou vnto my maister?

And he sayde, An hundred measures of oyle. And he sayde vnto hym, Take thy byl, and syt downe quickly, and wryte fyftie.

Then sayd he vnto another, How much owest thou? And he sayde, An hundred measures of Wheate. He sayde

A The Gospel on the. ix. sunday after Trinitie.

a

b

layde vnto hym, Take thy bil, and wryte fourtie.
6 And the Lorde commended the vniuste stewarde, because he had done wysely: for the chyldren of this worlde, are in their nation wyser then the chyldren of lyght.
9 And I say vnto you, Make you frendes of the vnryghteous Mammon, that when ye shall haue neede, they may receyue you into the euerlastyng habitations.
10 He that is faythful in that whiche is least, is faythful also in muche: and he that is vnryghteous in least, is vnryghteous also in muche.
11 Gothen, yf ye haue not ben faythful in the vnryghteous Mammon, who shall truste you in the true (treasure?)
12 And yf ye haue not ben faythfull in that which is another mans, who shal geue you that which is your owne?
Mark.9.c. 13 *No seruaunt can serue two maisters, for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other: ye can not serue God and Mammon.
14 All these thynges heard the Pharisees also, who were coueteous, and they mocked hym greatly.
15 And he sayde vnto them, Ye are they which iustifie your selues before men, but God knoweth your hartes, for that which is highly esteemed among men, is abomination in the syght of God.
Math.11.b. 16 The Lawe & the Prophetes (tanght) vntyl Iohn, and sence that time the glad tidinges of the kyngdome of GOD is preached, and euery man forceth to get in.
Esai.40.a. 17 *Easyer it is for heauen and earth to passe, then one title of the lawe to fayle.
Mat.5.c.
Mat.19.a. 18 *Whosoeuer forsaketh his wyfe, and marieth another, committeth adulterie: and he that marieth her that is diuorced from her husbande, committeth
Mark.10.b adultery

mistresse (also.)

19 There was a certayne riche man, whiche was clothed in purple and fyne white, and fared very deliciously euery day. The Gospel on the first sunday after Trinitie

20 And there was a certaine begger, named Lazarus, whiche was layde at his gate ful of sores:

21 And desyryng to be refreshed with the crumbes whiche fell from the riche mannes boorde. (And no man gaue vnto hym) but the dogges came, and lycked his sores.

22 And it came to passe, that the begger dyed, and was caried by the angels into Abrahams (b) bosome: The riche man also dyed, and was buryed.

23 And beyng in hell in tormentes, when he had lifted vp his eyes, he seeth Abraham a farre of, and Lazarus in his bosome:

24 And he cryed, and sayde, Father Abraham, haue mercie on me, and sende Lazarus, that he may dyp the tip of his fynger in water, and coole my tongue, for I am tormented in this flambe.

25 But Abraham sayde, Sonne, remember that thou in thy lyfe tyme receyuedst thy pleasure, & lykewyse Lazarus paynes, but now is he comforted, and thou art tormented. Galat. 6. a.

26 Besydes all this, betweene vs and you there is a great gulfe stedfastly set, so that they which woulde go from hence to you can not, neither haue they passage to vs that woulde come from thence.

27 Then he sayde, I pray thee therefore father, that thou wouldest sende hym to my fathers house:

28 For I haue fyue brethren, that he may witnesse vnto them, lest they also come into this place of torment.

29 Abraham sayth vnto hym, They haue (c) Moses and the Prophetes, let them heare them.

30 And he sayde, Nay father Abraham: but yf one came vnto them from the dead, they will repent.

31 He

31 He sayd vnto him, If they heare not Moses and the Prophetes, neyther wyll they beleeue, though one rose from death.

The Notes.

a. In all this parable we are taught that we may not doo with our goodes what we lust. For whereas we vse them according vnto the wyl and pleasure of hym that doth sende and geueth them, we shall put from our stewardeshyp.

b. The Ecclesiastical writers, by the bosome of Abraham, doo vnderstande eyther the promise made vnto Abraham. (In thy seede shall all nations be blessed) or Christe hym selfe, which came of the bodye and seede of Abraham: Or els the felicitie of them that dyed in the fayth of Abraham.

c. We are bydden to beleeue Moses and the Prophetes, and not the dead. And yf we wyl neither beare the dead speake: Christe ought to be sufficient vnto vs, which beyng reuiued, taught none other doctrine, but that whiche he had taught in his tyme, that is to say, Moses and the prophetes.

The .xvii. Chapter.

1. Christe teacheth to auoyde offences. 10. The maner of Christes commyng.

Math. 18. a. Mark. 9. f.

1 HE sayd vnto his disciples, It can not be but offences wyl come, neuertheles, woe vnto him through whom they come.

2 It were better for him that a millstone were hanged about his necke, and he cast into the sea, then that he should offende one of these litle ones.

Math. 18. c. 3 Take heede to your selues: If thy brother trespasse agaynst thee, rebuke him, & if he repent, forgeue him.

4 And though he synne agaynst thee seuen tymes in a day, and seuen tymes in a day turne agayne to thee saying, I repent: thou shalt forgeue hym.

5 And the Apostles sayd vnto the Lorde, encrease our fayth.

Mat. 17. d. and. 21. c. 6 And the Lorde sayde, If ye had fayth (as much) as a graynе of mustarde seede, ye shoulde say vnto

this Sycamine tree, Be thou plucked vp by the rote, and be thou planted in the sea: and it shoulde euen yet.

B

But which of you hauing a seruant plowing, or feedyng cattayle, wyl say vnto him by and by when he were come from the fielde, Goe and sit downe at the table?

And will not rather say vnto him, Dresse wherwith I may supper, and girde vp thee selfe, and serue me til I haue eaten and dronken: and afterward thou shalt eate and drynke.

(a) Doeth he thanke that seruant because he dyd the thynges that were commaunded vnto hym? I trowe not.

So likewise ye, when ye shal haue donne al those thynges whiche are commaunded you, say, We are vnprofitable seruauntes: we haue donne that whiche was our duetie to doo.

The Gospel on the .xiiii. sunday after Trinitie.

And so it was, as he went to Hierusalem, that he passed through the middes of Samaria and Galilee.

And as he entred into a certaine village, there met him ten men that were lepers, whiche stoode a farre of.

And they put forth their voyces, and sayde, Iesu maister, haue mercy on vs.

When he sawe (them) he sayde vnto them, Goe shewe your selues vnto the priestes. And it came to passe, that as they went, they were cleansed.

& Leuit. 14.a. Math. 8.a.

And one of them, when he sawe that he was healed, turned backe (agayne) with a loude voyce, glorifying God,

And fel downe on his face at his feete, geuing him thankes: and the same was a Samaritane.

And Iesus answearing, sayd, Are there not tenne cleansed? but where are those nyne?

There are not founde that returned agayne to geue glory to God, saue (only) this stranger.

19 And

19 And he sayde vnto hym, Aryse, go thy way, thy faythe hath made the whole.

20 ¶When he was demaunded of the Pharisees when the kyngdome of god commeth: he answered them and sayd, The kyngdome of God commeth not with observation.

D 21 Neyther shal they say, Lo here, or lo there: for behold, the kyngdome of God is within you.

22 And he sayde vnto the disciples, The dayes will come, when ye shal desire to see one day of the sonne of man, and ye shal not see it.

23 And they shal say to you, See here, lo there: go not after them, nor folowe them.

24 For as the lightenyng that lightneth out of the one part that is vnder heauen, shyneth vnto the other part which is vnder heauen: so shal also the sonne of man be in his day.

Deut.7.b. 25 *But first he must suffer many thynges, and be reproued of this nation.

26 And as it was in the dayes of Noe: so shal it be also in the dayes of the sonne of man.

27 They dyd eate, and dyanke, they maryed wyues, and were maryed, euen vnto the same day that Noe went into the arke: and the flodde came, and destroyed them al.

E 28 Lykewise also as it was in the dayes of Lot: they dyd eate, they dranke, they bought, they solde, they planted, they buylded:

Gene.19.f. 29 *But euen the same day that Lot went out of Sodome, it rayned fire and brymstone from heauen, and destroyed them al.

Matth.24.b 30 *Euen thus shal it be in the day when the sonne of man is reuealed.

* or, yf any man. 31 At that * day he which shalbe on the house top, and his stuffe in the house, let hym not come down to take it out: & let not him that is in the fielde, lykewise turne backe agayne.

behynde.

Remember Lots wife. Gene. 19. f.

Whosoever will goe about to saue his life, shal lose Math. 16. d.
it, and whosoever shal lose his life, shal quicken it. John. 6. d.

I tel you, in that night there shalbe two in one Luke. 9. c.
bedde, the one shalbe receiued, the other shalbe leafte Math. 24. d
alone.

Two (women) shalbe grindyng together: the one Math. 24. d
shalbe receiued, and the other left alone.

Two (men) shalbe in the fielde: the one shalbe re-
ceiued, and the other forsaken.

And they answeryng, sayde vnto hym, Where
Lorde? He sayde vnto them, Where soeuer the body
shalbe, thyther wyl also the Eagles be gathered to-
gether.

The Notes.

Christe doth here with a lively example, teache
that nothyng is done vnto our merites, or muche
lesse that we deserue nothyng at all. Our duetie is
to walke diligently, and with al feare, in the com-
mandementes of God, and yf he rewardeth vs any
thyng, it is of his mercye and goodnesse.

The .xviij. Chapter.

1. Christe teacheth to continue in prayer. 31. He
foresheweth his death.

AND he put vnto vs a parable vnto them, (to this A
ende) that men ought alwaies to pray, and not to 1. Thes. 5. d.
be weary.

Saying, There was in a certaine citie a certayne
iudge, which feared not god, neither regarded man.
And there was a certaine widowe in the same citie,
and she came vnto him, saying, Auenge * me of mine * or, do me
aduersary. iustice a-
gainst mine
aduersary.

And he would not for a whyle. But afterwarde
he sayde within him selfe, Though I feare not God,
nor care for man,

Yet because this widowe (muche) troubleth me,

I wyl

I wyl auenge her, lest she come at the last, and make me weary.

6 And the Lorde sayd, Heare what the vnrighteous iudge sayth.

W 7 And shal not God auenge his elect, which cry vnto him day and night vnto him, yea, though he defer them?

8 I tel you, that he wil auenge them, and that quickly. Neuertheles, when the sonne of man commeth, shal he fynde fayth on the earth?

The Gospel on the .xi. Sunday after Trinitie.

9 And he tolde this parable vnto certayne which trusted in them selues that they were righteous, and despised other:

10 Two men went vp into the Temple to pray, the one a Pharisee, and the other a publicane.

11 The Pharisee stoode and prayed thus with him selfe, God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this publicane.

Deut. 16. c. Eccle. 7. a.

12 I fast twise in the weeke, I geue tithe of all that I possesse.

13 And the publicane standyng a farre of, would not lyft vp his eyes to heauen: but smote vpon his brest, sayeng, God be merciful to me a synner.

C 14 I tel you, this man departed (home) to his house iustified rather then the other: * For euery one that exalteth him selfe, shalbe brought lowe: and he that humbleth him selfe, shalbe exalted.

Matth. 24. a Luke. 14. k.

15 They brought vnto him also infantes, that he should touch them: when his disciples sawe, they rebuked them.

16 But Iesus, when he had called them vnto him, sayd, Suffer litle children to come vnto me, and forbyd them not: for to suche belongeth the kyngdome of God.

17 Verily I say vnto you, Whosoeuer shal not receyue the kyngdome of God as a litle childe, he shal not entre therein.

And a certayne ruler asked hym, sayeing, Good master, what ought I to doo to possesse eternal life? Math.18.a. Mark.10.b

Jesus sayd vnto hym, Why callest thou me good? Math.19.b None is good, saue God only.

Thou knowest the commaundementes, Doo not commyt aduoutrie, Doo not kyll, Doo not steale, Doo not beare false witnesse, Honour thy father and thy mother. Exod.20.c. Mark.5.c. Deut.5.b.

And he sayde, All these haue I kept from my youth D vp.

When Jesus heard that, he sayde vnto hym, Yet lackest thou one thing, Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me. Mat.19.c. Mark.10.c

When he heard this, he was very sory: for he was very riche.

When Jesus sawe that he was very sory, he sayd, How hardly shall they that haue money, enter into the kyngdome of God! Math.19.c. Mark.10.c.

For it is easier for a Camel to go through a needles eye, then for a riche man to enter into the kyngdome of God.

And they that heard (it) sayde, And who then can be saued?

And he sayde, The thinges which are vnpossible with menne, are possible with God. Zach.8.b.

Then Peter sayde, Loe, we haue forsaken al, and folowed thee. E Math.19.b.

He sayde vnto them, Verily I say vnto you, there is no man that hath forsaken house, eyther parentes, eyther brethren, or wife, or children, for the kyngdome of Gods sake, Mark.8.b Math.17.b. Mark.8.b. 9.b.& 10.c. Luke.9.c. and 17.c.

Which shal not receyue manyfolde more in this worlde, and in the worlde to comme lyfe euerlasting. the Gospel on Quinquagesima sunday

Jesus tooke vnto him the twelue, and sayde vnto them, Behold, we goe vp to Hierusalem, and all thinges shalbe fulfilled to the sonne of man that are writ-

ten by the prophetes.

32 For he shalbe delyuered vnto the Gentiles, & shalbe mocked, and spitefully entreated, and spitted on:

Matt.16.b. and.17.b. Marke.9.a Luke.2.g. and.9.f. 33 And when they haue scourged hym, they wyll put him to death: and the third day he shall ryse.

34 And they vnderstoode none of all these thynges: and this sayeng was hyd from them, so that they perceyued not the thinges which were spoken.

F Matth. 20.b Mark. 10.b 35 And it came to passe, that as he was commyng nye vnto Hierico, a certaine blynd man sate by the wayesyde beggyng.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayde vnto hym, that Iesus of Nazareth passeth by.

38 And he cryed, sayeng, Iesu, thou sonne of Dauid haue mercy on me.

Mark. 10.g 39 And they which went before, rebuked hym, that he shoulde holde his peace: but he cryed so much the more, Thou sonne of Dauid haue mercy on me.

40 And Iesus stayeng, commaunded him to be brought vnto hym: and when he was comme nere, he asked hym,

41 Sayeng, What wylt thou that I shall do vnto thee? And he sayde, Lorde, that I may receyue my sight.

42 And Iesus sayde vnto him, receyue thy sight: thy faith hath saued thee.

43 And immediatly he receiued his sight, and followed him, glorifyng God: & all the people when they saw (it) gaue prayse vnto God.

The xix. Chapter.

Christe ryding to Hierusalem, and weepyng ouer it, foreshewyth the destruction thereof.

1 AND (Iesus) entred in, and went throughout Iericho.

2 And behold, there was a man named Zacheus, which was the chiefe among the Publicans,

and was riche (also)

2 And he sought (meanes) to see Jesus what he should be, and could not for the prease, because he was little of stature.

3 And he ranne before, and clymed up into a wylde figge tree, to see hym: for he was to comme that way.

4 And when Jesus came to the place, he looked up, and sawe him, and sayde vnto him, Zache, comme downe quickly: for to day I must abyde at thy house.

5 And he came downe hastily, and receyued hym ioyfully. Actes. 16.

6 And when they all sawe it, they murmured, saying that he was gone in to tarie with a man that is a sinner. B

7 And (a) Zache stoode forth, and said vnto the Lord, Beholde Lorde, the halfe of my goodes I geue to the poore, and if I haue taken from any man by forged * craftie accusation, I restore hym foure folde. * or, false accusation.

8 Jesus sayde vnto him, This day is saluation come to this house: because that he is also the childe of Abraham.

9 For the sonne of man is come to seeke, and to saue that which was lost.

10 And as they heard these things, he added and spake a parable, because he was nigh to Hierusalem, and because they thought that the kyngdome of GOD should shortly appeare.

11 He sayde therefore, A certayne noble man went into a farre countrey, to receiue for him selfe a kingdome, and to comme againe. Math. 20. b Mark. 13. b.

12 And when he had called his tenne seruauntes, he deliuered them tenne * pieces of money, saying vnto them, Occupy tyl I comme. * or, pounds. C

14 But his citizens hated him, and sent a message after him, saying, We wyl not haue this man to raigne ouer vs.

15 And it came to passe, that when he had returned, receiuing

receiuing his kingdome, then he commaunded his seruauntes to be called vnto hym, to whom he had geuen the money, that he might knowe how much euery man had gayned in occupying.

16 Then came the first, sayeing, Lord, thy pece hath gayned tenne peces.

Math.25.b. 17 And he sayde vnto hym, Well thou good seruaunt: because thou hast bene faythfull in a very little thyng, haue thou aucthoritie ouer tenne cities.

18 And the seconde came, sayeing, Lorde, thy pece hath encreased fiue peces.

19 And to the same (he) sayd, Be thou also (ruler) ouer fyue cities.

20 And another came, sayeing, Lorde, behelde, here is thy pece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a straite man: thou takest vp that thou laydest not downe, & reapest that thou diddest not sowe.

2.Reg.1.c. 22 (Then) he sayth vnto hym, Of thyne owne mouth wyl I iudge thee, thou euyl seruaunt: Knewest thou that I am a straite man, takyng vp that I layd not downe, and reapyng that I dyd not sowe:

23 And wherefore gauest not thou my money into the banke, and at my comming I might haue required myne owne with vantage?

24 And he sayde vnto them that stoode by, Take from him that pece, and geue it to him that hath ten peces.

25 And they said vnto him, Lord, he hath ten peces.

Math.13.b. and 25.c. Marke.4.c. Luke.8.c. 26 For I say vnto you, that * vnto euery one which hath, shalbe geuen: and from him that hath not, shall be taken away euen that he hath.

27 Moreouer, those myne enemies which wolde not that I shoulde raigne ouer them, bryng hyther, and slea them before me.

28 And when he had thus spoken, he went forth, ascendyng vp to Hierusalem.

29 And

29 And it came to passe, when he was come nygh to Bethphage and Bethanie, beside the mount which is called Oliuete, he sent two of his disciples,

30 Saying, Goe ye into the towne whiche is ouer against you, in the whiche at your entryng, ye shall finde a Colte tyed, whereon yet neuer man sate: loose hym, and bryng hym hyther.

31 And yf any man aske you, Why doe ye loose hym? Thus shal ye say vnto hym, Because the Lorde hath neede of hym.

32 They that were sent, went their way, and founde euen as he had sayde vnto them.

33 And as they were a loosyng the Colte, the owners therof sayde vnto them, Why loose ye the Colte?

34 And they sayde, For the Lorde hath neede of hym.

35 And they brought hym to Iesus: & their garmentes beyng cast on the Colte, they set Iesus thereon.

36 And as he went, they spread their clothes in ye way.

37 And when he was nowe come nygh to the goyng downe of the mount Olivet, the whole multitude of the disciples began reioycyng to prayse God with a loude voyce, for all the miracles that they had seene:

38 Saying, Blessed be the kyng that commeth in the name of the Lorde, peace in heauen, and glory in the highest. Mat. 21. b.

39 And some of the Pharisees of the companie, sayde vnto hym, Maister, rebuke thy disciples.

40 He answeryng, sayde vnto them, I tel you, that yf these would hold their peace, * then shal the stones crye immediately. Abacuc. 2. c

41 And when he was come neare, he beheld the citie, and * wept on it: Iohn. 11. a.

42 Saying, Yf thou haddest knowen those thynges which (belong) vnto thy peace, euen in this thy day: but nowe are they hyd from thyne eyes.

43 For the dayes shal come vpon thee, * that thyne enemies also shal cast a banke about thee, & compasse Ier. 52. a. Mat. 24. a.

Mich.3.b. thee rounde, and keepe thee in on euery syde:
Mark.13.a. 44 And make thee euen with the ground, and thy children whiche are in thee: and *they shall not leave in thee one stone vppon another: because thou knewest not the tyme of thy visitation.
Luke.21.a.
Mat.21.b.
Mark.11.c.
John.2.c. 45 And he went into the temple, and began to cast out them that solde therein, and them that bought.
4.Reg.8.b. 46 Saying vnto them, *It is written, My house is
Esai.56.c. the house of prayer: but ye haue made* it a denne of
Jerr.7.c. theeues.
47 And he taught dayly in the temple. *But the high Priests, and the Scribes, and the chefe of the people, went about to destroy hym,
John.7.d.
Mark.11.c.
Luke.20.c. 48 And coulde not finde what to doo: for all the people dyd hang of hym when they heard hym.
and.22.c.

The Notes.

a. We learne in Zacheus what be the true fruites of repentance. He doeth not buylde vp Abbayes and yet Chaunteries with his yl gotten goodes: but he doeth restitution according to the lawe of God Christ. whiche thing beyng donne, he geueth almost his owne goodes vnto the poore.

The.xx. Chapter.

17. Christe the stone reproued. 41. Christe the sonne of Dauid.

A 1 AND it came to passe, that on one of those dayes as he taught the people in the temple, and preached the Gospel, the hygh Priests, & the Scribes came vpon him, with the Elders,
Mat.22.c. 2 And spake vnto him, saying, *Tell vs by what
Mark.11.d. thorite doest thou these thynges? Either who is he that gaue thee this authorite?
3 He answearyng, sayde vnto them, I will aske you one woorde, and answeare me.
4 The baptisme of Iohn, was it from heauen, or of men?
5 And they reasoned within them selues,

he that ſay from heauen, he will ſay, Why then beleue ye hym not?

But and yf we ſay of men, all the people wyll stone vs: for they be perſwaded that Iohn is a Prophet.

And they answeared, that they coulde not tell whence (it was.)

And Ieſus sayde vnto them, Neyther tell I you by what authoritie I doe theſe thynges.

Then began he to put forth to the people this parable. A certayne man planted a vineyarde, and let it forth to husbandmen, and went hym ſelfe into a ſtrange country for a great ſeaſon.

And when the tyme was come, he ſent a ſeruaunt to the husbandmen, that they ſhould geue hym of the fruite of the vineyarde. But they, when they had beaten hym, ſent hym away emptie.

And agayne (he) ſent yet another ſeruant: but they, when they had beaten hym alſo, and entreated hym ſhamefully, ſent hym away emptie.

Agayne, he ſent the third: & when they had wounded hym alſo, they caſt hym out.

Then ſayde the Lorde of the vineyarde, What ſhal I doe? I wyll ſende my deare ſonne, it may be they wyl reuerence hym when they ſee hym.

But when the husbandmen ſaw hym, they reaſoned within them ſelues, ſaying, This is the heyre, come, let vs kyll hym, that the inheritaunce may be ours.

And when they had caſt hym out of the vineyarde, they killed hym. What ſhal the Lorde of the vineyarde doe vnto them?

He ſhall come and deſtroy theſe husbandmen, and ſhal let out his vineyarde to other. When they heard (that,) they ſayde, God forbyd.

And he beheld them, and ſayde, What is this then that is written, The ſtone that the buylders diſallowed, the ſame is become the head of the corner.

Mat. 22. b. Mark 12. a Eſai. 5. a. Gene. 9. c. Iere. 7. c.

Iohn. 3. b. Rom. 8. a. Galat. 4. a.

Gene. 37. c. Math. 21. b Mark 12. a.

Pſal. 118.

18 Whosoever shal stumble vpon that stone, shal be broken: but on whomsoeuer it shal fal, it wyl grynde hym to powder.

Matth. 12.b Mark.11.c. Luke.19.g. 19 And the hygh Priestes and the Scribes the same houre went about to laye handes on hym, and they feared the people: for they perceiued that he had spoken this similitude agaynst them.

Matth.22.b Mark.13.b 20 And they watched hym, and sent forth spyes which shoulde faigne them selues ryghteous men, that they myght take holde of his wordes, to deliuer hym vnto the power and auctoritie of the Deputie.

D 21 And they asked hym, saying, Maister, we know that thou sayest and teachest ryght, neither accepterest thou the outwarde appearaunce of any man, but teachest the way of God truely:

Mat.22.c. Mark.12.b 22 Is it lawful for vs to geue tribute vnto Cesar or no?

23 When he had perceiued their craftinesse, he sayde vnto them, Why tempt ye me?

24 Shewe me a penie: whose image and superscription hath it? They answeryng, sayde, Cesars.

25 And he sayde vnto them, Geue then vnto Cesar the thynges whiche belong vnto Cesar, and vnto God the thynges that parteyne vnto God.

26 And they coulde not reproue his sayinges before the people: and they marueyled at his answere, and helde their peace.

Mat.22.c. Mark.12.b Actes.23.b 27 Then came vnto hym certayne of the Sadducees, (which deny that there is any resurrection) and they asked hym,

Deut.25.b. 28 Saying, Maister, Moses wrote vnto vs, If any mans brother dye, hauyng a wyfe, and he dye without chyldren, that then his brother shoulde take his wyfe, and rayse vp seede vnto his brother.

29 There were therefore seuen brethren: and the first when he had taken a wyfe, dyed without children.

30 And the seconde tooke her to wyfe, and he dyed

chyldrē.

30 And the thyrde toke her, and in lykewyse (the
31 seuen) the seuen, and left no chyldren behynde
them, and dyed.

32 Last of al, the woman dyed also.

33 Whose in the resurrection, whose wyfe of them is
she? for seuen had her to wyfe.

34 Iesus answeryng, sayde vnto them, The chyldren
of this worlde marrie wyues, and are married.

35 But they which shalbe accounted worthye to en-
ioy that worlde, and the resurrection from the dead,
neyther marrie wyues, neyther are married:

36 For neyther can they dye any more, for they are
equal vnto the angels, and are the sonnes of God, in as muche as they are chyldren of the resurrection. John.3.a. 1.John.1.b.

37 And that the dead be rayſed, Moſes also shewed
by the bushe, when he calleth the Lord, the God of Abraham, and the God of Isahac, and the God of Iacob. Exod.3.c. Math.22.c Mark 12.c.

38 For he is not a God of dead, but of lyuyng: for all
liue vnto hym.

39 Then certayne of the Pharisees answearing, sayd,
Maister, thou hast wel sayde.

40 And after that, durst they not aske him any queſti-
on at all.

41 And he sayd vnto them, How say they that Christe
is Dauids sonne? Math.22.D Mark.12.B

42 And Dauid hym selfe sayth in the booke of the
Psalmes, The Lorde sayde to my Lorde, Syt thou
on my ryght hande, Psal.110.a.

43 Tyl I make thyne enimies thy foote stoole.

44 Dauid therefore calleth hym Lorde, and howe is
he then his sonne?

45 Then in the audience of al the people, he sayd vnto
his disciples,

46 Beware of the Scribes, which wyll goe in long
robes, and loue greetynges in the marketes, and the
hyghest Math.23.a Mark.12.B

hyghest seates in the Synagogues, and the chief roomes at feastes,

47 Which deuoure wyddowes houses vnder colour of long prayers: the same shall receyue greater damnation.

The Notes.

a. If Abraham, Isaac, and Jacob do liue: that is the saintes that be hence departed in fayth do liue with them. For to them therefore are called the children of Abraham, because that we are heyres with him of the lyfe to come.

The. xxi. Chapter.

2. The liberalitie of the poore wyddowe. 37. At the ende of the worlde.

A 1 AND he looked vp, and sawe the rich men, which
Mark.12.b cast their gyftes into the treasurie.

2 He sawe also a certaine poore wyddowe casting in thyther two mytes.

1.Cor.8.c. 3 And he sayd, Of a trueth I say vnto you, that this poore wyddowe hath put in more then they all.

4 For all these haue of their superfluitie cast vnto the offerynges of God, but she of her penurie hath cast in all the lyuyng that she had.

5 And vnto some that spake of the temple, how it was garnished with goodly stones and gyftes, he sayde,

Mat.24.c. 6 (As for) those thinges which ye beholde, the dayes
Mark.13.a wyll come, in the which there shall not be left one stone vpon another, that shall not be throwen downe.

B 7 And they asked hym, saying, Master, when shall these thinges be? and what signe wyl there be, when these thynges shal come to passe?

Colos.2.b. 8 And he sayd, Take heede, that ye be not deceiued:
Ephes.5.b. for many shal come in my name, saying, I am (Christ),
1.Iohn.4.a and the time draweth neare: goe ye not therefore after them.

9 But when ye shal heare of warres and seditions, be

not straight, for these thynges must fyrst come to passe,
but the ende foloweth not by and by.

Esai. 19. a. 10 Then sayde he vnto them, Nation shal rise agaynst
4. Esd. 13. c. nation, and kyngdome agaynst kyngdome.

11 And great earthquakes shalbe in diuers places, and
pestilences, and famynes: and fearful thynges, and
great signes shal there be from heauen.

Matth. 10. b 12 But before all these, they shall lay their handes on
Mark. 13. b you, and persecute you, deliuerynge you vp to the
Iohn. 16. a. Synagogues, and into prisons, and shall bringe you
before kynges and rulers, for my names sake.

13 And it shal turne to you for a testimonial.

C 14 Set it in your hartes, not to
studie before, what ye shal answeare.

Exod. 4. b. 15 For I wyl geue you a mouth, and wisdome, where
Matth. 10. c. against all your aduersaries shal not be able to speake,
nor resist.

Actes. 6. c. 16 Yea, ye shalbe betrayed also of your parentes, and
Phil. 7. b. brethren, and kynsfolkes, and frendes, and some of
you shal they put to death.

17 And hated shal ye be of all men for my names sake.

18 And there shal in no case one heare of your head pe-
rishe.

19 Possesse ye your soules by your patience.

20 And when ye shall see Hierusalem besieged with an
host, then be sure that the (a) desolation of the same
is nygh.

D 21 Then let them whiche are in Iurie, flee to the
mountaynes, and let them which are in the myddes
of it, departe out, and let not them that are in other
countreyes, enter therein.

22 For these be the dayes of vengeance, that all thinges
whiche are written may be fulfylled.

23 But woe vnto them that are with childe, & to them
that geue sucke in those dayes: for there shalbe great
aduersite in the lande, and wrath ouer this people. 1. Thes. 2. d

24 And they shal fal through the edge of the swoorde,
and

and shalbe led captiue into all nations, and Hierusalem shalbe troden downe of the Gentiles, vntyll the tyme of the Gentiles be fulfylled.

The Gospel on the .ii. sunday in Aduent.

25 And there shalbe signes in the Sunne, and in the Moone, and in the Starres: & vpon the earth trouble among the nations, with perplexitie, the sea and the water roaryng:

Mat.24.c. Mark.13.c. Ioel.2.c. Ezech.28.f

26 And mens hartes fayling them for feare, and for lookyng after these thinges which are comming on the worlde: for the powers of heauen shalbe shaken.

27 And then shall they see the sonne of man comming in a cloude, with power and great glory.

28 And when these thynges begynne to come to passe, then looke vp, and lyfte vp your heades, for your redemption draweth nygh.

Math.24.c Mark.13.c

29 *And he shewed them a similitude, Beholde the fig tree, and all the trees,

30 When they shoote forth (their buddes) ye beholding knowe of your owne selues, that Sommer is then nygh at hande.

31 Euen lykewyse ye, when ye see these thynges come to passe, be ye sure that the kyngdome of God is nygh.

32 Verily I say vnto you, This generation shall in no wyse passe, tyl all be fulfylled.

33 Heauen and earth shall passe, but my wordes shall in no wyse passe.

Eccle.31.c. and 37.n. Rom.13.b.

34 Take heede to your selues, lest at any tyme your hartes be ouercome with surfettyng & drunkennesse, and cares of this lyfe, and so that day come vpon you vnawares.

35 For as a snare shal it come on al them that dwell on the face of the whole earth.

Math.24.b Mark.13.b

36 *Watche ye therefore, at al times, prayyng, that ye may be accompted worthy to escape al these thinges that shall come, and that ye may stande before the sonne of man.

37 In the day time he was teachyng in the temple, and

ght be went out, and abode in the mount that is
ed Olivet.

* And all the people came early in the morning to Iohn.7.a.
him in the temple, for to heare him.

The Notes.

The same is it that Matthew and Marke do cal
abomination of desolation. The host of the Ro-
mans is here called desolation, because that by the
citie and the temple were destroyed, & the coun-
try made waste. And they are also called abomina-
tion, both for they⁹ heathenyshe impietie, and also
the pouring downe of the true worshipping and
religion. By the holy place, both Hierusalem and
temple is understande. Dan.ix.

The xxii. Chapter.

1. Iudas sellyth Christe. 7. They eate the Passouer.

THe feast of swete bread drewe nigh, which is
called the Passouer.

And the high priestes & Scribes sought howe
they might kyll him, for they feared the people. A

* Then entred Satan into Iudas, whose syrname
was Iscariot, being of the number of the twelue. The Gospel
on Wednes-
day next be-
fore Easter.

And he went his way, & communed with the high
priestes and captaynes, howe he might betraye him
vnto them. Matt.26.a.
Mark.14.a

And they were glad, & promised to geue him money. Iohn.7.b.

And he consented, and sought opportunitie to betraye Iohn.13.c.
him vnto them without tumult.

* Then came the day of swete bread, when (of ne- B
cessitie) the Passouer must be killed. Mat.26.c.

And he sent Peter and Iohn, saying, Go and pre- Mark.14.b
pare vs the Passouer, that we may eate.

They sayde vnto him, Where wylt thou that we
should prepare (it?)

And he sayd vnto them, Beholde, when ye are en-
tred into the citie, there shall a man meete you, bea-
ring a pytcher of water, him followe into the house
where he entreth in.

11 And

11 And ye shal say vnto the good man of the house, The
master sayth vnto thee, Where is the guest chamber,
where I shal eate the Passouer with my disciples?
12 And he shal shewe you a great vpper chamber ap-
pared, there make redy.
13 And they went, & found as he had saide vnto them,
and they made redy the Passouer.
C 14 And when the houre was come, he sate downe,
Matth.26.b and the twelue apostles with him.
Mark.14.c. 15 And he sayde vnto them, With (hartie) desire I
haue desired to eate this Passouer with you before
that I suffer.
16 For I say vnto you, Henceforth I wyl not in any
wyse eate of it any more, vntyl it be fulfilled in the
kyngdome of God.
17 And when he had taken the cup, & geuen thankes,
he said, Take this, and diuide it among you.
18 For I say vnto you, I wyl not in any wise drinke
of the fruite of the vine, vntyl the kyngdome of God
shal come.
Matth. 26.f 19 And when he had taken bread, and geuen thankes,
Mark.14.c. he brake (a) and gaue vnto them, saying, This is my
1.Cor.6.c. body which is geuen for you, this doe in the remem-
brance of me.
20 Likewise also when he had supped, he tooke the
cuppe, saying, This (a) cup is the new Testament in
my blood, which is shedde for you.
D 21 Yet behold, the hande of him that betrayeth me
is with me on the table.
22 And truely the sonne of man goeth as it is appoin-
ted, but woe vnto that man, by whom he is betrayed.
23 And they began to enquire among them selues, Wh-
che of them it was that should doe this thing.
The Gospel on saint Bartholomewe the Apostle. 24 And there was a stryfe among them, which of them
should seeme to be the greatest.
25 And he sayde vnto them, The kynges of nations
be Lordes ouer them, and they that haue authoritie

vpon them, are called benefactours.

But ye shal not be so: but he that is greatest a- Math. 20. d
mong you, shalbe as the younger, & he that is chefe, as he that doeth ministre.

For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

Ye are they whiche haue continually bidden with me in my temptations.

And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me.

That ye may eate and drynke at my table, in my Math. 19. k
kyngdome, and sit on seates, iudgyng the twelue tribes of Israel.

And the Lorde saide, Simon, Simon, beholde, Satan hath earnestly desyred to syft you, as it were wheate:

But I haue prayed for thee, that thy fayth shoulde not fayle, and when thou art conuerted, strength thy brethren.

And he sayde vnto hym, Lorde, I am redy to go Math. 26. g
with thee both into prison, and to death. Mark. 14. c.

And he sayd, I tel thee Peter, The Cocke shal not Iohn. 13. d
crowe this day, before that thou shalt thryse deny me that thou knowest me.

And he said vnto them, When I sent you without Math. 10. c.
purse, and scrip, & shoes, lacked ye any thing? And Marke. 6. b
they said, Nay.

Then sayde he vnto them, But nowe he that hath Luke. 9. a.
a purse, let him take it vp, and likewise his scrippe: f
and he that hath none, let him sel his coate, and buye a sworde.

For I say vnto you, that yet the same whiche is Esai. 53. h.
written must be performed in me, which is, And he Mar. 27. b
was reputed among the wicked: For those things Mark. 15. c.
which are written of me, haue an ende. Iohn. 18. f.

And they said, Lorde, beholde, here are two swordes.

And

And he sayd vnto them, it is ynough.

Math.26.c. 39 *And he came out, and went, as he was wont, to
Mark.14.c. mount Olivet, and his disciples folowed him.
Matth.6.b. 40 And when he came to the place, he said vnto them,
Luke.11.a. *Pray, lest ye fal into temptation.
Math.26.d. 41 *And he was pulled away from them about a stones
cast, and kneeled downe, and prayed,
6 42 Saying, Father, if thou wilt, remoue this cup from
Iohn.6.d. me, neuertheles, *not my wyl, but thine be don.
43 And there appeared an angel vnto him from heauen, comforting him.
44 And he was in an agonie, and he prayed more earnestly, & his sweate was like droppes of blood, trickling downe to the grounde.
45 And when he rose vp from prayer, and was come to his disciples, he founde them sleeping for heauynesse,
46 And sayde vnto them, Why sleepe ye? Rise and pray, lest ye fal into temptation.
Mark.14.b 47 *While he yet spake, beholde (there came) a multitude,
Math.26.e & he that was called Iudas, one of the twelue, went before them, and preased nigh vnto Iesus to kysse him.
48 But Iesus sayd vnto him, Iudas, betrayest thou the sonne of man with a kysse?
49 When they which were about him, saw what would folowe, they sayde vnto him, Lorde, shal we smite with the swoorde?
Math.26.g 50 *And one of them smote the seruant of the high
Mark.14.f. priest, and tooke away his right eare.
Iohn.18.b. 51 Iesus answeared, and sayde, Suffer ye thus farre
forth. And when he touched his eare, he healed him.
* a, captiuos. 52 Then Iesus said vnto the high priestes and officers of the temple, and the elders which were come to him, Be ye come out as vnto a theefe, with swoordes and staues?
53 When I was dayly with you in the Temple, &

stretched forth no handes against me: But this is e-
ure your very houre, and the power of darkenesse.

54 Then toke they him, and ledde him, and brought
him to the high priestes house, and Peter followed a
farre off.

55 And when they had kindled a fire in the middes of
the hall, and were set downe together, Peter also Matth. 26. c
sate downe among them. Mark. 14. f.

56 But when a certayne wenche behilde him as he Iohn. 18. c.
sate by the fyre, and earnestly looked vppon him, she
said, This same felowe was also with him.

57 And he denyed him, saying, Woman, I know him Matth. 26 c.
not. Mark. 14. c.

58 And after a while an other sawe him, and sayde,
Thou art also of them: And Peter sayde, Man, I
am not.

59 And about the space of an houre after, an other af-
firmed, saying, Verily this felowe was with him
also: for he is of Galilee.

60 And Peter sayde, Man, I wote not what thou
sayest. And immediately while he yet spake, the Cocke
crewe.

61 And the Lorde turned backe, and looked vpon Pe-
ter: And Peter remembred the woorde of the Lorde, Luke. 22. e.
how he had said vnto him, Before the Cocke crowe, Matth. 26. c.
thou shalt denye me thrise. Mark. 14. c.

62 And Peter went out, and wept bitterly.

63 And the men that helde Iesus, mocked him, and
smote him.

64 And when they had blindfolded him, they stroke
him on the face, and asked him, saying, Aread, who
is it that smote thee?

65 And many other thinges blasphemously spake they
against him.

66 And assoone as it was day, the elders of the peo-
ple, and the high priestes and the Scribes, came to-
gether, and led him into their counsell, saying,

67 Art thou very Christe, tel vs? And he sayde vnto them, If I tel you, you wil not beleue me in any wise.
68 And if I aske you, you wyl not in any wise answeare me, nor let me go.
Matth. 26.f 69 *Hereafter shal the sonne of man syt on the ryght
Mark. 14.f hande of the power of God.
70 Then sayde they al, Arte thou then the sonne of God? He sayde, Ye say that I am.
Matth. 26.g 71 And they sayde, What neede we any further wit-
Mark. 14.g nesse? For we our selues haue heard of his owne mouth.

The Notes.

a. As the cup is the newe testament, so the bread is the body of Christe. By the newe testament is vnderstanded the forgeuenesse of sinnes. Heb. 10. Wher the cup doth only represent vnto vs the newe Testament, that is to say, the forgeuenesse of our synnes that we haue in the blood of Christe.

The .xxiii. Chapter.

Iesus is accused before Pilate, and is sent to Herode.

A 1 AND *the whole multitude of them rose, and
The Gospel on Thursday next before Easter.
Matth. 26.h Mark. 15.a. Iohn. 18.c. ledde him vnto Pilate.
2 And they beganne to accuse him, saying, We founde this felowe peruerting the people, and forbidding to geue tribute to Cesar, saying that he is Christe, a kyng.
3 And Pilate asked him, saying, Art thou the kyng of the Iewes? He answeared him, and sayde, Thou sayest it.
4 Then sayde Pilate to the high priestes, and to the people, I finde no fault in this man.
5 And they were the more fierce, saying, He moueth the people, teaching throughout al Iurie, and began at Galilee, euen to this place.
6 When Pilate heard (mention) of Galilee, he asked whether the man were of Galilee.
Luk. 3.a. 7 And assoone as he knewe that he belonged vnto
(power)

thentes iurisdiction, he sent him to Herode, which B
was also at Hierusalem, at that time.

8 And when Herode sawe Iesus, he was exceedyng glad: for he was desirous to see him of a long season, because he hadde heard many thinges of hym, and he trusted to haue seene some myracle done by hym.

9 Then he questioned with him many wordes, but he answered him nothyng.

10 The high priestes and Scribes stoode forth, and accused him stronglye.

11 And Herode with his men of warre despised him, and when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. Actes.4.a.

12 And the same day Pilate and Herode were made frendes together, for before they were at variance betweene them selues.

13 And Pilate, when he had called together ỳ high priestes, and the rulers, and the people,

14 Said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I hauing examined him before you, haue founde no fault in this man, of those thinges whereof ye accuse hym.

15 No, nor yet Herode: for I sent you to him, and loe, C
nothyng worthy of death is donne to him.

16 I will therefore chastise him, and let hym loose.

17 For of necessitie he must haue let one loose vnto them at the feast. Math.27.b
Mark.15.a.

18 And all the people cryed aloud, saying, Away with him, and deliuer to vs Barabbas: Iohn. 18.a.

19 Which for a certaine insurrection made in the citie, and for murder was cast in prison.

20 Pilate therefore spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie him, crucifie him.

22 He said vnto them the thirde time, What euil

hath he donne? I haue founde no cause of death in him, I wyl therefore chasten him, and let him go.

Matth. 27.c
Mark. 15.a.
Joha. 19.a.

23 *And they were instant with loude voyces, requiring that he might be crucifyed, and the voyces of them, and of the high priestes, preuayled.

24 And Pilate gaue sentence, that it should be as they required.

Matth. 27.c.
Mark. 15.b.

25 *And he let loose vnto them, him that for insurrection and murder was caste into prison, whom they had desired, and he deliuered Jesus to their will.

Matth. 27.c.
Mark. 15.b.

26 *And as they led hym away, they caught one Symon of Cyrene, comming out of the fielde, & on him laid they the crosse, that he might beare it after Jesus.

Luk. 8.a.

27 And there followed him a great company of people, and of women, *which also bewayled and lamented him.

28 But Jesus turnyng backe vnto them, sayde, O daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

Esai. 54.a.
Bapt. 3.c.
Osee. 4.d.

29 For beholde, the dayes are comming, in the which they shal say, *Happy are the barren, & the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shal they begin to say to the mountaynes, Fal on vs, and to the hilles, Couer vs.

31 For if they doo these thinges in a moyst tree, what shalbe donne in the dry?

32 And there were other two euil doers led with him, to be put to death.

Matth. 27.d
Mark. 15.c.
John. 19.d.

33 *And after that they were come to the place which is called Caluarie, there they crucifyed him, and the euyl doers, one on the right hande, and the other on the left.

Matth. 27.d.
Mark. 15.c.
Psal. 22.d.

34 Then said Jesus, Father, forgeue them, for they wote not what they doo: *And they parted his rayment, and cast lottes.

35 And the people stoode, beholding, and the rulers

mocked hym with them, ſaying. He ſaued other (me) let hym ſaue hym ſelfe, yf he be very Chriſte the chuſen of God.

The ſouldiers alſo mocking him, comming to him, and offeryng hym vinegre,

And ſaying, Yf thou be the kyng of the Iewes, ſaue thy ſelfe.

'And a ſuperſcription was wrytten ouer him, with letters of Greke, and Latine, and Hebrue, This is the kyng of the Iewes. Math.27.b Iohn.19.b.

And one of the euyl doers which were hanged, rayled on hym, ſaying, Yf thou be Chriſte, ſaue thy ſelfe and vs.

But the other anſwearyng, 'rebuked hym, ſaying. Feareſt thou not God, ſeeyng thou art in the ſame damnation? Math.27.c Mark.15.c.

And we truely are ryghteouſly (puniſhed) for we receyue accordyng to our deedes, but this man hath done nothyng amiſſe.

And he ſayde vnto Ieſus, Lorde, remember me when thou commeſt into thy kyngdome.

And Ieſus ſayd vnto hym, Verely I ſay vnto thee, to day ſhalt thou be with me in paradiſe.

'And it was about the ſyxth houre, and there was darkeneſſe ouer all the earth, vntyl the nynth houre. Math.27.c Mark.15.c.

And the ſonne was darkened, 'and the vayle of the temple was rent, euen throughe the myddes. Math.27.f.

And when Ieſus had cryed with a loude voyce, he ſayde, Father, into thy handes I wyl commende my ſpirite: And when he thus had ſayde, he gaue vp the ghoſte. Mark.15.d

'When the Centurion ſawe what was donne, he glorifyed God, ſaying, Verely this was a ryghteous man. Mat.27.f. Mark.15.d.

And all the people that came together to that ſyght, when they ſawe the thynges whiche were donne, ſmote their breſtes, and returned.

Matth.27.b 49 And all his acquayntaunce, * and the women that
Mark.15.b. folowed hym from Galilee, stoode a farre of, behol-
dyng these thynges.

Matth.27.g 50 And beholde, * there was a man named Joseph a
Mark.15.g counselour, and he was a good man, and a iust.

Iohn.19.g. 51 (The same had not consented to the counsaile nor
of them) which was of Arimathea, a Citie of the Ie-
wes, whiche same also wayted for the kyngdome of
God,

52 He went vnto Pilate, & begged the body of Ie-

53 And when he had taken it downe, he wrapped
in a lynnen cloth, and layd it in a sepulchre that was
hewen in stone, wherin neuer man before was layd.

54 And that day was the preparyng of the Sabboth,
and the Sabboth drewe on.

55 The women that folowed after, which were come
with hym from Galilee, behelde the sepulchre, and
howe his body was layde.

56 And they returned, and prepared swete sauours
and oyntmentes, but rested the Sabboth day ac-
cordyng to the commaundement.

The.xxiiii.Chapter.

Christe appeared to the disciples that went
to Emaus.

A 1 BVT vpon the fyrste day of the Sabbathes, very
Matth.28.a early in the morenyng, they came vnto the se-
Mark.16.a pulchre, bryngyng the swete odours, which they
Iohn.20.a. had prepared, and other women with them.

2 And they founde the stone rolled away from the
sepulchre.

3 And they went in, but founde not the body of the
Lorde Iesu.

4 And it came to passe, as they were amased therat,
beholde, two men stood by them in shynyng garmentes.

Matth.28.a 5 * And as they were afrayd, and bowed downe their
Mark.16.a faces to the earth, they sayde vnto them, Why seke
ye the lyuyng among the dead?

He is not here, but is ryssen: Remember howe he
spake vnto you, when he was yet in Galilee,
Sayeng, the sonne of man must be delyuered into
the handes of synfull men, and be crucifyed, and the
thyrde day ryse.
And they remembred his woordes,
And returned from the sepulchre, and told all these
thynges vnto these eleuen, and to all the remnaunt.
It was Marie Magdalene, and Joanna, and Ma-
rie Jacobi, and other that were with them, which
tolde these thynges vnto the Apostles. Mat.28.c. Mark.16.c
And their woordes seemed vnto them faigned thyn-
ges, wherfore beleeued they them.
Then arose Peter, and ranne vnto the sepulchre, & Mark.16.c
when he had loked in, he sawe the lynnen clothes
layde by them selues, and departed, wondryng in
hym selfe, at that whiche was come to passe.
And beholde, two of them went that same day to a The Gospel
village called Emaus, which was from Hierusalem on the Mun-
about threscore furlonges. day in Easter
And they talked together of all these thynges weeke.
which had come to passe. C
And it came to passe, that while they communed Mat.18.a
together, & reasoned, Iesus hym selfe drewe nere,
and went with them.
But their eyes were holden, that they shoulde not
knowe hym.
And he sayde vnto them, What maner of communi-
cations are these that ye haue one to another as ye
walke, and are sadde?
And the one of them, whose name was Cleophas,
answering, sayde to hym, Art thou only a stranger
in Hierusalem, and hast not knowen the thynges
whiche are come to passe there in these dayes?
He sayd vnto them, What thinges? And they sayd vn-
to hym, Of Iesus of Nazareth, which was a prophet,
mighty in deede & woorde before God & all the people.

20 And howe the high prieſtes & our rulers deliuered him to be condemned to death, & haue crucified him.

D 21 But we truſted that it had ben he whiche ſhould haue redeemed Iſrael: & as touching all this thinge, to day is euen the thirde day ſince they were done.

Iohn.20.a. 22 Yea, & certaine women alſo of our compayny made vs aſtonied, whiche came early vnto the ſepulchre,

23 And when they founde not his body, they came, ſaying that they had ſeene a viſion of angels, which ſay that he was alyue.

24 And certayne of them whiche were with vs went vnto the ſepulchre, and founde it euen ſo as the women had ſayde, but hym they ſawe not.

25 And he ſayde vnto them, O fooles, and ſlowe of hart, to beleeue all that the prophetes haue ſpoken:

Mat.26.c. Eſai.53.c. 26 "Ought not Chriſt to haue ſuffered theſe thynges, and to enter into his glorie?

27 And he began at Moſes, and all the Prophetes, and throughly interpreted vnto them in all the ſcriptures, thoſe thynges whiche were wrytten of hym ſelfe.

E 28 And they drue nygh vnto the village whither they went vnto, and he made as though he would haue gone further.

Gen.19.c. Luke.24.c. Mark.15.b 29 And they " conſtrayned hym, ſaying, Abyde with vs, for it drawith toward nyght, and the day is paſſed: And he went in to tarrie with them.

30 " And it came to paſſe, as he ſate at meate with them, he tooke bread, and bleſſed it, and brake, and gaue to them.

31 And their eyes were opened, and they knewe him, and he vaniſhed out of their ſyght.

32 And they ſayde one to another, Did not our hart burne within vs, whyle he talked with vs by the way, and opened to vs the ſcriptures?

33 And they roſe vp the ſame houre, and returned (againe) to Hieruſalem, & founde the eleuen gathered together, and them that were with them.

saying. The Lorde is risen in deede, and hath appeared to Simon.

And they tolde what thinges were done in the way, and howe he was knowen of them in the breakyng of the bread.

And as they thus spake, Iesus himself stode in the myddes of them, and saith unto them, Peace be unto you. The Gospel on the Tuesday in Easter weeke.

But they were abashed, and afrayde, and supposed that they had seene a spirite. Iohn. 20. c.

And he sayde unto them, Why are ye troubled, and why doe thoughtes arise in your hartes?

Behold my handes and my feete, that it is even I myself. handle me, and see, for a spirite hath not flesshe and bones as ye see me have.

And when he had thus spoken, he shewed them his handes and his feete.

And while they yet believed not for ioy, and wondered, he sayde unto them, Have ye here any meate? Iohn. 21. b.

And they offered hym a peece of a broyled fysh, and of an hony combe.

And he tooke it, and dyd eate before them.

And he sayde unto them, * These are the woordes which I spake unto you, while I was yet with you, that all must needes be fulfylled which were written of me in the lawe of Moses, & in the Prophetes, and in the Psalmes. Mat. 16. c.

Then opened he their * wittes, that they might understande the scriptures. Actes. 17. a. * or, minds

And sayde unto them, Thus is it written, and thus it behoued Christe to suffer, and to ryse from deade the thirde day:

And that repentaunce and remission of synnes should be preached in his name among all nations, and must begyn at Hierusalem.

And ye are witnesses of these thynges.

And behold, I wyl sende the promise of my father upon

Actes.1.b. vpon you: * But tarrie ye in the citie of Hierusalem, vntyl ye be endued with power from an hyth.

50 And he ledde them out into Bethanie, and lyft vp his handes, and blessed them.

Actes.1.b. Mark.16.d 51 * And it came to passe, as he blessed them, he departed from them, and was carried vp into heauen.

52 And when they had woorshypped hym, they returned to Hierusalem with great ioy,

53 And were continually in the temple, praysyng and laudyng God, Amen.

Here endeth the Gospel by saint Luke.

¶ *The lyfe of the Euangelist*

Saint Iohn, wrytten by Saint Hierome.

IOhn the Apostle, whom Iesus loued entirely, beyng the sonne of Zebedee, and brother to Iames the Apostle (whom Herode after the passion of our Lorde dyd beheade) did write last of al a Gospel, beyng desyred of the superintendentes, and Byshoppes of Asia, against Cerinthus, and other heretikes, and specially against the sect of the Ebionites, that dyd tyme then. Which Ebionites dyd affyrme that Christe was not before Mary, whereby he was compelled to set forth his diuine birth. Howbeit, some affyrme that he had another occasion to set foorth this scripture. That is to say, that when he had read the bookes of Matthewe, Marke, and Luke, he dyd wel alowe the text of the historie, and affyrme that they had sayde true: but that they had wrytten only the history of one yere, in the whiche he suffered after the imprisonment of Iohn. Therefore passyng ouer the yeres (the actes wherof are set foorth by the other three) he dyd declare what was done in the time before Iohn was imprisoned, as it may be euident and manifest vnto them that wyll diligently reade the foure bookes of the

pistle. Whiche thyng doeth take away the disagreement whiche Iohn seemeth to haue with other. He hath also written one Epistle, whose begynnyng is, **That whiche was from the begynnyng, whiche we haue heard with our eares, and seene with our eyes, whiche we haue looked vpon, and our handes haue handeled of the worde of life**: which Epistle is approued & allowed by all ecclesiastical and learned menne. The other two whiche begynne, **The elder to the elect Lady and her children.** And, **The elder to the welbeloued Gaius, whom I loue in the truethe**: are thought to be Iohns the elders, whose sepulchre is shewed this day at Ephesus. Some also doo thinke that there be two memorials of the lord Iohn Euangelist: vpon whiche thing we wyl dispute hereafter when we be come to Papias his disciple. In the fourteenth yere then, Domitianus moouing & stirring the seconde persecution after Nero, being banished into an Ile called Pathmos, he dyd wryte the reuelation, which Iustinus martyr, and Irenæus doo expounde. And after that Domitianus was slayne, and his actes abrogated by the Senate, because of the to muche credulitie (Pertinax beyng Emperour) he returned vnto Ephesus: Where continuyng vntyll Traianus the Emperour, he dyd both founde and gouerne all the Churches of Asia. He dyed being exceedyng olde, that is to say, three score & eyght yeres after the passion of our Lorde, and was buryed by the same towne.

(.·.)

¶ The Gospel by Saint Iohn.

The first Chapter.

1. The diuinitie, humanitie, and office of Christ, 15. The testimonie of Iohn. 39. The calling of Andrewe, Peter, Philip, and Nathanael.

A The Gospel on Christmas day.



1 N the beginning was the worde, and the worde was with God, & * God was that worde.

2 The same was in the beginning with God.

3 * All thinges were made by it, & without it was made nothyng & was made.

John.14.b. 4 *In it was lyfe, & the lyfe was the * lyght of men.

John.8.b. and 9.a. 5 And the lyght shyneth in the (a) darkenesse, and the darkenesse comprehended it not.

6 There was a man sent from God, whose name was Iohn,

7 The same came for a witnesse, that he should beare witnesse of the lyght, that all men through hym myght beleeue.

8 He was not that lyght, but (was sent) to beare witnesse of the lyght.

John.5.b. Psal.57.b. 9 That (lyght) was the true lyght, which lyghteth euery man that commeth into the worlde.

10 He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not.

11 He came into (b) his owne, and his owne receyued hym not.

12 But as many as receyued hym, to them gaue he power to be the sonnes of God, (euen) to them

that beleued on his name.

13 Which were borne, not of bloode, nor of the wyl of the flesshe, nor yet of the will of man, but of God.

14 And the same woorde * became flesshe, and dwelt among vs, and we sawe the glory of it, as the glory of the onely begotten sonne (that came) downe from the father, full of grace and truth.

15 Iohn beareth witnesse of him, and cryed, saying, This was he of whom I spake, He þ commeth after me, is preferred before me, for he was * before me.

16 And of his fulnesse haue we all receiued, and grace for grace.

17 For the law was geuen by Moses, but grace and truth came by Iesus Christe.

18 No man hath seene God at any time, the onely begotten sonne, whiche is in the bosome of the father, he hath declared him.

19 And this is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, What art thou?

20 And he confessed, and denyed not, and said plainly, I am not that Christe.

21 And they asked him, what then? * art thou Elias? And he sayth, I am not. Art thou that (d) prophete? And he answered, Na.

22 Then sayde they vnto him, What art thou, that we may geue an answere to them that sent vs? What sayest thou of thee selfe?

23 He sayde, I (am) the voyce of a cryer in the wyldernesse, Make straight the way of the Lorde, as said the prophete Esaias.

24 And they whiche were sent, were of þ Pharisees.

25 And they asked him, & sayde vnto him, Why baptisest thou then, if thou be not that Christe, nor Elias, neyther * a prophete?

26 Iohn answered them, saying, I baptise with water, but there standeth one among you, whom ye knowe

E

* or, was made.

Baruch.1.e.
Matth.27.a
2.Pet.1.c.
1.Iohn.1.a.
Matth.3.b.
Mark.1.a.

* or, wooxthyer then I

Colos.2.b.

The Gospel on the fourth sunday in Aduent.

Iohn.5.d.
Matth.11.b
Deut.18.c.

D

Matth.3.a.
Luke.3.a.
Esai.40.a.

* or, that prophete.

Matth.4.b.
Marke.1.a.
Luke.3.c.
Actes.19.g.

knowe not,

27 He it is, which though he came after me, was before me, whose shoes latchet I am not worthy to unloose.

Iohn.5.v. and 10.v. 28 * These thinges were donne in * Bethabara beyonde Iordane, where Iesus was baptising.

* Gemme reade, Bethania. 29 The next day, Iohn seeth Iesus comming unto him, and sayth, *Behold the lambe of God, which taketh away the sinne of the worlde.

Esai.53.b. 1.Cor.5.b. 30 This is he of whom I sayde, After me commeth a man which is preferred before me: for he was before me.

31 And I knewe him not: but that he should be declared to Israel, therefore am I comme baptising with water.

Matth.3.v. Mark.1.b. 32 * And Iohn bare recorde, sayeing, I sawe the Spirite descending from heauen, lyke unto a dowe, and it abode upon him.

Luke.3.v. 33 *And I knewe him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the spirite descending & tarying upon him, ♀ same is he which baptiseth with ♀ holy ghost.

34 And I sawe, and bare recorde, that this is the sonne of God.

35 The next day after, Iohn stoode againe, and two of his disciples.

36 And when he beheld Iesus walking, he sayth, Behold the lambe of God.

37 And the two disciples heard him speake, and they followed Iesus.

38 And Iesus, when he had turned about, & sawe them following (him) sayth unto them, What seke ye? They sayd unto hym, Rabbi, (which is to say, interprete it, Maister,) where dwellest thou?

39 He sayth unto them, Come, and see. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 One of the two whiche hearde Iohn ſpeake, and folowed him, was Andrew, Simon Peters brother.

41 The ſame fyndeth his brother Simon firſte, and ſayth vnto him, We haue founde the Meſſias, which is by interpretation, the * annoynted,

42 And broughte him to Ieſus. And when Ieſus behelde him, he ſaide, Thou art Simon the ſonne of Iona, thou ſhalt be called Cephas, whiche is by interpretation, a ſtone.

43 The day folowing, Ieſus woulde goe forth into Galilee, and findeth Philip, and ſaith vnto hym, Folowe me.

44 Philip was of Bethſaida, out of the citie of Andrewe and Peter.

45 Philip findeth Nathanael, and ſaith vnto hym, We haue found (him) of whom Moſes in the lawe and the prophetes dyd wryte, Ieſus of Nazareth the ſonne of Ioſeph.

46 And Nathanael ſayde vnto hym, Can there anye good thyng come out of Nazareth? Philip ſaith vnto him, Come, and ſee.

47 Ieſus ſaw Nathanael comming to him, & ſaith of him, Behold a right Iſraelite, in whom is no guile.

48 Nathanael ſaith vnto him, Whence knoweſt thou me? Ieſus anſwered, and ſaid vnto him, Before that Philip called thee, being vnder ỳ fig tree, I ſaw thee.

49 Nathanael anſwered, and ſaith vnto him, Rabbi, thou art euen the (very) ſonne of God: thou art the kyng of Iſrael.

50 Ieſus anſwered, & ſayd vnto him, Becauſe I ſayd vnto thee, I ſaw thee vnder the figge tree, thou * beleeueſt, thou ſhalt ſee greater thinges then theſe.

51 And he ſaith vnto him, Verely, Verily, I ſay vnto you, hereafter ſhal ye ſee heauen open, & the angels of God aſcending & deſcending vpon the ſonne of man.

* or, the Chriſte.

Math. 16. c.

John. 12. c.

Gene. 4. v. and. 22. c. Deut. 18. c.

* or, beleeueſt thou?

The Notes.

The bardemeſſe, that is to ſaye, the vnfaythfulneſſe whiche

which do sit alwayes in darkenesse, and in the shadow of death, doe al that they can to darken and put out the beames of the same, but they shal neuer preuaile Psal. ix. 1. Cor. iiii. Esai. xlix. Ezech. viii. Acts

b. That is to say, vnto the people of the Iewes whom the Lorde dyd call his people. Exo. iii. Deut. xxxiiii.

c. That is to say, that euerlastyng worde, which is the onely begotten sonne of God, dyd take our humane nature and fleshe vpon him, in the whiche beyng equal with the father touchyng his Godhead he was made a curse for vs: that is to say, he dyd take vpon him that malediction and curse, that was due vnto vs, for the breakyng of the lawe of God.

d. Here the Iewes dyd aske Iohn, whether that he was that prophete whiche was promised by Moses Deut. xviii. And therefore Iohn answered them plainly, when he sayde vnto them, No.

The ii. Chapter.

Christe turneth water into wyne.

The Gospel on the second sunday after the Epiphany

1 AND the third day was there a mariage in Cana * (a citie) of Galilee, and the mother of Iesus was there.

2 And both Iesus was called and his disciples vnto the marriage.

3 And when they wanted wyne, the mother of Iesus sayth vnto him, They haue no wyne.

Luke. 2. g.

4 Iesus sayth vnto her, *Woman, what haue I ado with thee? myne houre is not yet come.

* o), seruantes.

5 His mother sayth vnto * the ministers, Whatsoeuer he sayth vnto you, doo it.

6 And there were set there sixe water pottes of stone after the maner of the purifying of the Iewes, containing two or three * fyrkins a piece.

* o), measures.

7 Iesus sayth vnto them, Fyl the water pottes with water. And they filled them vp to the brimme.

8 And he sayth vnto them, Draw out nowe, and beare vnto the gouernour of the feast. And they bare it.

9 When the ruler of the feaste had tasted the water

that was made wine (and knewe not whence it was, but the ministers which dyde the water knewe) the gouernour of the feast calleth the bridegrome,

10 And saith vnto him, Euery man at the beginning doth set forth good wyne, and when the gheastes haue well dronke, then that whiche is woorse: but thou hast kept the good wyne vntyl nowe.

11 This beginnyng of miracles dyd Iesus in Cana of Galile, and shewed his glorye: and his disciples beleeued on him.

12 *After this he went downe to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes. Math. 4.b. Mark 1.b. Luke. 4. b.

13 And the Iewes Passeouer was at hande, and Iesus went vp to Hierusalem, Math. 21.b Mark. 11.c.

14 And founde sitting in the temple those that solde oxen, and sheepe, and doues, and changers of money. Luke. 19.g. C

15 And when he had made (as it were) a scourge of small cordes, he droue them all out of the temple, with the sheepe and oxen, and powred out the changers money, and ouerthrewe the tables:

16 And sayde vnto them that solde doues, Haue these thinges hence, and make not my fathers house an house of marchandise.

17 And his disciples remembred that it was written, *The zeale of thine house hath eaten me. Psal. 79. k.

18 Then answeared the Iewes, and sayd vnto hym, What token shewest thou vnto vs, seeing that thou doest these thinges?

19 Iesus answeared, and saide vnto them, *Destroye this temple, and in three dayes I wyl reare it vp. Math. 16. k. Mark. 14. g

20 Then saide the Iewes, Fourtie and fiue yeeres was this temple a buylding, and wylt thou reare it vp in three dayes?

21 But he spake of the temple of his body.

22 When therefore he was risen from death, his disciples remembred that he thus hadde sayde: and

they beleeued the scripture, and the woordes which Jesus had sayd.

23 When he was in Hierusalem at the Passeouer, in the feast day, many beleeued on his name, when they sawe his myracles which he dyd.

24 But Jesus dyd not commit him selfe vnto them, because (a) he knewe al menne:

25 And needed not that any shoulde testifye of man: Jerem.17.b Apoc.1.b for he knewe what was in man.

The Notes.

a. Christe knewe al menns myndes: therefore no man neede to teache hym what was in man: for why? he knewe the secretes of their hartes.

The .iii. Chapter.

3. Christe teacheth Nicodemus. 16. The loue of God towarde the worlde.

R

The Gospel on Trinitie sunday.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jewes:

2 The same came to Jesus by night, and sayd vnto hym, Rabbi, we knowe that thou art a teacher comme from God: for no man can doo these myracles that thou doest, except God be with hym. Joh.7.b.

3 Jesus answeared, and sayd vnto hym, Verely, verely I say vnto thee, except a man be borne from aboue, he cannot see the kyngdome of God.

4 Nicodemus sayth vnto hym, Howe can a man be borne when he is olde? can he enter the second time into his mothers wombe, and be borne?

5 Jesus answeared, Verely, verely I say vnto thee, except a man be borne of (a) water, and of the spirite, he can not enter into the kyngdome of God. Joh.4.b. and.7.b. Titus.3.a.

6 That which is borne of the flesh, is flesh, and that which is borne of the spirite, is spirite. Rom.8.a.

7 Marueyle not thou that I sayde vnto thee, Ye must be borne from aboue.

B 8 The wynde bloweth where it listeth, and thou hearest the sounde thereof, but canst not tell whence

Eccl.11.a.

it commeth, and whyther it goeth: So is euery one that is borne of the spirite.

9 Nicodemus answeared, and sayd vnto hym, How can these thinges be?

10 Iesus answeared, and sayde vnto him, Art thou a maister of Israel, and knowest not these thinges?

11 Verily, verily, I say vnto thee, We speake that we do knowe, and testifie that we haue seene: and ye receiue not our witnesse.

12 If I haue told you earthly thinges, & ye beleue not: how shal ye beleue, if I tel you of heauenly thinges?

13 And no man hath ascended vp to heauen, but he that came downe from heauen, (euen) the sonne of man which is in heauen.

14 And as Moses lyft vp the Serpent in the wyldernesse, euen so must the sonne of man be lyft vp: ℭ

15 That who so euer beleeueth in him, should not perishe, but haue eternal life.

16 For God so loued the worlde, that he gaue his onely begotten sonne: that who so euer beleeueth in hym, should not perish, but haue euerlasting life. The Gospel on the Munday in Whitsun weeke.

17 For God sent not his sonne into the worlde to condemne the worlde: but that the worlde through hym might be saued.

18 He that beleeueth on hym, is not condemned: but he that beleeueth not, is condemned alredy, because he hath not beleeued in the name of the onely begotten sonne of God.

19 And this is the condemnation, that light is come into the world, and men loued darkenesse rather then light: because their deedes were euyl.

20 For euery one that euyl doeth, hateth the light: neither commeth to the light, lest his deedes should be reproued.

21 But he that doeth trueth, commeth to the light, that his deedes may be made manifest, that they are wrought in God.

D 22 After these thinges, came Jesus and his disciples into the land of Iurie, & there he tarried with them,
Luke.19.a. *and baptised.
23 And John also was baptising in Aenon, nere to Salim, because there was muche water there: and they came, and were baptised.
John.1.a. and 12.f. Ephe.5.b. John.4.b. 24 For John was not yet caste into prison.
25 And there arose a question betwene Johns disciples and the Iewes, about purifying.
26 And they came vnto John, and sayde vnto hym, Rabbi, he that was with thee beyonde Iordane, to whom thou bareste witnesse, beholde, the same baptiseth, *and al menne commie to him.
Mark.4.b. John.4.a.
C 27 John answeared, and said. A man can receiue nothing, except it be geuen him from heauen.
John.1.b. 28 Ye your selues are witnesses, *howe that I sayde, I am not that Christe, but am sent before him.
29 He that hath the bryde, is the bridegrome: but the frende of the bridegrome, which he standeth and heareth hym, reioyceth greatly, because of the bridegromes voyce: This my ioy therefore is fulfilled.
30 He must increase, but I must decrease.
31 He that commeth from an high, is aboue al: he that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen, is aboue al:
32 And what he hath seene and hearde, that he testifyeth, and no man receiueth his testimonie.
Rom.3.a. Esai.61.b. 33 He that hath receiued his testimonie, * hath set to his seale, that God is true.
Mark.11.b. Luke.1.b. John.6.f. 34 For he whom God hath sent, speaketh the wordes of God: * For God geueth not the spirite by measure (vnto hym.)
1.John.5.b. 35 The father loueth the sonne, *and hath geuen al thinges into his hande.
* or, he that obeyeth not the sonne. 36 He that beleeueth on the sonne, hath euerlasting life: he that beleeueth * not the sonne, shal not see life, but the wrath of God abydeth on hym.

Ch

The Notes.

i. Here by the water, he doth vnderstand the worde and grace of God, and also the illumination of the holy ghost, whiche is that heauenly water that Esai the prophete doth speake of, sayeing. Al that be a thirste, come vnto the waters. Iohn.iiii. and.vi. Ezec.xxxvi. Ier.ii. By the spirite, he vnderstandeth the inspiration of the holy ghost, and the heauenlye washing of the spirite of God. So that this place helpeth them nothyng that do affirme that the children of the faythfull are damned, and that they shal neuer enter into the kyngdome of heauen, yf they dye before they can be baptised.

The.iiii. Chapter.

7. Christ wearied, asketh water of the woman of Samaria. 19. The lyuely water.

1 After that the Lorde knewe howe the Pharisees A
had heard that Iesus made and baptised moe
disciples then Iohn:

2 (Though that Iesus him self baptised not, but his
disciples:)

3 He left Iurie, and departed agayne into Galilee. Math. 4. b.

4 And (it was so that) he must needes goe through Sa-
maria.

5 Then commeth he to a citie of Samaria, whiche
is called Sichar, neare to the possession that Iacob Gene. 48. d.
gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then, beyng
weary of his iourney, sate thus on the well, and it
was about the sixth houre.

7 And there commeth a woman of Samaria to draw B
water: Iesus sayth vnto her, Geue me drynke.

8 For his disciples were gone away vnto the towne
to buye meate.

9 Then sayth the woman of Samaria vnto hym,
howe is it that thou beyng a Iewe, askest drynke of
me, whiche am a woman of Samaria? * For the 4. Reg. 17. f
Iewes meddle not with the Samaritanes. Iohn. 7. d.

10 Jesus answeared, and said vnto her, If thou knewest the gyfte of God, and who it is that sayth to the, Geue me drinke, thou wouldest haue asked of him, and he would haue geuen the water of lyfe.

Ier.2.b. Iohn.7.b. 11 The woman sayth vnto him, Syr, thou hast nothyng to drawe with, and the well is deepe: from whence then hast thou that water of lyfe?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattayle?

13 Jesus answeared, and sayde vnto her, Whosoeuer drinketh of this water, shal thyrste agayne:

C 14 But whosoeuer (a) drynketh of the water that I shall geue him, shall neuer be more a thyrste: but the water that I shall geue him, shalbe in him a well of water, springyng vp vnto euerlastyng lyfe.

15 The woman sayth vnto him, Syr, geue me this water, that I thyrste not, neyther come hyther to drawe.

16 Jesus sayth vnto her, Go, call thy husbande, and come hyther.

17 The woman answeared, and sayde vnto him, I haue no husbande. Jesus sayde vnto her, Thou hast well sayde, I haue no husbande.

18 For thou hast had fyue husbandes: and he whom thou nowe hast, is not thy husband: In that saydst thou truely.

Luke.7.b. 19 The woman saith vnto him, Syr, I perceyue that thou art a Prophete.

3. Reg.9.a. 2. Par.7.b. 20 Our fathers worshypped in this mountayne, and ye say that in Hierusalem is the place where men ought to worshyp.

21 Jesus sayth vnto her, Woman, beleue me, the houre commeth, when ye shal neyther in this mountaine, nor yet at Hierusalem worshyp the

22 Ye worshyp ye wote not what, we know what we worshyp: for saluation commeth of the Jewes.

Exod.21.c.

23 But the houre commeth, and nowe is, when the true worshyppers shall worshyp the father in spirite, and in the truth: for suche the father also requyreth to worshyp hym. Rom.1.a.

24 (r) God is a spirite, and they that worshyp hym, must worshyp hym in spirite, and in the truth. 1.Cor.3.c.

25 The woman sayde vnto hym, I wote that Messias commeth, which is called Christe: when he is come, he wyll tell vs all thynges.

26 Iesus sayth vnto her, I that speake vnto thee, am (he.) Mat.26.f. Mark.14.g

27 And immediately came his disciples, & marueyled that he talked with the woman: Yet no man sayde, What seekest thou? Or, why talkest thou with her? Luke.22.c. Iohn.9.d. and.10.c.

28 The woman then left her water pot, and went her way into the citie, and sayth to the men,

29 Come, see a man whiche tolde me all thinges that euer I did: Is not he that Christe?

30 Then they went out of the citie, & came vnto hym.

31 In the meane whyle his disciples prayed hym, saying, Master, eate.

32 He sayde vnto them, I haue meate to eate that ye wote not of.

33 Therefore sayde the disciples one to another, Hath any man brought hym ought to eate?

34 Iesus sayth vnto them, My meate is, that I doo the wyll of him that sent me, and finishe his worke. &

35 Say not ye, There are yet foure moneths, and then commeth harueste? Beholde, I say vnto you, Lyft vp your eyes, and looke on the regions: for they are whyte already vnto harueste.

36 And he that reapeth, receyueth wages, and gathereth fruite vnto lyfe eternall: that both he that soweth, & he that reapeth, might reioyce together. Math.9.b. Luke.10.a.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, wherein ye bestowed no

10 Jesus answeared, and said vnto her, If thou knewest the gyfte of God, and who it is that sayth to the, Geue me drinke, thou wouldest haue asked of hym, and he would haue geuen the water of lyfe.

Jere.2.b. Joha.7.b. 11 The woman sayth vnto hym, Syr, thou hast nothyng to drawe with, and the well is deepe: from whence then hast thou that water of lyfe?

12 Art thou greater then our father Jacob, which gaue vs the well, and he hym selfe dranke therof, and his children, and his cattayle?

13 Jesus answeared, and sayde vnto her, Whosoeuer drynketh of this water, shal thyrste agayne:

C 14 But whosoeuer (a) drynketh of the water that I shall geue hym, shall neuer be more athyrst: but the water that I shall geue hym, shalbe in hym a well of water, springyng vp vnto euerlastyng lyfe.

15 The woman sayth vnto hym, Syr, geue me this water, that I thyrste not, neyther come hyther to drawe.

16 Jesus sayth vnto her, Goe, call thy husbande, and come hyther.

17 The woman answeared, and sayde vnto hym, I haue no husbande. Jesus sayde vnto her, Thou hast well sayde, I haue no husbande.

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23 But the houre commeth, and nowe is, when the true worshyppers shall worshyp the father in spirite, and in the truth: for suche the father also requyreth to worshyp hym. Rom.1.a.

24 (c) God is a spirite, and they that worshyp hym, must worshyp hym in spirite, and in the truth. 1.Cor.3.c.

25 The woman sayde vnto hym, I wote that Messias commeth, whiche is called Christe: when he is come, he wyll tell vs all thynges.

26 Iesus sayth vnto her, I that speake vnto thee, am (he.) Mat.26.f. Mark.14.g

27 And immediately came his disciples, & marueyled that he talked with the woman: Yet no man sayde, What seekest thou? Or, why talkest thou with her? Luke.22.c. Iohn.9.b. and.10.c.

28 The woman then left her water pot, and went her way into the citie, and sayth to the men,

29 Come, see a man whiche tolde me all thinges that euer I did: Is not he that Christe?

30 Then they went out of the citie, & came vnto hym.

31 In the meane whyle his disciples prayed hym, saying, Master, eate.

32 He sayde vnto them, I haue meate to eate that ye knowe not of.

33 Therefore sayde the disciples one to another, Hath any man brought hym ought to eate?

34 Iesus sayth vnto them, My meate is, that I doo the will of him that sent me, and finishe his worke. C

35 Say not ye, There are yet foure moneths, and then commeth harueste? Beholde, I say vnto you, Lyft vp your eyes, and looke on the regions: for they are white already vnto harueste.

36 And he that reapeth, receyueth wages, and gathereth fruite vnto lyfe eternall: that both he that soweth, & he that reapeth, might reioyce together. Math.9.b. Luke.10.a.

37 And herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon ye bestowed no

labour: other men laboured, and ye are entred into
their labours.

39 Many of the Samaritanes of that citie beleeued
on hym, for the saying of the woman, which testi-
fied that he tolde me all that euer I dyd.

40 So, when the Samaritanes were come vnto him,
they besought him that he would tarrie with them:
and he abode there two dayes.

41 And many moe beleeued, because of his own
worde:

42 And sayde vnto the woman, Nowe we beleeue,
not because of thy saying: * for we haue heard him
our selues, and knowe that this is euen that Christ
the sauiour of the worlde.

43 After two dayes he departed thence, and went
(away) into Galilee.

44 For Iesus him selfe testified, that a Prophet hath
none honour in his owne country.

45 Then when he was come into Galilee, the Gali-
leans receyued hym, when they had seene all the thin-
ges that he dyd at Hierusalem at the day of the feast.
For they went also vnto the feast day.

46 So Iesus came againe into Cana of Galilee, where
he made the water wyne. And there was a certaine
Ruler, whose sonne was sicke at Capernaum.

47 When the same heard that Iesus was come out
of Iurie into Galilee, he went vnto him, & besought
him that he would come downe, & heale his sonne:
for he was euen at the point of death.

48 Then sayde Iesus vnto him, Except ye see signes
and wonders, ye wyl in no wyse beleeue.

49 The Ruler sayth vnto hym, Syr, come downe ere
euer that my sonne dye.

50 Iesus sayth vnto hym, Get thy way, thy sonne li-
ueth. And the man beleeued the worde that Iesus
had spoken vnto hym, and he went his way.

51 And as he was nowe going downe, the seruaun-
tes

John.17. b.

Math.13. g.
Mark.6.a.
Luke.4. c.

The Gospel on the. xxi. sunday after Trinitie.

John. 2.a.
Math.8.a.
Luke.7.a.

vnto hym, and tolde hym, saying, Thy sonne lyueth.
52 Then enquyred he of them the houre when he began to amende: and they saide vnto hym, Yesterday at the seuenth houre the feuer left hym.
53 So the father knewe, that it was (same) the same houre, in the which Iesus sayd vnto him, Thy sonne liueth: and he beleeued, and all his houshold. Actes.18.8.
54 This is agayne the second miracle that Iesus did, when he was come out of Iurie into Galilee.

The Notes.

1. To drynke this water, is to beleeue and credite the worde of God, and to receyue the testimonie of Christe, which thing only can quenche the thirste of the soule.
3. We are bounde to no peculiar place, but that we may pray euery where, lyfting vp pure handes without displeasure and wrath. 1. Tim. ii.
4. This ought to be vnderstanded of the preaching of the kyngdome of God among the Israelites, among whom the prophetes had laboured alredy, into whose labours the Apostles did enter. But when the Apostles did preache among the Heathen, they were the first labourers, as Paul sayd, I haue planted, Apollo hath watred. Agayne, I haue layd the foundacion, and another doth buylde vpon it. 1. Cor. iii.

The .v. Chapter.

5 Christe healed on the Sabboth day the man that was sicke thirtie and eyght yeeres.

1 AFter this was there a feaste day of the Iewes, and Iesus went vp to Hierusalem. A
2 And there is at Hierusalem by the sheepe (market) a poole, whiche is called in the Hebrue tongue Bethesda, hauyng fyue porches:
3 In whiche lay a great multitude of sicke folke, of blynde, halte, and wythered, waytyng for the mouyng of the water.
4 For an angel went downe at a certayne season into the poole, and troubled the water: Who so euer then

them fyrſte after the troublyng of the water ſtepte in, was made whole of whatſoeuer diſeaſe he had.

5 And a certayne man was there, which had ben diſeaſed thirtie and eyght yeres.

6 When Jeſus ſawe hym lye, and knewe that he had long time had ben diſeaſed, he ſaith vnto him, Wilt thou be made whole?

7 The ſicke man aunſwered hym, Syr, I haue no man when the water is troubled, to put me into the poole: but in the meane time, whyle I am come, another ſteppeth downe before me.

Math.9.a. 8 Jeſus ſayth vnto him, Riſe, take vp thy bedde, and walke.

Mark.2.b. Luke.5.f. Acres 3.b. and.9.f. 9 And immediately the man was made whole, and tooke vp his bedde, and walked: And on the ſame day was the Sabboth.

10 The Jewes therefore ſayde vnto hym that was made whole, It is the Sabboth day, it is not lawfull for the to carrie thy bedde.

11 He aunſwered them, He that made me whole, ſayde vnto me, Take vp thy bedde, and walke.

12 Then aſked they hym, What man is that which ſayde vnto thee, Take vp thy bedde, and walke?

13 And he that was healed, wyſt not who it was: for Jeſus had gotten hym ſelfe away, becauſe there was preaſe of people in that place.

Joh.8.a. 14 *Afterward, Jeſus findeth him in the temple, and ſayde vnto him, Beholde, *thou art made whole: ſynne no more, leſt a worſe thyng come vnto thee.

15 The man departed, and tolde the Jewes that it was Jeſus whiche had made hym whole.

16 And therefore dyd the Jewes perſecute Jeſus, and ſought (the meanes) to ſlay hym, becauſe he had done theſe thynges on the Sabboth day.

1.Cor.12.a. 17 Jeſus aunſwered them, My father worketh hytherto, and I worke.

18 Therefore the Jewes ſought the more to kyll him,

not onely because he had broken the Sabboth, but Math. 26. l
saied that God was his father, and making him Mark. 14. g
selfequal with God. Luke. 21. c.

19 Then answeared Iesus, & said vnto them, Verily, Iohn. 9. a.
verily, I say vnto you, The sonne can doo nothyng
of him self, but that he seeth the father doo: for what-
soeuer he doeth, that also doeth the sonne likewyse.
20 For the father loueth the sonne, and sheweth hym
all thynges that he hym selfe doeth: and he wyl shew
hym greater workes then these, because ye should
maruayle.
21 For likewyse as the father raiseth vp the dead, and D
quickeneth them, euen so the sonne quickneth whom
he wyl.
22 Neyther iudgeth the father any man, but hath Math. 11. c.
committed all iudgement vnto the sonne, Luke. 10. c.
23 That all men should honour the sonne, euen
as they honour the father. He that honoureth not
the sonne, (the same) honoureth not the father which
hath sent hym.
24 Verily, verily, I say vnto you, He that heareth Iohn. 6. c.
my worde, and beleeueth on hym that sent me, hath
euerlastyng life, and shal not come into damnation: Luke. 22. c.
but is escaped from death vnto life.
25 Verily, verily, I say vnto you, The houre is com- Math. 5. e.
myng, & now is, when the dead shal heare the voyce
of the sonne of God: and they that heare, shal liue.
26 For as the father hath life in hym selfe: so likewise Iohn. 11. c.
hath he geuen to the sonne to haue life in hym selfe:
27 And hath geuen hym power also to iudge, because
he is the sonne of man.
28 Maruayle not at this: for the houre is commyng, E
in the which all that are in the graues, shal heare his Math. 25. B
voyce,
29 And shall come forth, they that haue done good, Iohn. 1. a.
vnto (a) the resurrection of life, and they that haue
done euyl, vnto the resurrection of damnation.

30 I can

30 I can of myne owne selfe doo nothynge: as I heare, I iudge, and my iudgement is iuste, because I seeke not myne owne wyl, but the wyl of the father, which hath sent me.

Iohn.8.d. 31 *If I beare witnesse of mee selfe, my witnesse is not true.

32 There is another that beareth witnesse of me, and I am sure that the witnesse which he witnesseth of me, is true.

Iohn.1.b. 33 *Ye sent vnto Iohn, and he bare witnesse vnto the truethe.

¶ 34 But I receiue not the record of man: neuertheles, these thynges I say, that ye myghte be saued.

35 He was a burning and a shinyng light: & ye wolde for a season haue reioyced in his lyghte.

Iohn.5.a. 36 *But I haue greater witnesse then (the records)
Iohn.20.c. of Iohn: for the woorkes whiche the father hath put in me to fynishe, the same woorkes that I do, beare witnesse of me, that the father hath sent me.

37 And the father hym selfe which hath sent me, hath *beyne witnesse of me. Ye haue not heard his voyce at any tyme, nor seene his shape.

Math.3.b. and.12.b. Mark.1.b. Luke.3.b. 38 And his woorde haue ye not abydyng in you: for whom he hath sent, hym ye beleeue not.

2.Pet.1.a. 39 Searche the scriptures, for in them ye thynke ye haue eternal lyfe: * and they are they which beare witnesse of me.

Acres.17.b. Deut.18.c. 40 And yet wyll ye not come to me, that ye myght haue lyfe.

41 I receyue not the prayse of men.

42 But I know you, that ye haue not the loue of God in you.

Iohn.2.c. 1.Thes.2.c. 43 I am come in my fathers name, and ye receyue me not: * yf another shall come in his owne name, him wyl ye receyue.

44 Howe can ye beleeue, which receiue honour one of another, and seeke not the honour that commeth of God

God onely?

Doe not thinke that I will accuse you to my father: there is one that accuseth you, euen Moses in whom ye trust.

For had ye beleeued Moses, ye would haue beleeued me: for he wrote of me. Deut.18.a

But if ye beleeue not his writinges, howe shal ye beleeue my woordes?

The Notes.

As ye he would say, they that through faith haue the good workes, or by their good workes haue declared their faith, shal ryse againe vnto lyfe euerlasting. But they that haue brought forth the fruites of infidelitie, or haue not declared the faith which they faigned them selues to haue by good woorkes, shal ryse againe vnto damnation. The good workes then do not saue nor iustifie, but are signes & tokens that a man is iustified. As Matth.vii. of the tree.

The.vi.Chapter.

29. Faith in the woorke of God. 35. Of the bread of lyfe. 40. Of faith.

After these thinges, *Iesus went his way ouer the sea of Galilee, which is the sea of Tiberias. A Math.14.c.

And a great multitude followed him, because they sawe his myracles whiche he dyd on them that were diseased. Marke.6.b Math.4.b. Luke.6.6.

And Iesus went vp into a mountayne, and there he sate with his disciples.

And the passeouer, a feast of the Iewes, was nigh.

*When Iesus then lyft vp his eyes, and sawe a great company commyng vnto him, he sayde vnto Philip, Wherof shal we buy bread, that these may eate? The Gospel on the.xxv. sunday after Trinitie.

(This he said to proue him: for he him selfe knewe what he would doe.)

Philip answered him, *Two hundred penyworth of bread are not sufficient for them, that euery man may take a litle. Math.14.b Marke.6.b. Luke.9.b. 3.Reg.4.g.

8 Our

8 One of his disciples, Andrewe, Simon Peters brother, sayth vnto him,

9 There is a little lad here, which hath fyue barley loues, & two fishes: but what are they among so many?

10 And Iesus said. Make the people sit downe. Now there was muche grasse in the place. So the men sate downe, in number about fyue thousand.

11 And Iesus toke the bread, and when he had geuen thankes, he distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would.

12 When they were filled, he said vnto his disciples, Gather vp the broken meate that remaineth, that nothing be lost.

13 And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barley loaues, whiche (broken meate) remayned vnto them that had eaten.

14 Then these men, when they had seene the miracle that Iesus dyd, sayde, This is of a truth the same prophete that should comme into the worlde.

15 When Iesus therefore perceyued that they would comme and take him by force, to make him king, he departed agayne into a mountayne himself alone.

Luke.7.c. Iohn.4.b.

Luke.6.b.

Math.24.b Mar.6.l. 16 And when euen was nowe comme, his disciples went downe vnto the sea,

17 And gate vp into a shyppe, and went ouer the sea toward Capernaum: and it was nowe darke, and Iesus was not come to them.

18 And the sea rose with a great wynde that blewe.

19 So, when they had rowed about xxv. furlongs, they sawe Iesus walkyng on the sea, and drawyng nygh vnto the shyppe: and they were afrayde.

20 But he sayth vnto them, It is I, be not afrayde.

21 And they would haue receyued him into the shyppe, and immediatly the shyp was at the lande whether

ther went.

22 The day folowing, when the people which stoode on the other syde of the sea, sawe that there was none other shyp there, saue that one wherevnto his disciples were entred, and that Iesus went not in with his disciples into the shyppe, but that his disciples were gone (away) alone:

23 Howbeit, there came other shyppes from Tiberias, nigh vnto the place where they dyd eate bread, after that the Lorde had geuen thankes.

24 When the people therefore sawe that Iesus was not there, neyther his disciples, they also tooke shyppyng, and came to Capernaum, seekyng for Iesus.

25 And when they had founde him on the other side of the sea, they sayde vnto him, Rabbi, when camest thou hyther?

26 Iesus answeared them, and sayd, Verily, verily I say vnto you, Ye seeke me, not because ye sawe the miracles, but because ye dyd eate of the loaues, and were filled.

27 Labour not for the meate which perisheth, but for that meate which endureth vnto euerlastyng lyfe, which (meate) the sonne of man shal geue vnto you: for him hath God the father sealed.

28 Then sayd they vnto him, What shal we do, that we might worke the workes of God?

29 Iesus answeared, and sayde vnto them, This is the worke of God, that ye beleeue on him whom he hath sent.

30 They said therefore vnto him, *What signe shewest thou them, that we may see, & beleeue thee? What doest thou worke?

31 Our fathers dyd eate Manna in the desart, as it is written, He gaue them bread from heauen to eate.

32 Then Iesus sayd vnto them, Verily, verily I say vnto you, Moses gaue you not that bread from heauen, but my father geueth you the true bread from

*Math. 12. c. and. 16. a. Mark. 8. b. Luke. 11. b. Exod. 16. b. Math. 16. c.

from heauen.

33 For the bread of God, is he which commeth downe
from heauen, and giueth lyfe vnto the worlde.

34 Then sayde they vnto hym, Lorde, euermore giue
vs this bread.

35 And Iesus sayd vnto them, I am the bread of lyfe:
he that commeth to me, shal not hunger: & he
that beleueth on me, shal neuer thirst.

36 But I say vnto you, that ye also haue seene me, &
yet ye beleue not.

37 All that the father geueth me, shal come to me: and
him that commeth to me, I wyl in no wyse cast out.

Luke. 22.c. 38 For I came downe from heauen, not to do myne
owne wyl, but the wyl of him that sent me.

39 And this is the fathers wyl which hath sent me,
that of all which he hath geuen me, I shal lose no
thing, but rayse it vp agayne at the last day.

40 And this is the wyl of him that sent me, that e-
John. 5.c. very one which seeth the sonne, *and beleueth on him,
may haue euerlasting lyfe: and I wyl rayse him vp at
the last day.

41 The Iewes then murmured at him, because he
sayde, I am the bread (of lyfe) which came downe
from heauen.

Matth. 13.g. 42 And they sayde, Is not this Iesus, the sonne of
Marke. 6.a. Ioseph, whose father and mother we know? howe
is it then that he saith, I came downe from hea-
uen?

43 Iesus answeared, and sayd vnto them, Murmure
not among your selues.

John. 7.g. 44 *No man can come to me, except the father, which
hath sent me, drawe him, and I wyl rayse him
vp at the last day.

Esai. 54.d. 45 It is written in the Prophetes, *And they shal
1. John. 2.d all taught of God. Euery man therefore that hath
heard, and hath learned of the father, commeth vn-
to me.

46 Not

46 * Not that any man hath seene the father, saue he which is of God, the same hath seene the father. Exod. 22. d. Deut. 4. b. Iudg. 6. c. and 13. d.

47 Verily, verily I say vnto you, He that putteth his trust in me, hath euerlasting life.

48 I am that bread of lyfe.

49 Your fathers dyd eate Manna in the wyldernesse, and are dead.

50 This is that bread which commeth downe from heauen, that if any man eate thereof, (he) shoulde not dye.

51 I am that liuing bread, whiche came downe from heauen. If any man eate of this bread, he shal liue for euer: * and the bread that I wyl geue, is my (a) flesshe, which I wyl geue for the lyfe of the world. Luke. 22. a.

52 The Iewes therefore stroue amongst them selues, saying, How can this fellowe geue vs that flesshe of his to eate?

53 Then Iesus sayd vnto them, Verily, verily I say vnto you, Except ye eate the flesshe of the sonne of man, and drinke his blood, ye haue no lyfe in you.

54 Who so eateth my flesshe, and drinketh my blood, hath eternall lyfe, and I wyl rayse him vp at the last day.

55 For my flesshe is meate in deede, and my blood is drinke in deede.

56 He that eateth my flesshe, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing father hath sent me, and I liue by the father: Euen so, he that eateth me, shal liue by (me).

58 This is that bread whiche came downe from heauen, not as your fathers did eate Manna, & are dead: he that eateth of this bread, shal liue euer.

59 These thinges sayde he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard (this) sayd, This is an harde saying, who can

abide the hearing of it?

61 When Jesus knewe in hym selfe that his disciples murmured at it, he sayde vnto them, Doth this offende you?

62 (What) and yf you shall see the sonne of man ascende vp thyther where he was before?

63 It is the spirite that quickeneth, the flesh profiteth nothing: The wordes that I speake vnto you, are spirite and lyfe.

64 But there are some of you that beleeue not. For Jesus knewe from the beginning, whiche they were that beleeued not, and who shoulde betray hym.

65 And he sayde, Therefore sayde I vnto you, that *no man can come vnto me, except it were geuen vnto hym of my father.

66 From that time many of his disciples went backe, and walked no more with him.

67 Then sayde Jesus vnto the twelue, Will ye also goe away?

68 Then Simon Peter answeared hym, Lorde, a whom shal we goe? Thou hast the wordes of eternal lyfe:

John.7.c. 69 And we beleeue, and are sure that thou art that Christ, the sonne of the liuing God.

Matth.16.a. Mark.8.c. 70 Jesus answeared hym, Haue not I chosen you twelue, and *one of you is a deuyl?

Luke.9.c. John.11.c. Luke.22.a. John.13.c. 71 He spake of Judas Iscariot (the sonne) of Simon. For he it was that shoulde betray hym, being one of the twelue.

The Notes.

a. This is to eate the fleshe of Christ and to drinke his blood: to dwel in Christe, and to haue Christe dwelling in vs. Who soeuer then dwelleth not in Christe, and hath not Christe dwelling in him, muste not eate his flesh, nor yet drinke his blood, though he doo eate the sacrament of so high a thing ministred euery day. Augustine, Prosper, Ambrose. Hom

we may learne, that Christe throughout al this Chapter speaketh onely of the spiritual eating and drinking of his flesh and blood, which is done through faith.

The. vii. Chapter.

1. Iesus fleeth the murmuring Iewes. 5. Christes kinsmen beleeued not on him.

1 AFter these thinges, Iesus went about in Galile: for he would not go about in Iury, because that the Iewes sought to kyl him. 2

2 The Iewes' feast of tabernacles (a) was at hande. (a) Leuit. 23. f.

3 His brethren therefore sayd vnto him, Depart hence, and go into Iury, that thy disciples also may see the workes that thou doest.

4 For there is no man that doth any thing in secrete, & he him selfe seketh to be knowen openly: If thou doe such thinges, shewe thee selfe to the worlde.

5 For neyther his brethren beleeued in him.

6 Then Iesus sayde vnto them, My tyme is not yet come: but your time is alway redy.

7 The worlde can not hate you, * but me it hateth, because I testifie of it, that the workes thereof are euyl. B (*) Iohn. 15. a.

8 Goe ye vp vnto this feaste: I goe not vp yet vnto this feast, for my tyme is not yet ful come.

9 When he had sayde these woordes vnto them, he abode styl in Galilee.

10 But when his brethren were gone vp, then went he also vp vnto the feaste, not openly, but as it were priuely.

11 Then sought him the Iewes at the feast, and said, Where is he? Iohn. 11. f.

12 And much murmuring of him was there among the people: For some said, * He is good: Other said, Nay: but he deceiueth the people. (*) Math. 21. d. Iohn. 4. c. and 6. c.

13 Howbeit, * no man spake openly of him, for feare of the Iewes. (*) Iohn. 12. f.

14 Now when halfe of the feaſte was done, Ieſus went vp into the temple and taught.

C 15 And the Iewes maruelled, ſaying, How knoweth he the ſcriptures, ſeeing that he neuer learned?

16 Ieſus anſwered them, and ſayde, My doctrine is not myne, but his that ſent me.

17 If any man wyl doo his wyl, he ſhal knowe of the doctrine, whether it be of God, or whether I ſpeake of mine owne ſelfe.

18 He that ſpeaketh of him ſelfe, ſeeketh his owne glory: But he that ſeeketh his glory that ſent him, the ſame is true, and no vnrighteouſneſſe is in him.

Exod.20.a Deut.5.a. 19 * Did not Moſes geue you the lawe, and (yet) none of you keepeth the lawe? Why go ye about to kyl me?

20 The people anſwered, and ſayde, Thou haſt the deuyl, who goeth about to kyl thee?

21 Ieſus anſwered, and ſayde vnto them, I haue done one woorke, and ye al marueyle.

John.5.a. D 22 Moſes therefore gaue vnto you the circumciſion, (not becauſe it is of Moſes, but of the fathers) and ye on the Sabboth day circumciſe a man.

Gene.17.b. 23 If a man on the Sabboth day receiue circumciſion, without breaking of the lawe of Moſes: are ye wroth with me, becauſe I haue made a man whole on the Sabboth day?

Deut.1.c. Leuit.19.c. Pſa.24.c. 24 * Iudge not after the (outer) appearance, but iudge with a righteous iudgement.

25 Then ſayde ſome of them of Hieruſalem, Is not this he, whom they go about to kyl?

* or, openly 26 But lo, he ſpeaketh * boldly, and they ſay nothing vnto him: Do the rulers know in deede, that this is very Chriſte?

Matth.13.g. Mark.6.a. Iohn.6.c. 27 Howbeit, we knowe this man whence he is: but when Chriſte commeth, no man knoweth whence he is.

28 Then cryed Ieſus in the Temple, as he taught,

saying. Ye both knowe me, and whence I am ye
be also, and I am not come of mine selfe, but he that
sent me is true, whom ye knowe not.
29 But I knowe hym, for I am of hym, and he hath
sent me.
30 Then they sought to take hym: but no man layde Mark. 11. c.
handes on hym, because his houre was not yet come. Luke. 19. g.
31 Many of the people believed on hym, and sayde, Iohn. 8. d.
When Christ commeth, will he doo more miracles
then these that this man hath done?
32 The Pharises heard that the people murmured
such thynges concerning hym: And the Pharises Math. 22. b
and high Priestes sent seruauntes to take hym. Mark. 12. a.
33 Then sayde Iesus vnto them, Yet am I a litle Luke. 20. d.
while with you, and then I goe vnto hym that sent
me.
34 Ye shall seeke me, and shall not finde me: and where f
I am, thither can ye not come. Iohn. 8 c.
35 Then sayde the Iewes among them selues, Whi- and 13. d.
ther will he goe, that we shall not finde hym? Will he
goe vnto the dispersed among the Grecians, & teach
the Gentiles?
36 What (manner of) saying is this that he sayde, Ye
shall seeke me, and shall not finde me: and where I
am, thither can ye not come.
37 In the last day, that great day of the feaste, Iesus Esai. 55. a.
stoode, and cryed, saying, If any man thyrste, let
hym come vnto me, and drynke:
38 He that beleeueth on me, as the scripture hath said, * Or, seeuen:
out of his belly shall flowe ryuers of water of lyfe. vnderstan-
39 (But this he spake of the spirite, which they that dyng by the
beleeue on hym, should receyue: For the holy ghost holy ghoste,
was not yet * (more,) because that Iesus was not the visible
yet glorified.) giftes of the
40 Many of the people therefore, when they heard holy ghoste.
this saying, sayd, Of a truth this is the Prophete. Io. 3. c. 6. b.
41 Other sayde, This is Christe. But some Luke. 7 c.
T iii sayde, Math. 21. k

sayde, Shal Christe come out of Galilee?

Jo.7.c.6.b. Luke.7.c. Math.21.b 42 Hath not the scripture sayde, that Christe commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was?

Miche.5.a. Math.2.a. 43 So was there dissention among the people, because of hym.

44 And some of them wouldē haue taken hym, but no man layde handes on hym.

45 Then came the seruantes to the hygh Priestes and Pharisees, and they sayde vnto them, Why haue ye not brought hym?

46 The seruauntes aunswearēd, Neuer man spake as this man doeth.

47 Then aunswearēd them the Pharisees, Are ye also deceyued?

48 Haue any of the Rulers, or of the Pharisees, beleeued on hym?

49 But this (common) people which knoweth not the lawe, are cursed.

John.3.a. 50 Nicodemus (he that came to Jesus by nyght, beyng one of them,) saith vnto them,

51 Doeth our lawe iudge any man before it heare him, and knowe what he doeth?

52 They aunswearēd, and sayde vnto hym, Art thou also of Galilee? Searche, and looke: for out of Galilee ariseth no Prophete.

53 And euery man went vnto his owne house.

The Notes

a. By this feast of tabernacles we are admonished that we are but pilgrimes and strangers as long as we lyue in this mortall body, and that we haue no permanent citie here, & therefore ought we continually to desyre that we may enter into the land of promission, which is the land of the lyuyng. Of this read Leuit. 23.

The. viii. Chapter.

12. Christ the lyght of the worlde. 56. Abraham dyd see Christes day.

IEsus went vnto mount Oliuete: A
And early in the mornyng he came agayne into Math. 21. a.
the temple, and al the people came vnto hym, and Mark. 11. a.
he sate downe, and taught them. Luke. 19. c.
And the Scribes and Pharisees brought vnto him
a woman taken in adulterie, and when they had set
her in the myddes,
They say vnto hym, Maister, this woman was ta-
ken in adulterie, euen as the deede was a doyng.
Moses in the lawe commaunded vs that such Luke. 20. b.
should be stoned: what sayest thou?
This they sayde, temptyng hym, that they myght
accuse hym. But Iesus stowped downe, and with
his finger wrote on the grounde, as though he heard
them not.
So, when they continued askyng hym, he lyfte vp B
hym selfe, and sayde vnto them, Let hym that is a-
mong you without synne, fyrste cast the stone at her.
And agayne he stowped downe, and wrote on the
grounde.
And when they heard this, being accused of their
owne consciences, they went out one by one, begyn-
nyng at the eldest, euen vnto the last: and Iesus was
left alone, and the woman standyng in the myddes.
When Iesus had lyfte vp hym selfe, and sawe no
man but the woman, he sayde vnto her, Woman,
where are those thyne accusers? Hath no man con-
demned thee?
She sayde, No man Lorde. And Iesus sayde, Nei-
ther doo I condemne thee: (a) Goe, & sinne no more. Iohn. 5 c.
Then spake Iesus agayne vnto them, saying, I am
the light of the worlde: he that followeth me, shall Iohn. 1. a.
not in any wise walke in darkenesse, but shal haue the 9. a. 12. g.
lyght of lyfe.
The Pharisees therefore sayde vnto hym, Thou
bearest recorde of thee selfe, thy recorde is not true.
Iesus answeared, and sayde vnto them, Though

I beare recorde of mee selfe, yet my recorde is true:
for I knowe whence I came, and whyther I goe: but
ye can not tell whence I come, and whyther I goe.
15 Ye iudge after the flesshe, I iudge no man.
16 And yf I iudge, my iudgement is true: for I am
not alone, but I and the father that sent me.
Num.35.d. Deut.17.a. 17 *It is also wrytten in your lawe, that the testimo-
nie of two men is true.
Mat.18.c. 18 I am one that beareth witnesse of mee selfe, and
the father that sent me, beareth witnesse of me.
19 Then sayde they vnto hym, Where is thy father?
Jesus answeared, Ye neither knowe me, nor my
father: yf ye had knowen me, ye should haue knowen
my father also.
Mat.6.c. 20 These woordes spake Jesus in the treasurie, as he
taught in the temple: and no man layde handes on
hym, for his houre was not yet come.
D 21 Then sayd Jesus agayne vnto them, I goe my way,
John.7.c. and.13.d. and ye shall seeke me, *and shall dye in your synnes:
Whyther I goe, thyther can ye not come.
22 Then sayde the Iewes, Wyl he kyll hym selfe, be-
cause he sayth, whyther I goe, thyther can ye not
come?
23 And he sayde vnto them, Ye are from beneath, I
am from aboue: ye are of this woorlde, I am not of
this woorlde.
Math.16.d John.3.d. 24 I sayde therefore vnto you, that ye shall dye in your
synnes: For yf ye beleeue not that I am he, ye shall
dye in your synnes.
25 Then sayde they vnto hym, What art thou? And
Jesus sayth vnto them, Euen the very same thyng
that I sayde vnto you from the beginnyng.
John.14.b. 26 I haue many thynges to say, and to iudge of you:
yea, and he that sent me is true: and I speake to the
woorlde those thynges which I haue heard of hym.
27 Howbeit, they vnderstoode not that he spake to
them of his father.

28 Then sayde Iesus vnto them, When ye haue lyfte ℭ
vp (or high) the sonne of man, then shall ye knowe
that I am he, and that I doo nothyng of mine selfe: Iohn. 13. b.
but as my father hath taught me, euen so I speake and. 14. b.
these thynges.

29 And he that sent me, is with me, the father hath
not left me alone: for I doo alwayes those thynges
that please hym.

30 As he spake those wordes, *many beleeued on Iohn. 7. b.
hym.

31 Then sayde Iesus to those Iewes which beleeued
on hym, If ye continue in my worde, then are ye
my very disciples.

32 And ye shall knowe the trueth, and the trueth shall
make you free.

33 They answeared hym, We be Abrahams seede,
and were neuer bonde to any man: howe sayest thou
then, Ye shalbe made free?

34 Iesus answeared them, Verely, verely, I say vn- ℱ
to you, That whosoeuer committeth synne, is the Rom. 7. c.
seruaunt of synne. and. 8. a.

35 And the seruaunt abydeth not in the house for euer: Rom. 6. c.
but the sonne abydeth for euer. 2. Pet. 2. b.

36 If the sonne therefore shall make you free, then ye
shalbe free in deede.

37 I knowe that ye are Abrahams seede, but ye seeke
(or goe) to kyll me, because my worde hath no place
in you.

38 I speake that whiche I haue seene with my father:
and ye doo that whiche ye haue seene with your fa-
ther.

39 They answeared, and sayde vnto hym, Abraham
is our father. Iesus sayth vnto them, If ye were
Abrahams children, ye woulde doo the woorkes of
Abraham.

40 But nowe ye goe about to kyll me, a man that hath
tolde you the trueth, whiche I haue heard of God:
this

this dyd not Abraham.

41 Ye doo the dedes of your father. Then sayde they vnto them, We be not borne of fornication, we haue one father, euen God.

42 Iesus sayde vnto them, If God were your father, truely ye wouldе loue me, for I proceeded forth and came from God: Neyther came I of mine owne, but he sent me.

43 Why doo ye not knowe my speache? euen because ye can not heare my woorde.

Gene. 3. a. 1. Iohn. 3. b.

44 Ye are of your father the deuyll, and the lustes of your father wyll ye doo: he was a murderer from the begynnyng, and abode not in the truth, because there is no truth in hym. When he speaketh a lye, he speaketh of his owne: for he is a lyer, and the father of it.

45 And because I tel you the truth, therfore ye beleue me not.

The Gospel on the fyfth sunday in Lent.

46 Which of you rebuketh me of synne? If I say the truth, why doo not ye beleeue me?

47 He that is of God, heareth Gods woordes: ye therefore heare them not, because ye are not of God.

Iohn. 10. c.

48 Then answeared the Iewes, & sayde vnto hym, Say we not well that thou art a Samaritane, and

Iohn. 10. b.

hast a deuyll?

49 Iesus answeared, I haue not a deuyl: but I honour my father, and ye doo dishonour me.

50 I seeke not myne owne glorie, there is one that seeketh, and iudgeth.

51 Verely, verely I say vnto you, If a man kepe my saying, he shal neuer see death.

52 Then sayde the Iewes vnto hym, Now knowe we that thou hast a deuyl. Abraham is dead, and the Prophetes: and thou sayest, If a man kepe my saying, he shal neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophetes are dead: whom

hast thou thee selfe?

54 Iesus answeared, Yf I glorifie mee selfe, my glo-
rie is nothyng: it is my father that glorifieth me,
whiche ye say, that he is your God:

55 And yet ye have not knowen hym, but I knowe Gen.17.a.
hym: & yf I say that I knowe him not, I shalbe a lier
lyke vnto you: but I knowe him, & keepe his saying.

56 Your father Abraham was glad to see my day: and
he sawe it, and reioyced.

57 Then sayd the Iewes vnto him, Thou art not yet
fyftie yeeres olde, and hast thou seene Abraham?

58 Iesus sayde vnto them, Verily, verily, I say vnto
you, Before Abraham was, I am.

59 Then toke they vp stones to cast at hym: but Ie- Exod.3.c.
sus was hyd, and went out of the temple. Iohn.10.f.
Luke.4.c.

The Notes

a This is the penaunce that Christ doeth enioyne to all synners, that is to say, that they synne no more. In the meane season, we must marke, that yf this woman had ben condemned by the lawe, he woulde not have quitted her from temporall punishmente: for he was not come to breake the lawe.

The .ix. Chapter.

Christ restoreth sight vppon the Sabboth day to him that was borne blynde.

1 AND as Iesus passed by, he sawe a man whiche A
was blynde from his byrth.

2 And his disciples asked hym, saying, Maister, who dyd synne, this man, or his parentes, that he was borne blynde?

3 Iesus answeared, Neither hath this man synned, nor yet his parentes: but that the woorkes of God shoulde be made manifest in hym.

4 I must woorke the woorkes of hym that sente me, whyle it is day: the nyght commeth, when no man can woorke.

5 As long as I am in the worlde, I am the lyght Iohn.1.a.
of 8.b.12.g.

of the wayde.

6 When he had thus spoken, he spat on the ground, and made claye of the spittle, and he annoynted the claye vpon the eyes of the blynde,

7 And sayde vnto hym, Goe washe thee in the poole of Siloe (whiche by interpretation is (as much as) sayd, sent). He went his way therfore, and washed, and came (again) seeyng.

8 The neyghbours therfore, and they that before time had sene hym before when he was blynde, sayde, Is not this he that sate and begged?

9 Some sayde, This is he: Other sayde, He is like hym. He hym selfe sayde, I am (euen) he.

10 Therefore sayde they vnto hym, Howe were thine eyes opened?

11 He answeared, and sayde, The man that is called Jesus, made claye, and annoynted myne eyes, and sayde vnto me, Goe to the poole Siloe, and washe: and when I went and washed, I receyued (my) sight.

12 Then sayde they vnto hym, Where is he? He sayde, I can not tel.

13 They brought to the Pharisees, him that afore time was blynde.

14 And it was the *Sabboth day when Jesus made the claye, and opened his eyes.

15 Then agayne the Pharisees also asked hym howe he had receyued his syght? He sayde vnto them, He put claye vpon myne eyes, and I washed, and do see.

16 Therefore sayde some of the Pharisees, This man is not of God, because he keepeth not the Sabboth day. Other sayde, *Howe can a man that is a sinner, doo suche miracles? And there was a * deuision among them.

17 They say vnto the blynde man agayne, What sayest thou of hym, because he hath opened thine eyes? He sayde, *He is a Prophete.

18 But the Iewes did not beleeue the man, howe that

C
Mat.12.a.
Mark.2.b.
Luke.6.a.
John.5.b.
and.7.c.

John.7.g.
and.10.b.

* Or, scisme.

John.7.f.

he had ben blynd, and receyued his sight, vntyl they called the parentes of him: that hadde receyued his sight.

19 And they asked them, sayeng, Is this your sonne whom ye say that he was borne blynde? How dooth he now see then?

20 His parentes answeared them, and sayde, We knowe that this is our sonne, and that he was borne blynde:

21 But by what meanes he now seeth, we can not tel, D or who hath opened his eyes, can not we tel, he is of age, aske him, he shal speake for him selfe.

22 These wordes spake his parentes, because they feared the Iewes: for the Iewes had agreed alredy, that if any man did confesse that he was Christe, he John. 12. f. should be excommunicate out of the synagogue.

23 Therefore sayde his parentes, He is of age, aske him.

24 Then again called they the man that was blind, and saide vnto him, Geue God the prayse, we knowe that this man is a sinner.

25 He answeared, and sayde, Whether he be a sinner or no, I can not tel: One thing I am sure of, that whereas I was blynd, now I see.

26 Then sayde they to him again, What dyd he to the? How opened he thine eyes?

27 He answeared them, I told you yet whyle, and ye dyd not heare: wherefore would ye heare it again? Wil ye also be his disciples?

28 Then raled they him, and sayd, Thou art his dis- E ciple: we are Moses disciples.

29 We are sure that God spake vnto Moses: as for this fellowe, we knowe not from whence he is.

30 The man answeared, and said vnto them, This is a marueilous thyng, that ye wote not from whence he is, and yet he hath opened mine eyes.

31 For we be sure that God heareth not (a) sinners: but

but if any man be a worshipper of God, and doth his wyl, him heareth he.

32 Since the worlde began, it was not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could do nothing.

34 They answeared, and sayd vnto hym, Thou art altogether borne in sinne, & doost thou teach us? And they cast him out.

35 Iesus hearde that they had excommunicated him: and when he had found him, he said vnto him, Dost thou beleeue on the sonne of God?

36 He answeared, and sayd, Who is he Lorde, that I might beleeue on him?

37 And Iesus sayd vnto him, Thou hast both seen him, and it is he that talketh with thee.

John.14.c. 38 And he sayd, *Lorde, I beleeue: and he worshipped him.

39 And Iesus said vnto him, I am come vnto iudgement in this worlde, that they which see not, might see: and that they which see, might be made blinde.

40 And some of the Pharisees which were with him, heard these woordes, and sayde vnto him, Are we blinde also?

John.15.d. 41 Iesus said vnto them, *If ye were blinde ye should haue no sinne, but nowe ye say, We see: therefore your sinne remayneth.

The Notes.

a. We muste vnderstande that there be two kindes of sinners. They that acknowledge their sinnes and repent vnfaynedly are hearde and forgeuen of God. Mat. 11 Ezech. xviii But they that doo of an euil intente continue in their sinneful abominable liuing & dispayre of the mercy of God, shal neuer be pardoned. 1. John. v.

The .x. Chapter.

1. Christe the true shepheard and the doore.
34. Princes called Goddes.

VErily, verily I say vnto you, He that entreth not in by the doore into the sheepefolde, but clymeth vp some other way, the same is a theefe, and a robber.

A The Gospel on the Tuesday after Whitsunday.

But he that entreth in by the doore, is the shepeheard of the sheepe.

To him the porter openeth, and the sheepe heare his voyce: and *he calleth his owne sheepe by name, and leadeth them out.

*Psal. 10. v.

And when he hath put forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

A stranger will they in no wise followe, but will flee from him: for they knowe not the voyce of strangers.

This parable spake Iesus vnto them, but they vnderstoode not what thinges they were which he spake vnto them.

Then sayde Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe.

B

All (a) men as many as came (a) before me, are theeues and robbers: but the sheepe did not heare them.

(a) Iohn. 14. 2.

I am the doore: by me if any man enter in, he shall be safe, and shall goe in, & goe out, and finde pasture.

The theefe commeth not, but for to steale, kyl, and to destroy: I am come that they might haue lyfe, and that they might haue it more abundantly.

I am the good shepheard, the good shephearde giueth his lyfe for the sheepe.

The Gospel on the .11. sunday after Easter.

An hireling, and he which is not the shepheard, whose the sheepe are not his owne, seeth the woolfe coming, and leaueth the sheepe, & fleeth: and the woolfe catcheth them, and scattereth the sheepe.

Ezech. 24. f Mich. 5. a.

The hireling fleeth, because he is an hireling, and careth not for the sheepe.

I am the good shepheard, and *knowe my sheepe, and am knowen of mine.

*1. Tim. 2. v. Matth. 1. v.

15 As

Luke.10.d. Mark.10. 15 *As the father knoweth me, euen so knowe I the father, and I gene my lyfe for the sheepe.

16 And other sheepe I haue, whiche are not of this fold, them also I must bring, and they shall heare my voyce, & there shalbe one folde, (and) one shepherde.

17 Therefore doth my father loue me, because I put my lyfe (from me) that I might take it agayne.

18 No man taketh it from me, but I put it of my selfe: I haue power to put it from me, and I haue power to take it agayne. This commaundement haue I receyued of my father.

19 There was a dissention therefore agayne among the Iewes, for these sayinges.

20 And many of them sayd, He hath a deuyl, and is mad, Why heare ye him?

D 21 Other sayde, These are not the wordes of him that hath a deuyl. Can a deuyl open the eyes of the blynde?

Math. 9.d. and.12.b. Marke.3.b. Iohn.8.f. 22 And it was at Hierusalem the feast of the dedication, and it was wynter:

3.Reg. 6.a. Actes.3.b. and 5.c. 23 And Iesus walked in the temple, vnto Salomons porche.

24 Then came the Iewes round about him, & sayd vnto him. How long doest thou make vs to doubt? If thou be Christ, tel vs plainely.

25 Iesus answered them, I told you, and ye beleue not: the woorkes that I do in my fathers name, they beare witnesse of me.

Iohn.8.f. 26 But ye beleue not, because ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, and I know them, and they folowe me.

28 And I giue vnto them eternal lyfe, and they shall neuer perishe, neyther shal any man plucke them out of my hande.

29 My father whiche gaue them me, is greater than all: & no man is able to take them out of my father's hande.

hande.

30 I and my father are one.

31 Then the Iewes tooke vp stones, to stone hym (amaine.)

32 Iesus answeared them, Many good woorkes haue I shewed you from my father, for which woorke of them doo ye stone me?

33 The Iewes answeared hym, saying, For a good woorke we stone thee not, but for thy blasphemie, and because that thou, being a man, makest thee selfe God.

34 Iesus answeared them. Is it not written in your lawe, I sayd, ye are Gods?

35 If he called them Gods, vnto whom the woord of God was spoken, & the scripture can not be broken:

36 Say ye of him whom the father hath sanctifyed, & sent into the worlde, Thou blaspheemest: because I sayde, I am the sonne of God?

37 If I doo not the woorkes of my father, beleue me not.

38 But if I doo, and if ye beleeue not me, beleeue the woorkes: that ye may knowe and beleue that the father is in me, and I in hym.

39 Agayne they went about to take hym: and he escaped out of their handes.

40 And went away againe beyonde Iordane, into the place where Iohn was firste baptising: and there he abode.

41 And many resorted vnto him, and sayd, Iohn dyd no miracle: but all thinges that Iohn spake of this man, were true.

42 And many beleeued on him there.

Ioh. 14.a. and 17.c.

Ioh. 8.g.

Ioh. 5.b.

Psal. 82.a. Exod. 22.b.

Math. 26.f. Mark. 14.g Luke 22.g.

Ioh. 9.a. and 15.b.

Math. 21.b.

Ioh. 17.g.

Ioh. 1.b.

Ioh. 3.b.

The Notes.

To come before Christe, is to despise Christe, and to seeke other meanes besides him to enter into the life. They also come before Christe, which do attribute and ascribe vnto them selues, or to their owne inuentions, that thing whiche only ought to be ascribed vnto Christe.

The .xi. Chapter.

43. Christe rayseth Lazarus from death. 45. Many Iewes beleeue in Christe.

A 1 A Certayne man was sicke, named Lazarus, of Bethanie, the towne of Marie and her sister Martha.

Luke 7.f. 2 (It was that Marie which annoynted the Lorde with oyntment, and wyped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore his sister sent vnto him, saying, Lorde, beholde, he whom thou louest is sicke.

4 When Iesus heard that, he sayde, This sickenesse is not vnto death, but for the glorye of God, that the sonne of God might be glorified therby.

Iohn.9.a. 5 Iesus loued Martha, and her sister, and Lazarus.

6 When he had heard therfore that he was sicke, he abode two daies still in the same place where he was.

B 7 Then after that, sayth he to his disciples, Let vs get into Iurie againe.

Iohn.7.b. 8 His disciples say vnto him, Master, the Iewes lately sought to stone thee, & goest thou thyther again?

9 Iesus answered, Are there not twelue houres in the day? If any man walke in the day, he stumbleth not: because he seeth the light of this worlde.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

Math.9.f. Luke.8.g. Marke.5.b. 11 These thinges sayd he, and after that, he saith vnto them, Our freende Lazarus sleepeth, but I go that I may awake him out of sleepe.

12 Then said his disciples, Lorde, if he sleepe, he shall doo wel ynough.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of taking of rest in sleepe.

C 14 Then sayde Iesus vnto them plainely, Lazarus is dead:

15 And I am glad for your sakes that I was not there, (because ye may beleeue:) Neuertheles, let vs go

vnto

vnto him.

16 Then sayd Thomas, which is called Didymus, vnto his fellowe disciples, Let vs also goe, that we may dye with him. Iohn. 20. f.

17 Then when Iesus came, he found that he had lyen in his graue foure dayes alredy.

18 (Bethanie was nigh vnto Hierusalem, about fifteene furlonges of:)

19 And many of the Iewes came to Martha and Marie, to comfort them ouer their brother.

20 Martha, as soone as she heard that Iesus was comming, went and met hym: but Marie sate styl in the house.

21 Then sayd Martha vnto Iesus, Lord, if thou hadst been here, my brother had not dyed. Iohn. 11. k.

22 But euen nowe I knowe, that what soeuer thou wylt aske of God, God wyl geue it thee. D

23 Iesus saith vnto her, Thy brother shal rise againe.

24 Martha sayth vnto hym, I knowe that he shal rise againe in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection, and the lyfe: he that beleueth on me, yea, though he were dead, yet shal he lyue. Iohn. 1. a. and 14. a. Iohn. 3. b.

26 And who so euer liueth, and beleueth on me, shall neuer dye. Beleeuest thou this? Rom. 1. b. Abac. 2. a.

27 She saith vnto hym, Yea Lorde, I beleeue that thou art Christe the sonne of God, whiche shoulde come into the worlde. Hebr. 10. f.

28 And when she had so sayd, she went her way, and called Marie her sister secretly, saying, The maister is comme, and calleth for thee. E

29 As soone as she heard that, she riseth quickly, and commeth vnto hym.

30 Iesus was not yet comme into the towne: but was in that place where Martha met him.

31 The Iewes then whiche were with her in the house, & comforted her, when they sawe Marie that

she rose vp hastily, and went out, followed her, saying: She goeth vnto the graue, to weepe there.

Iohn.11.c. 32 Then when Marie was come where Iesus was, and sawe hym, she fel downe at his feete, saying vnto him, Lord, if thou haddest benne here, my brother had not ben dead.

33 When Iesus therefore sawe her weeping, and the Iewes also weeping whiche came with her, he groned in the spirite, and was troubled in him selfe.

34 And sayde, Where haue ye layde hym? They say vnto him, Lorde, comme, and see.

Luke.19.f. 35 *Iesus wept.

36 Then sayd the Iewes, Behold how he loued him.

Iohn.9.g. 37 And somme of them sayde, Could not this man whiche opened the eyes of the blynde, haue caused that this man also should not haue dyed?

38 Iesus therefore agayne groning in him selfe, commeth to ỹ graue: It was a caue, & a stone layd on it.

39 Iesus saide, Take ye away the stone. Martha the syster of him that was dead, sayth vnto hym, Lorde, by this time he stinketh: for he hath ben dead foure dayes.

40 Iesus sayth vnto her, Sayd I not vnto the, that yf thou wouldest beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone from the place where the dead was layde. And Iesus lyft vp his eyes, and sayd, Father, I thanke the that thou hast heard me.

42 Howbeit, I knowe that thou hearest me alwayes Iohn. 11.d. but because of the people whiche stande by, I spake it, that they may beleue that thou hast sent me.

43 And when he thus had spoken, he cryed with a loude voyce, Lazarus, comme forth.

Iohn.5.e. 44 And he that was dead, came forth, bounde hande and foote with graue clothes, & his face was bounde about with a napkin: Iesus sayth vnto them, Loose

hym, and let hym goe.

45 Then many of the Iewes whiche came to Marie, and had seene the thynges whiche Iesus dyd, *beleeued on hym. *Iohn. 7. c.

46 But some of them went their wayes to the Phariseis, and told them what Iesus had done.

47 Then gathered the high Priestes and the Phariseis a counsell, and sayde, What doo we? for this man doeth many miracles. Mat. 26. a. Mark. 14. a Luke. 22. a.

48 If we let hym scape thus, all men wyll beleeue on hym, & the Romanes shall come, and take away both our rowme, and the people. Acts. 4. c.

49 And one of them named Caiaphas, being the high Priest that same yere, sayde vnto them, Ye perceiue nothyng at al,

50 *Ne consyder that it is expedient for vs, that one man shoulde dye for the people, and not that all the nation perishe. *Iohn. 18. b.

51 This spake he not (a) of himselfe: but beyng high Priest that same yere, he prophecied that Iesus shoulde dye for that nation.

52 And not for that nation onely, but that also he shoulde gather together in one the children of God that were scattered abroade.

53 *Then from that day forth, they tooke counsell together for to put hym to death. *Mat. 26. a. Mark. 14. a

54 Iesus therefore walked no more openly among the Iewes: but went his way thence vnto a countrey nygh to a wyldernesse, into a citie whiche is called Ephraim, and there continued with his disciples.

55 *And the Iewes Easter was nygh at hande, and many went out of the countery vp to Hierusalem, before the Easter, to purifie themselues. *Mat. 26. a. Mark. 14. a. Luke. 22. a.

56 Then sought they for Iesus, & spake among themselues, as they stoode in the temple, *What thynke ye, seyng he commeth not to the feast day? *Iohn. 7. b.

57 And the high Priestes and the Phariseis had *Iohn. 11. c.

geuen a commaundement, that yf any man knewe where he were, he shoulde shewe it, that they might take hym.

The Notes.

8. The spirit of prophesie doth many times breake by the mouth of an vngodly man. For the vngodly are so execrated and blynded, that they often tymes speake against their owne selues vnwittyngly, and that to their vtter vndoyng and destruction.

The.xii.Chapter.

3. Marie annoynteth Iesus feete. 37. Wherefore the Iewes beleeue not.

A 1 THen Iesus before syx dayes of the Passeouer, came to Bethanie, where Lazarus was, which
Mat.16.a. Mark.14.a. had ben dead, whom he rayſed from deth.
Luke.22.a. 2 There they made hym a supper, and Martha ſerued: but Lazarus was one of them that ſate at
table with hym.
Luke.7.f. 3 *Then tooke Marie a pound of oyntment of Spike
narde, very costly, and annoynted Iesus feete, and
wyped his feete cleane with her heare: and the house
was fylled with the odour of the oyntment.
Mat.26.a. 4 *Then sayth one of his disciples, Iudas Iscariot,
Mark.14.a. Simons sonne, whiche shoulde betray hym.
5 Why was not this oyntment solde for three hundred pence, and geuen to the poore?
John.13.b. 6 This he sayde, not that he cared for the poore, but
because he was a theefe, and * had the bagge, and bare
that whiche was geuen.
B 7 Then sayde Iesus, Let her alone, against the day
of my burying hath she kept this.
8 For the poore alwayes ye haue with you: but me
haue ye not alwayes.
9 Muche people of the Iewes therefore had knowledge that he was there: and they came, not for Ie-
sus sake only, but that they might see Lazarus also
John.11.b. *whom he rayſed from death.

10 But the hygh Priestes helde a counsayle, that they
myght put Lazarus to death also,
11 Because that for his sake many of the Iewes went
away and believed on Jesus.
12 *On the next day, muche people that were come to Mat. 21.c.
the feaste, when they hearde that Jesus commeth to Mark.11.a.
Hierusalem,
13 Tooke braunches of Palme trees, and went forth
to meete hym, and cryed, Hosanna, blessed is he that
commeth in the name of the Lorde, kyng of Israel.
14 And Jesus, when he had founde a yong Asse, sate C.
thereon, as it is wrytten,
15 *Feare not, daughter of Sion: beholde, thy kyng Esai.62.b.
commeth, sytting on an Asses Colte. Zach.9.b.
16 These thynges understoode not his disciples at the John.12.c.
fyrste: but when Jesus was glorifyed, then remembred they that suche thynges were wrytten of hym, and that suche thynges they had done vnto hym.
17 The people that was with hym, when he called Lazarus out of his grave, & raysed him from death, bare recorde.
18 Therefore met hym the people also, because they hearde that he had done suche a miracle.
19 The Pharises therefore sayde among them selues, Perceyue ye howe ye prevayle nothyng? Beholde, (all the whole) worlde is gone after hym.
20 There were certayne Grekes among them, that came vp to worshyp at the feast:
21 *The same came therefore to Philip, whiche (was) 3.Reg.8.c.
of Bethsaida, (a citie) of Galilee, and desyred hym, Actes.8.c.
saying, Syr, we wolde (fayne) see Jesus. 2.Par.6.f.
22 Philip commeth, and telleth Andrew: and againe Andrewe and Philip tolde Jesus.
23 And Jesus answeared them, saying, *The houre is come, that the sonne of man should be glorified. John.13.d.
24 Verily, verily, I say vnto you, *Except the wheate Esai.53.d.
corne fal into the ground, and dye, it abideth alone: 1.Cor.15.c

yf

yf it dye, it bryngeth fooꝛth muche fruite.

Math.10.b. 25 He that louyth his lyfe, shall loose it: and he
and.16.b. hateth his lyfe in this wooꝛlde, shal keepe it vnto
Mark.8.b. eternal.
Luke.12.b. 26 Yf any man minister vnto me, let hym folowe me:
John.12.a. and * where I am, there shal also my minister be: yf
and.17.b. any man minister vnto me, hym wyll my father ho-
nour.

27 Nowe is my soule troubled, and what shall I say?
Father, saue me from this houre, but therfor came
I into this houre.

℣ 28 Father, glooꝛifie thy name. Then came there a voice
from heauen, (saying,) I haue both glooꝛified it, and
wyl glooꝛifie it agayne.

29 The people therfooꝛe that stoode by, and heard it,
sayde that it thundered: Other sayde, An angell
spake to hym.

30 Jesus answeared, and sayde, This voyce came
John.12. not because of me, * but fooꝛ your sakes.
John.15.b 31 Nowe is the iudgement of this wooꝛld: * Nowe shal
and.18.b. the pryncе of this wooꝛlde be cast out.

32 And I, yf I were lyfte vp from the earth, wyl
drawe al men vnto me.

33 (This he sayde, signifying what death he should
dye.)

Psal.110.a. 34 The people answeared hym, We haue heard out
Esai.9.b. of the lawe, * that Christe byderh euer: and how
Dan.7.b. sayst thou, The sonne of man must be lyfte vp? Who is
Mich.5.a. that sonne of man?
Ephes.5.c. 35 Then Jesus sayde vnto them, Yet a litle while is
the lyght with you: walke whyle ye haue lyght, lest
the darkenesse come on you: fooꝛ he that walketh in
the darke, wotteth not whyther he goeth.

36 Whyle ye haue lyght, beleeue on the lyght, that ye
may be the children of the lyght. These things
spake Jesus, and departed, and was hyd from
them.

37 And

37 But though he had donne so many miracles before
them, yet beleeued not they on hym:
38 That the saying of Esaias the Prophete myght be
fulfylled, which he spake, Lorde, who hath beleeued
our saying? and to whom hath the arme of the Lord
ben declared? Esai.53.a. Rom.10.c.
39 Therefore couldē they not beleeue, because that
Esaias sayde agayne,
40 He hath blynded their eyes, and hardened their Esai.6.c.
hart, that they shoulde not see with their eyes, and Mat.13.b.
leest they shoulde vnderstande with their hart, and Mark.4.b.
shoulde be conuerted, and I shoulde heale them. Luke.8.b.
41 Suche thynges sayde Esaias, when he sawe his Actes.28.f.
glorie, and spake of hym.
42 Nathelesse, among the chiefe rulers also many
beleeued on hym: but because of the Phariseis
they did not confesse hym, leest they should be put out
of the synagogue.
43 For they loued the prayse of men, more then the Iohn.9.c.
prayse of God. Iohn.5.f.
44 Iesus cryed, and sayde, He that beleeueth on me,
beleeueth not on me, but on hym that sent me.
45 And he that seeth me, seeth hym that sent me.
46 I am come a light into the worlde, that whoso- Iohn.1.a.
euer beleeueth on me, shoulde not byde in darknesse. 3.c.8.b.
47 And yf any man heare my wordes, and beleeue
not, I iudge hym not: for I came not to iudge the Iohn.3.b.
worlde, but to saue the worlde.
48 He that refuseth me, and receiueth not my wordes,
hath one that iudgeth hym: the woorde that I haue
spoken, the same shal iudge hym in the last day.
49 For I haue not spoken of mee selfe: but the father
which sent me, he gaue me a commaundement what
I shoulde say, and what I shoulde speake.
50 And I knowe that his commaundement is lyfe
euerlastyng: Wherfore whatsoeuer I speake therefore, euen
as the father bade me, so I speake.

The

The Notes

C. Here we have an example set forth vnto vs, how we ought to behave our selues when we be visited of the Lorde. We ought to acknowledge that we are therefore visited, that so we may by our patient suffering, shew our obedience towards God, & glorifye his holy and blessed name.

The. xiii. Chapter.

5. Christe washeth the Apostles feete. 35. Who by Christes disciples are knowen.

A 1 BEfore the feaste of the Passouer, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the father, when he loued his owne whiche were in the worlde, vnto the ende he loued them.

** Some reade. And when supper was ended. Mat. 26. b. Mark. 14. b Luke. 22. d. and. 28. d. Luke. 10. d. Iohn. 3. d.

2 * And when it was nowe supper, (after that the deuyll had put in the harte of Iudas Iscariot, Simons (sonne) to betray hym)

3 Iesus knowing * that the father had geuen all thinges into his handes, and that he was come from God, and went to God:

4 He ryseth from supper, and layeth aside his vpper garmentes: and when he had taken a towel, he girded hym selfe.

5 After that, he powreth water into a basen, and began to washe the disciples feete, and to wype them cleane with the towel wherwith he was girded.

6 Then commeth he to Simon Peter: and Peter sayth vnto hym, Lorde, doest thou washe my feete?

B 7 Iesus answeared, and sayd vnto hym, What I do, thou woetest not nowe, but thou shalt knowe hereafter.

8 Peter sayth vnto him, Thou shalt neuer washe my feete. Iesus aunsweared hym, If I washe thee not, thou hast no part with me.

9 Simon Peter sayth vnto hym, Lorde, not my feete onely, but also my handes, and my head.

10 Iesus

10 Iesus sayth to hym, He that (a) is washed, needeth
not saue to washe his feete, but is cleane euery whit:
And ye are cleane, but not al.
11 For he knewe who it was that shoulde betray hym: John.9.g.
therefore sayde he, Ye are not al cleane.
12 So after he had washed their feete, and receyued
his clothes, and was set downe agayne, he sayd vnto
them, Wote ye what I haue done to you?
13 Ye call me Maister and Lorde, and ye say well: for
so am I.
14 If I then your Lorde and Maister haue washed C
your feete, ye also ought to washe one anothers feete.
15 *For I haue geuen you an ensample, that ye should Ephes.5.c.
doo as I haue done to you. 1.Pet.2.d.
16 Verily, verily, I say vnto you, *The seruaunt is Math.10.c.
not greater then his maister, neyther the messenger Luke.6.f.
greater then he that sent hym.
17 If ye knowe these thynges, happie are ye yf ye doo John.15.c.
them. Luke.11.d.
18 I speake not of you al, I knowe whom I haue cho-
sen: but that the scripture may be fulfylled, *He that Psal.41.b.
eateth breade with me, hath lyfte vp his heele against
me.
19 Nowe *tell I you before it come, that when it is John.14.d
come to passe, ye myght beleeue that I am he. and.16.a.
20 Verily, verily, I say vnto you, *he that receyueth Mat.10.d.
whomsoeuer I send, receyueth me: and he that recei- Luke.11.c.
ueth me, receyueth hym that sent me. Mark.9.c.
21 When Iesus had thus sayde, he was troubled in D
spirite, and testified, and sayde, Verily, verily I say
vnto you, that *one of you shal betray me.
22 Then the disciples looked one on another, doub- Mat.29.b.
tyng of whom he spake. Mark.15.c.
23 There was one of Iesus disciples leanyng on Ie- Luke.22.b.
sus bosome, *(euen he) whom Iesus loued. John.19.c.
24 To hym beckened Simon Peter therefore, that he 20.a.21.b
shoulde aske who it shoulde be of whom he spake.

25 He

25 He then, whan he leaned on Iesus brest, sayde vnto
hym, Lorde, who is it?

Iohn.12.a. 26 Iesus answeared, *He it is to whom I shall geue
a sop, when I haue dypped it. And when he had dyp-
ped the sop, he gaue it to Iudas Iscariot (the sonne)
of Simon.

*he had taken. 27 And after *the sop, Satan entred into him. Then
saide Iesus vnto him, That thou doest, do quickly.

28 That wyst no man at the table, for what cause he
spake vnto hym.

Iohn.12.d. 29 Some of them thought, *because Iudas had the
bagge, that Iesus had sayde vnto hym, Buye those
thynges that we haue nede of against the feaste: or
that he shoulde geue somethyng to the poore.

30 As soone then as he had receyued the sop, he went
immediatly out: and it was nyght.

31 Therefore, when he was gone out, Iesus sayde,
Iohn.12.d. and.17.a. *Now is the sonne of man glorified, and God is glo-
rified in hym.

32 If God be glorified in hym, God shall also glorifie
him in him selfe, and shal straightway glorifie him.

Iohn.7.c. 33 Litle chyldren, yet a litle while am I with you. Ye
shal seeke me: and as I sayde vnto the Iewes, Whi-
ther I goe, (whyther) can ye not come: so vnto you
say I nowe,

Iohn.15.a. 34 *A newe commaundement geue I vnto you, That
ye loue together, as I haue loued you, that euen so
ye loue one another.

1.Iohn.2.a. 35 *By this shal al men know that ye are my disciples,
if ye haue loue one to another.

36 Simon Peter sayde vnto hym, Lorde, whyther go-
Iohn.11.f. est thou? Iesus answeared hym, Whyther I go,
Actes.12.a. thou canst not folowe me nowe: *but thou shalt fo-
Mark.14.c. lowe me afterwardes.
Luke.22.d.
Mat.26.c. 37 Peter sayde vnto hym, Lorde, why can not I fo-
lowe thee nowe? I wyl ieoparde my life for thy
sake.

38 Iesus

Iesus answered him, Wilt thou leaue thy life for my sake? Verily, verily I say vnto thee, The cocke shal not crowe, ere thou haue denied me thrise. Iohn. 18. c.

The Notes.

Who so euer is washed, that is to say, whosoeuer repenteth in the blood of Christe which doth washe away all our sinnes, he is cleane, but yet he hath need to washe his feete, that is to say, he hath neede with continual watche to tame his carnal affections and worldly concupiscences, dayly with a true repentante harte, fleeyng vnto the Lorde for mercye and pardon for his sinnes. Here they are cõfounded that affyrme vs to be without sinnes, after that we be once regenerate.

The .xiiij. Chapter.

He comforteth his disciples with consolation agaynst trouble.

AND he sayde vnto his disciples,) Let not your hart be troubled: ye beleeue in God, beleeue also in me. The Gospel on Saint Philip and Iames day.

In my fathers house are many dwelling places: yf it were not so, I would haue told you, I goe to prepare a place for you.

And if I go and prepare a place for you, I will come agayne, and receiue you (euen) vnto my selfe: that where I am, there may ye be also. Iohn. 12. b.

And whyther I goe, ye knowe, and the waye ye knowe.

Thomas saith vnto hym, Lord, we knowe not whither thou goest: and how can we knowe the way?

Iesus saith vnto him, I am the way, and the truth, and the life: No man commeth vnto the father, but by me. Iohn. 1. a. and 11. c. Math. 11. b. Iohn. 6. c.

If ye had knowen me, ye should haue knowen my father also: and nowe ye knowe him, and haue seene him.

Philip sayth vnto hym, Lord, shewe vs the father, and it sufficeth vs.

9 Iesus sayth vnto hym, Haue I benne so long time
with you, and yet hast thou not knowen me? Philip,
he that hath seene me, hath seene the father: and how
sayest thou then, Shewe vs the father.

10 Beleuest thou not that I am in the father, and the
father in me? The woordes that I speake vnto you,
I speake not of mee selfe: but the father that dwel-
leth in me, is he that doeth the woorkes.

John. 10.f. John. 16.a. 11 Beleue me that I am in the father, and the father
in me: or ele beleue me for the woorkes sake.

12 Verily, verily I say vnto you, He that beleeueth on
me, the woorkes that I doo, the same shall he do also,
and greater woorkes then these shall he doo: because
I goe vnto the father.

Math. 17.a. and 21.c. Mark 11.d. Luke. 11.f. 13 And what soeuer ye shall aske in my name, that
will I do: that the father may be glorified in the sonne.

14 If ye shal aske any thing in my name, I will do it.

C 15 If ye loue me, keepe my commaundements.

The Gospel on Whitsonday. 16 And I will pray the father, and he shall giue you
an other comforter, that he maye bide with you for
euer:

17 (Euen) the spirite of trueth, whom the worlde can-
not receyue, because the worlde seeth him not, neither
knoweth him: but ye know him, for he dwelleth with
you, and shalbe in you.

18 I will not leaue you comfortelesse, I come to you.

Math. 18.d. 19 Yet a little while, and the worlde seeth me no
more: but ye see me, because I liue, and ye shall liue
(also.)

20 That day shal ye knowe, that I am in my father,
and you in me, and I in you.

D 21 He that hath my commaundements, and keepeth
them, the same is he that loueth me: and he that lo-
ueth me, shalbe loued of my father, and I will loue
him, and will shewe myne owne selfe to him.

John. 14.a. 1. John. 2.a. 2. John: 1.a. 22 Iudas saith vnto him, not (Iudas) Iscariot, Lord
what is doune, that thou wilt shewe thy selfe vnto
vs,

Acts. 5.f. vs,

me, and not vnto the worlde?

23 Ieſus answered, and sayde vnto him, If a man loue me, he wyl keepe my sayenges, and my father wyl loue hym, and we wyl come vnto him, and make our dwelling with hym.

24 He that loueth me not, keepeth not my sayenges, and the woorde which ye heare, is not myne, but the fathers which sent me.

25 These thinges haue I spoken vnto you, being yet present with you.

26 * But the comforter, (whiche is) the holy ghoste, whom the father wil sende in my name, he shal teach you al thinges, and bring al thinges to your remembrance whatsoeuer I haue sayde vnto you. — Iohn. 20. D. and 16. b. Acts. 2. a.

27 Peace I leaue with you, my peace I geeue vnto you: not as the worlde geueth, geue I vnto you: let not your hart be troubled, neither let it feare.

28 *Ye haue heard howe I sayde vnto you, I goe away, and come agayne vnto you. If ye loued me, ye would verily reioyce, because I sayde, I goe vnto the father: for the father is greater then I. — * Iohn. 13. c. and 16. a.

29 And nowe haue I shewed you before it come to passe, that when it is come to passe, ye might beleue.

30 Hereafter will I not talke many woordes vnto you: for the prince of this worlde commeth, and hath nought in me.

31 But that the worlde may knowe that I loue the father: and as the father gaue me commaundement, euen so doo I: Ryse, let vs goe hence.

The Notes.

1. The spirit (whom Christe did promise) shal teach nothyng those thynges that Christ had taught before: Wherefore he therefore teacheth any other doctrine then Christes doctrine, he is not of the spirite of truth, but of the spirite of lieing.

The

The Gospel

The.xv.Chapter.

The consolation betweene Christe and his members, vnder the parable of the vine.

℟ 1 I Am *the true vine, and my father is the husbandman.

The Gospel on Saint Markes day. Eccle.24.c.

2 Euery branche that beareth not fruite in me, he taketh away: and euery branch that beareth fruite, he purgeth, that it may bring forth more fruite.

John.13.g. Actes.15.b. 3 *Nowe are ye cleane through the woorde which I haue spoken vnto you.

4 Bide in me, and I in you: As the branche can not beare fruite of it selfe, except it bide in the vine: no more can ye, except ye abide in me.

5 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruite: (a) For without me can ye doo nothing.

6 If a man byde not in me, he is caste forth as a branche, and withereth, and men gather them, and caste them into the fire, and they burne.

℣

Matth.21.c. John.3.d. Mark.11.d. John.16.f. Iacob.1.a. 7 *If ye bide in me, and my woordes abide in you, ye shall aske what ye will, and it shalbe done for you.

8 Herein is my father glorifyed, that ye beare much fruite, and become my disciples.

9 As the father hath loued me, (euen) so haue I loued you: continue ye in my loue.

10 If ye kepe my commaundementes, ye shall abide in my loue: euen as I haue kept my fathers commaundementes, and abide in his loue.

11 These thinges haue I spoken vnto you, that my ioy might remayne in you, and that your ioy might be full.

The Gospel on Saint Barnabe Apostle. John.15.d. 1.John.3.d. 12 This is my commaundement, that ye loue together, as I haue loued you.

13 Greater loue hath no man then this: that a man bestowe his lyfe for his frendes.

14 Ye are my frendes, if ye doo whatsoeuer I commaunde you.

15 Hence

15 Hereafter call I you not seruantes, for the seruant knoweth not what his lord doeth, but you haue I called frendes, for all thinges that I haue heard of my father haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen you, and ordeyned you, that you shoulde goe and bring forth fruite, and that your fruite shoulde remayne: that whatsoeuer ye shal aske of the father in my name, he may geue it you.

17 This commaunde I you, that ye loue together. The Gospel on S. Simon and Iudes day

18 If the worlde hate you, ye knowe that it hated me before it hated you.

19 If ye were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Iohn. 17. f.

20 Remember the worde that I sayd vnto you, The seruant is not greater then the lord: *if they haue persecuted me, they wyl also persecute you: yf they haue kept my sayeng, they wyl keepe yours also. *Math. 10. c. Luke. 21. c. Mark. 10. c. D

21 But all these thinges wyl they doo vnto you for my names sake, because they haue not knowen him that sent me.

22 If I had not comme, and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withal.

23 He that hateth me, hateth my father also.

24 If I had not done among them the workes which none other man dyd, they shoulde haue had no sinne: but now haue they both seene, and hated both me and my father. Psal. 35. a and. 69. a.

25 But (that commeth to passe,) that the worde might be fulfilled that is written in their lawe, *They hated me without a cause. John. 14. b. and. 16. b. Acts. 2. a.

26 But when the comforter is comme, *whom I wyl send vnto you from the father, euen the spirit of truth, which proceedeth of the father, he shal testifie of me. The Gospel on the sunday after ascension day.

27 And ye beare wi tnesse also, because ye haue been with me from the beginning.

The Notes.

a. Christe with this one onely sayeing, doth ouerthrowe free wyl, with al humane strength and soue. Here also he condemneth al our merites and iustifyinges. To be short, here we learne that we are all sinners, and that we haue neede of the glory of God, but we are iustified freely by his grace.

The. xvi. Chapter.

7. Of the holy ghost, and of his office. 17. Of Christes ascension. 23. To aske in the name of Christe.

16 1 THese thinges haue I sayde vnto you, because ye
should not be offended.

Matth. 10. b. 2 They shal put you out of their synagogues,
Mark. 13. d. the time commeth, that whosoeuer killeth you, will
Luke. 21. c. thinke that he doeth God seruice.

Acts. 9. a. 3 And suche thinges wyl they doo vnto you, because
Iohn. 15. d. they haue not knowen the father, neither yet me.

4 But these thinges haue I tolde you, that when the
time shal comme, ye may remember them that I told
you: These thynges said I not vnto you at the begin-
ning, because I was present with you.

The Gospel on the fourth sunday after Easter. 5 But nowe I goe my way to him that sent me, and
none of you asketh me, Whyther goest thou?

6 But because I haue sayde suche thinges vnto you,
sorowe hath filled your hartes.

B 7 Neuertheles I tel you the truth. (a) It is expe-
Iohn. 14. d. dient for you that I goe away: For if I goe not away,
and 15. d. that comforter wyl not comme vnto you: but if I de-
Acts. 2. a. part, I wyl sende him vnto you.

Or, convinct. 8 And when he is come, he wyl (b) rebuke the world
of sinne, and of righteousnesse, and of iudgement.

9 Of sinne, because they beleue not on me.

10 Of righteousnesse, because I goe to my father, and
ye see me no more.

11 Of iudgement, because the prince of this world

hetherto (already.)

12 I haue yet many thinges to say vnto you, but ye can not beare them alway nowe.

13 Howbeit, when he is comme (whiche is) the spirite of trueth, he wyl leade you into al trueth. He shal not speake of him self: but whatsoeuer he shal heare, that shal he speake: and he wyl shewe you thinges to come.

14 He shal glorifie me, for he shal receiue of mine, and shal shewe vnto you.

15 * All thinges that the father hath, are mine: therefore sayde I (vnto you) that he taketh of myne, and shal shewe vnto you.

16 * After a whyle, ye shal not see me: and againe, After a whyle, and ye shal see me: for I goe to the father.

17 Then sayde (some) of his disciples betweene them selues, What is this that he sayth vnto vs, After a whyle, and ye shal not see me, & againe, After a whyle, and ye shal see me: and, That I goe to the father?

18 They sayde therefore, What is this that he saith, After a whyle? we can not tel what he sayth.

19 Iesus perceiued that they woulde aske him, and sayde vnto them, Doo ye enquire among your selues of that I sayd, After a whyle, and ye shal not see me: and againe, After a while, and ye shal see me?

20 Verily, verily I say vnto you, that ye shal weepe and lamente, the worlde shal reioyce: ye shal sorowe, but your sorowe shalbe turned to ioy.

21 A woman, when she trauayleth, hath sorowe, because her houre is comme: but as soone as she is deliuered of the chylde, she remembreth no more the anguishe, for ioy that a man is borne into the worlde.

22 And ye nowe therefore haue sorowe: but I wyl see you agayne, and your hartes shal reioyce, and your ioy no man taketh from you.

23 And in that day shal ye aske me no question. Verily, verily I say vnto you, Whatsoeuer ye shal aske the father in my name, he wyl giue it you.

C

Matth. 11. D.
Luke. 10. D.
Iohn. 3. D.
Iohn. 7. D.
The Gospel on the second sunday after Easter.

Iohn. 20. C.

D

The Gospel on the fifth sunday after Easter.

24 Hitherto haue ye asked nothing in my name: aske, and ye shal receiue, that your ioy may be full.

25 These thinges haue I spoken vnto you by prouerbes, the tyme commeth when I shal no more speake vnto you by prouerbes, but I shal shewe you plainly of my father.

26 At that day shal ye aske in my name: and I say not vnto you, that I wyl pray vnto my father for you:

27 For the father him selfe loueth you, because ye haue loued me, and haue beleeued that I came out from God.

28 I went out from the father, and came into the worlde: againe, I leaue the worlde, & go to the father.

John. 20. b.

29 His disciples say vnto him, Lo, now talkest thou plainly, and speakest no prouerbe.

John. 21. b.

30 Now are we sure that thou knowest al thinges, & needest not that any man should aske thee (any question:) therfore beleue we that thou camest from God.

Zach. 13. c. Matth. 14. c. Mark. 16. g. John. 14. b.

31 Iesus answered them, Doe ye now beleeue?

32 Beholde, the houre draweth nigh, and is already come, that ye shalbe scattered, euery man to his own, and shal leaue me alone: and yet am I not alone, for the father is with me.

33 These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde ye haue tribulation: but be of good cheare, I haue ouercome the worlde.

The Notes.

a. The corporal presence of Christe is hurtful vnto men, and that through their owne faulte: for why? they are to muche addicted vnto it. Therefore the flesche muste be taken away from vs, that we maye waxe and encrease in the spirite. Therefore they are farre out of the way that dreame in the mystical bread and wyne, a bodyly presence.

The. xvii. Chapter.

Christ prayeth to his father, that their glory might be made manifest.

THese wordes spake Iesus, and lyfte vp his eyes A
to heauen, and sayd, Father, the houre is come, Iohn. 13. v.
glorifie thy sonne, that thy sonne also may glo-
rifie thee.

As thou hast geuen hym power ouer all flesshe, that
he shoulde geue eternal lyfe to as many as thou hast
geuen hym.

This is the lyfe eternal, that they myght knowe 1. Iohn. 1. e.
thee the onely true God, and Iesus Christe whom
thou hast sent.

I haue glorified thee on the earth: I haue finished Iohn. 19. f.
the worke which thou gauest me to doo.

And nowe glorifie thou me, O father, with thyne
owne selfe, with the glorie whiche I had with thee
or the worlde was.

I haue declared thy name vnto the men which thou
gauest me out of the worlde: thyne they were, & thou
gauest them me, and they haue kept thy worde.

Nowe they haue knowen, that all thynges what so B
euer thou hast geuen me, are of thee:

For I haue geuen vnto them the wordes whiche
thou gauest me, and they haue receyued them, and
haue knowen surely that I came out from thee, and
they haue beleeued that thou diddest sende me.

I pray for them, I pray not for the worlde: but for
them whiche thou hast geuen me, for they are thyne.

And all mine, are thine, and thine are mine: and I
am glorified in them.

And nowe am I not in the worlde, and they are in Iohn. 18. b.
the worlde, and I come to thee. Holy father, keepe
through thyne owne name them, which thou hast ge-
uen me, that they may also be one, as we are.

While I was with them in the worlde, I kept
them in thy name: those that thou gauest me, haue I
kept, and none of them is lost, but that lost childe:
that the scripture myght be fulfylled. Psal. 109. a

But nowe come I to thee, and these wordes speake I

in the worlde, that they myght haue my ioy fulfylled in them selues.

C 14 I haue geuen them thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde.

Iohn. 15. c. Gapi. 2. d.

15 I pray not that thou shouldest take them out of the worlde, but that thou shouldest kepe them from the euyll.

Math. 6. b. Luke. 11. a.

16 They are not of the worlde, as I also am not of the worlde.

17 (a) Sanctifie them through thy truth: thy worde is the truth.

18 As thou dyddest sende me into the worlde, euen so haue I also sent them into the worlde.

19 And for their sakes sanctifie I my selfe, that they also myght be sanctified through the truth.

20 (Nevertheless,) I pray not for them alone, but for them also which shall beleeue on me through their preachyng:

D 21 That they al may be one, as thou father art in me, and I in thee, that they also may be one in vs, that the worlde may beleeue that thou hast sent me.

Galath. 3. d.

22 And the glorie which thou gauest me, I haue geuen them: that they also may be one, as we also are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may know that thou hast sent me, and hast loued them as thou hast loued me.

24 Father, I wyll that they which thou hast geuen me, be with me where I am, that they may beholde my glorie which thou hast geuen me: for thou louedst me before the fundation of the worlde.

Iohn. 12. d.

Math. 11. d. Luke. 10. d.

25 O righteous father, the worlde also hath not knowen thee: but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy name, and will declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

The Notes

8. To sanctifie, is to seiecte and chooſe out a thyng from a prophane vſe, to the true worſhyppyng of God. The faythful then, are by the trueth of Gods worde ſanctified, that is to ſay, ſelected and choſen out from among the flocke of Adam, beyng cleanſed by the bloud of Jeſus Chriſte, from the fylthynesſe of this worlde. Chriſte doeth ſanctifie hym ſelfe, when he offered hym ſelfe vppon the croſſe for vs. Here we muſt note, that Chriſte doeth in this place ſay as a very naturall man, and not as God.

The. xviij. Chapter.

1. Chriſt is betrayed by Iudas. 40. The Iewes aske Barabbas to be let looſe.

WHen Jeſus had ſpoken theſe wordes, he went A
forth with his diſciples ouer the brooke Cedron, where was a garden, into the whiche he entred, and his diſciples.

2 Iudas alſo which betrayed hym, knewe the place, for Jeſus oftymes reſorted thyther with his diſciples.

3 Iudas then, after he had receiued a bande of men, & officers of the high Prieſtes & Phariſees, commeth thyther with lanternes, and torches, and weapons.

4 Jeſus knowyng all thynges that ſhould come on hym, went forth, and ſayd vnto them, Whom ſeeke ye?

5 They anſwered hym, Jeſus of Nazareth. Jeſus ſayth vnto them, I am (he.) Iudas alſo whiche betrayed hym, ſtoode with them.

6 As ſoone then as he had ſayde vnto them, I am he: they (a) went backwarde, and fell to the ground.

7 Then aſked he them againe, Whom ſeeke ye? They ſayde, Jeſus of Nazareth. B

8 Jeſus anſwered, I haue told you that I am (he:) if ye ſeeke me therefore, let theſe goe their way.

9 That the ſaying might be fulfylled which he ſpake, Of them which thou gaueſt me, haue I not loſt one.

The Goſpel on good Friday.
Matth. 26 d
Mark. 13 b
Luke. 22. d.

10 Then Simon Peter, hauing a swoorde, drewe it, and smote the byghe Priestes seruaunt, and cut of his ryght eare: The seruauntes name was Malchus.

Matth.26.b Gene.9.a. 11 Therfore sayd Iesus vnto Peter, (b) Put up thy swoorde into the sheath: Shal I not drynke of the cup whiche my father hath geuen me?

12 Then the company, and the captaine, and officers of the Iewes, tooke Iesus, and bounde hym:

13 And led hym away to Annas fyrste (for he was father in lawe vnto Caiaphas) whiche was the byghe Priest that same yere. (And Annas sent Christ bounde vnto Caiaphas the byghe Priest.)

John.11.f. ℭ 14 *Caiaphas was he whiche gaue counsayle to the Iewes, that it was expedient that one man shulde dye for the people.

Mat.26.f. 15 *And Simon Peter folowed Iesus, and so did an other disciple: That disciple was knowen vnto the byghe Priest, and went in with Iesus into the palace of the byghe Priest.

16 But Peter stoode at the doore without. Then went out that other disciple, which was knowen vnto the byghe Priest, and spake vnto the Damsel that kept the doore, and broughte in Peter.

17 Then sayth the Damsel that kept the doore vnto Peter, Art not thou also one of this mans disciples? He sayth, I am not.

18 The seruauntes and officers stoode there, which had made a fyre of coales, (for it was colde) and warmed them selues: Peter also was standyng among them, warmyng hym.

Mark.14. Luke.22.a. 19 The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answeared hym, I spake openly in the worlde, I euer taught in the synagogue, and in the temple, whyther all the Iewes resort, and in secrete haue I sayde nothyng:

21 Why askest thou me? Aske them which heard me

what I haue sayde vnto them: beholde, they can tel what I sayde.

22 When he had thus spoken, one of the officers which stoode by, smote Iesus (with a rodde) saying, *Answerest thou the hygh Priest so? Actes.23.d.

23 Iesus answered him, If I haue euyl spoken, beare witnesse of the euyl: but if I haue wel spoken, why smytest thou me?

24 Nowe Annas had sent hym bound vnto Caiaphas the hygh Priest.

25 Simon Peter was standyng, and warmyng hym selfe: Then sayde they vnto hym, Art not thou also one of his disciples? He denied it, & sayd, I am not.

26 One of the seruantes of the hygh Priestes (his cosin whose eare Peter smote of) sayth vnto him, Did not I see thee in the garden with hym?

27 Peter therefore denyed agayne, and immediately the Cocke crewe.

28 *Then led they Iesus from Caiaphas, into the hal of iudgement: It was in the morning, and they themselues went not into the iudgement hall, lest they shulde be defyled: but that they myght eate the Passeouer. Iohn.18.b. Math.27.a Mark.15.a Luke.23.a.

29 Pilate then went out vnto them, and sayde, What accusation bryng you agaynst this man?

30 They answered, & sayde vnto hym, If he were not an euyl doer, we woulde not haue deliuered hym vnto thee.

31 Then sayde Pilate vnto them, Take ye him, and iudge hym after your owne lawe. The Iewes therefore sayde vnto hym, It is not lawful for vs to kyl any man,

32 That the wordes of Iesus might be fulfylled, which he spake, signifying what death he should dye.

33 Then Pilate went into the iudgement hal againe, and called Iesus, and sayde vnto hym, Art thou the kyng of the Iewes? Math.20.a Mat.27.b. Mark.15.a.

34 Jesus answeared hym, Sayest thou this thyng of thee selfe, or dyd other tell it thee of me?

35 Pilate answeared, Am I a Jewe? Thyne owne nation and hygh Priestes haue delyuered thee vnto me: what hast thou done?

36 Jesus answeared, My kyngdome is not of this worlde: yf my kyngdome were of this worlde, then woulde my seruauntes surely fyght, that I shulde not be deliuered to the Jewes: but now is my kingdome not from hence.

Iohn.6.d.

37 Pilate therefore sayde vnto him, Art thou a kyng then? Jesus answeared, Thou sayest that I am a kyng: For this cause am I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the trueth, and all that are of the trueth heare my voyce.

38 Pilate sayth vnto him, What is trueth? And when he had sayde this, he went out agayne vnto the Jewes, & sayth vnto them, I finde in him no fault at all.

Math.27.c
Mark.15.a.
Luke.23.c.

39 Ye haue a customme that I shoulde deliuer you one loose at the Passeouer, wyll ye that I loose vnto you the kyng of the Jewes?

Actes 3.b.

40 Then cryed they al agayne, saying, Not hym, but Barabbas. This Barabbas was a robber.

The Notes.

a. In this, that they whiche came to take Christe went backwardes, & fel downe (as soone as he knewe that he was he whom they sought:) Christe declared his deuine power, & howe easie it was for hym, yf it had ben expedient for the saluation of mankynde to haue ouerthrowen his enimies with one only worde.

b. Let no man presume to take the sworde into his hande, vnlesse he be lawfully thereunto called: for yf he doe, he is by the sentence of Christe the childe of death.

The.xix.Chapter.

I. Christe is whypped, beaten, and crowned. II. All power is of God,

1 Then Pilate toke Iesus therefore, & scourged him. A
2 * And the souldiers, when they had wounden a crowne of thornes, they did put it on his head, & they dyd caste about hym a purple garment. Mat. 27. c. Mark. 15. b
3 And sayde, Heyle kyng of the Iewes. And stroke hym with rodes.
4 Pilate went forth agayne, and sayde vnto them, Beholde, I bryng hym forth to you, that ye may knowe that I fynde no fault in hym.
5 Then came Iesus forth, wearyng the crowne of thorne, & the robe of purple: and (Pilate) sayth vnto them, Beholde the man.
6 * When the high Priestes therefore & officers sawe hym, they cryed, saying, Crucifie him, crucifie hym. Pilate sayth vnto them, Take ye hym, and crucifie hym: for I fynde no faulte in hym. Mat. 27. c. Mark. 15. a. Luke. 23. a.
7 The Iewes answeared hym, We haue a lawe, and by our lawe he ought to dye, because * he made hym selfe the sonne of God. B Leuit. 23. c. Iohn. 5. b.
8 When Pilate heard that saying, he was the more afrayde,
9 And went agayne into the iudgement hal, and saith vnto Iesus, Whence art thou? But Iesus gaue hym none answeare.
10 Then sayth Pilate vnto hym, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?
11 Iesus answeared, Thou couldest haue no power at al against me, (a) except * it were geuen thee from aboue: therefore he that deliuered me vnto thee, hath the more synne. Sapi. 6. a. 1
12 * And from thenceforth sought Pilate (meanes) to loose hym: But the Iewes cryed, saying, If thou let hym goe, thou art not Cesars freende: * For whosoeuer maketh hym selfe a king, speaketh against Cesar. Iohn. 3. d. Rom. 13. a. Math. 27. B Mark. 15. c.
13 When Pilate heard that saying, he brought Iesus Luke. 23. c.
forth, Acts. 17. b.

sooth, and he sate downe in the iudgement seate, in a place that is called the Pauement, but in the Hebrue tongue, Gabbatha.

14 It was the preparyng of the Passeouer, and about the sixth houre: and he sayth vnto the Iewes, Beholde your kyng.

15 They cryed, Away with hym, away with hym, crucifie hym. Pilate sayth vnto them, Shall I crucifie your kyng? The hygh Priestes answered, We haue no kyng but Caesar.

Matth.27.D 16 Then delyuered he him therefore vnto them to be
Mark.15.C. crucified: and they tooke Iesus, and led him away.
Luke.23.C. 17 And (he) bearyng his crosse, went forth into
Heb.13.C. a place, which is called the place of a skul, but in the Hebrue, Golgotha:

18 Where they crucified hym, & two other with hym, on eyther syde one, and Iesus in the myddes.

Matth.27.B 19 And Pilate wrote a title, and put it on the crosse,
Mark.15.C. The writyng was, Iesus of Nazareth, the king of the
Luke.23.C. Iewes.

20 This title read many of the Iewes: for the place where Iesus was crucified, was nygh to the citie: and it was written in Hebrue, & Greke, and Latine.

D 21 Then saide the hygh Priestes of the Iewes to Pilate, Write not, the kyng of the Iewes: but that he sayde, I am kyng of the Iewes.

22 Pilate answeared, What I haue written, that haue I written.

Mat.27.D. 23 Then the souldiers, when they had crucified Ie-
Mark 15.C. sus, tooke his garmentes, (and made foure parts, to
Luke.23.C. euery souldier a part) & also his coate: the coate was without seame, wouen from the toppe throughout.

24 They sayde therefore among them selues, Let vs not diuide it, but caste lottes for it, whose it shall
Psal.22.A. be: That the scripture might be fulfilled, saying, They parted my rayment among them, and for my coate dyd they caste lottes. And the souldiers dyd in deede

thinges in deede.

25 There stoode by the Crosse of Iesus, his mother, & his mothers sister, Mary (the wyfe) of Cleophas, and Mary Magdalene.

26 When Iesus therefore saw his mother, and the disciple standing by, whom he loued, he sayth vnto his mother, Woman, beholde thy sonne. John. 13. A.

27 Then sayth he to the disciple, Beholde thy mother. And from that houre the disciple tooke her vnto his owne (house.)

28 After these thinges, Iesus knowing that al thinges were now performed, *that the scripture might be fulfilled, he sayth, I thirst. &c Psal. 69. c.

29 Now there stoode a vessel by, ful of vineger: *Therefore when they had filled a spunge with vineger, and put it vpon hyssope, they offered it to his mouth. Matth. 27. f. Mark. 15. D.

30 When Iesus therefore had receiued the vineger, he sayde, *It is finished, and when he had bowed his head, he gaue vp the ghoste. John. 17. a.

31 The Iewes therefore, because it was the preparing (of the Sabboth) that the bodies shoulde not remayne vppon the Crosse on the Sabboth day (for that Sabboth day was an high daye) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers, and brake the legges of the first, and of the other whiche was crucified with hym.

33 But when they came to Iesus, and sawe that he was dead alredy, they brake not his legges.

34 But one of the souldiers with a speare thrust him into the syde, and foorthwith there came out bloode and water.

35 And he that sawe it, bare recorde, and his recorde is true, and he knoweth that he sayth true, that ye might beleeue also.

36 For these thinges were done, that the scripture shoulde

Num.9.b. should be fulfilled, *A bone of him shall not be bro-
Exod.12.g. ken.
Zach.12.c. 37 And againe an other scripture sayth, *They shall
Math.27.g looke on him whom they pearced.
Mark.15.d. 38 *After this, Joseph of Arimathea (being a disci-
Luke.23.g. ple of Jesus, but secretly for feare of the Jewes) be-
sought Pilate that he might take downe the body of
Jesus, and Pilate gaue him licence: he came there-
fore, and tooke the body of Jesus.

39 And there came also Nicodemus (which at the
beginning came to Jesus by night) and brought of
Myrhe and Aloes mingled together, about an hun-
dred pounde (weight.)

40 Then tooke they the body of Jesus, and bounde
it in linnen clothes, with the odours, as the manner
of the Jewes is to bury.

41 And in the place where he was crucified there was
a garden, & in the garden a newe sepulchre, wherein
was neuer man yet layde.

42 There layde they Jesus therefore, because of the
preparing (of the Sabboth) of the Jewes, for the se-
pulchre was nigh at hande.

The Notes.

8. Here we do learne that all power is of God, & the power of darkenesse, which god permitteth to worke for our synnes and disobedience towardes him & his word. Job xxxiii. Whosoeuer then doth vse any power, he doth resist the ordinaunce of God, and so purchaseth to him self vtter distruction and vn-doing. Let also Magistrates remember of whom they haue receiued their power, & vse their office accordyng to the wyll of hym whose seruantes they must render accompt of all their doynges.

The .xx. Chapter.

1. Mary commeth to the sepulchre. 9. The Apostles were ignorant of the resurrection.

1 THe first day of the Sabbothes commeth Mary Magdalene early, when it was yet darke, vnto the Sepulchre, and seeth the stone taken away from the grane. A The Gospel on Easter day.

2 Then she runneth, and commeth to Simon Peter, and to the other disciple whom Iesus loued, & saith vnto them, They haue taken away the lord out of the grane, and we can not tel where they haue layd him. Math. 27.a Luke. 24.a. Mark. 16.a. Iohn. 13.c.

3 Peter therfore went forth, and that other disciple, and came to the sepulchre.

4 They ranne both together, and the other disciple did outrunne Peter, and came first to the sepulchre.

5 And when he had stouped downe, he sawe the linnen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the sepulchre, & seeth ỳ linnen clothes lye, Luke. 24.a.

7 And the napkyn that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. B

8 Then went in also that other disciple whiche came first to the sepulchre, and he sawe, and beleeued.

9 For as yet they knewe not the scripture, that he should ryse from death. Psal. 16.b. Actes. 2.b.

10 Then the disciples went away againe vnto their owne home.

11 Mary stoode without at the sepulchre weeping: So as she wept, she bowed her selfe into the sepulchre, Luke. 24.c.

12 And seeth two Angels clothed in white, sitting, the one at the head, and the other at the feete, where the body of Iesus was layd.

13 They saye vnto her, Woman, why weepest thou? She saith vnto them, For they haue taken away my Lord, and I wote not where they haue layd him.

14 When she had thus said, she turned her selfe backe, and sawe Iesus standing, and knewe not that it was Iesus. C

15 Iesus saith vnto her, Woman, why weepest thou?

When

Whom seekest thou? She supposing that he had been the Gardiner, saith vnto him, Syr, if thou haue borne him hence, tell me where thou hast laide him, and I wyl fetche hym.

16 Jesus saith vnto her, Mary: She turned her selfe, and sayde vnto hym, Rabboni, which is to say, Master.

17 Jesus sayth vnto her, Touch me not, for I am not yet ascended to my father, but goe to my brethren, & say vnto them, I ascende vnto my father and your father, and to my God, and your God.

18 Marie Magdalene commeth, bringing tidings to the disciples that she had seene the Lord, and that he had spoken such thinges vnto her.

The Gospel on the first sunday after Easter. Luke. 24. d.

19 The same day at night, which was the first day of the Sabbothes, when the doores were shut, where the disciples were assembled together for feare of the Jewes, came Jesus, and stoode in the middes, and saith vnto them, Peace be vnto you.

20 And when he had so sayde, he shewed vnto them his handes and his syde. Then were the disciples glad, when they sawe the Lorde.

D

21 Then said Jesus to the agayne, Peace be vnto you. As my father hath sent me, euen so sende I you also.

22 And when he had said those woordes, he breathed on them, and sayth vnto them, Receyue ye the holy ghoste.

23 Whosoeuers sinnes ye remitte, they are remitted vnto them: and whosoeuers sinnes ye retayne, they are retayned.

The Gospel on saint Thomas day. Iohn. 2. b.

24 But Thomas, one of the twelue, which is called Didymus, was not with them when Jesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord. But he sayd vnto them, Except I shal see in his handes the print of the nayles, and put my fynger into the print of the nayles, and thrust my hande into his syde, I wyl in no wise beleeue.

26 And after eyght dayes, agayne his disciples were within, and Thomas with them: Then came Iesus, the doores being (*) shut, and stode in the middes, & sayde, Peace be vnto you.

27 After that sayth he to Thomas, Bring thy finger hyther, and se my handes, and reache hyther thy hande, and thrust it into my syde, & be not faythlesse, but beleuing.

28 Thomas answeared, and sayde vnto hym, My Lorde, and my God.

29 Iesus sayth vnto hym, Thomas, because thou hast seene me, thou hast beleued, blessed are they that haue not seene, and yet haue beleued.

30 And many other signes truely dyd Iesus before the eyes of his disciples, which are not written in this booke.

31 These are written that ye might beleeue that Iesus is Christ the sonne of God, and that in beleuing ye might haue life through his name.

The Notes.

In this place the Euangelist doth diligently note the tyme that Christe our sauiour came in to his disciples, not meanyng that he wente in through the doores; for the Greeke hathe not Διὰ θυρῶν κεκλεισμένων, That is to say, through the doores beyng shut: but τῶν θυρῶν κεκλεισμένων That is to say: the gates or doores beyng shut, as a man might lay lure in the euenyng, and at that tyme the gates and dooores be wont to be shut. For Christ our sauiour through his diuine power, was able to cause the dooores (were they neuer so surely shut) to open vnto hym of theyr owne accorde: as when he deliuered Peter out of prison by his angel, then not only the chaynes that he was bounde withal fel from hym, but al the dooores and lockes dyd open of theyr owne accorde, and dyd geue hym passage. Actes. xii. Agayne, howe the Apostles were deliuered. Reade Actes. v.

The Gospel

The.xxi.Chapter.

Christe forewarneth Peter of his death, and persecution.

¶ 1 AFterwarde did Jesus shewe him selfe agayne at his disciples, at the sea of Tiberias, and in this wyse shewed he him selfe.

2 There were together Simon Peter, & Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

3 Simon Peter saith vnto them, I goe a fishing. They say vnto hym, We also goe with thee. They went their way, and entred into a ship immediatly, and that night caught they nothing.

4 But when the morning was nowe commen, Jesus stood on the shoare: neuertheles, the disciples knew not that it was Jesus.

* o), Syrs. 5 Jesus saith vnto them, * Children, haue ye any meate? They answeared hym, Noe.

6 And he saith vnto thē, Cast out the net on the right side of the ship, and ye shal finde. They cast out therefore, and anone they were not able to draw it for the multitude of fishes.

¶ 7 Then sayde the disciple whom Jesus loued, vnto Peter, It is the Lorde. When Simon Peter heard that it was the Lorde, he gyrde his coate vnto him (for he was naked) & dyd cast him selfe into the sea.

8 The other disciples came in a little shippe (for they were not farre from lande, but as it were two hundred cubites) drawing the net with fishes.

9 As soone then as they were come to land, they saw whot coales, and fish layde thereon, and bread.

Luke.24.f. 10 Jesus saith vnto them, * Bring of the fishe which ye haue nowe caught.

11 Simon Peter went vp, & drue the net to the lande full of great fishes, an hundred and fifty and three: and for al there was so many, yet was not the net

bothen.

Iesus saith vnto them, Commne, and dyne. And none of the disciples durst aske him, Who art thou? knowing that it was the Lord.

Iesus then commeth, and taketh bread, and geueth them, and fishe likewise.

This is now the thirde time that Iesus appeared to his disciples, after that he was risen frō death. C

So when they had dyned, Iesus saith to Simon Peter, Simon Ioanna, louest thou me more then these? He saith vnto him, Yea lord, thou knowest that I loue thee. He saith vnto him, Feede my lambes. * gr. sonne of Iona.

He saith to him againe the seconde tyme, Simon Ioanna, louest thou me? He saith vnto him, Yea lord, thou knowest that I loue thee. He saith vnto him, Feede my sheepe.

He sayd vnto him the third time, Simon Ioanna, louest thou me? Peter was sory, because he sayde vnto him the thirde time, Louest thou me? And he sayde vnto hym, Lord, thou knowest all thinges, thou knowest that I loue thee: Iesus saith vnto him, Feede my sheepe. Iohn. 16. g.

Verily, verily I say vnto thee, when thou wast yonger, thou girdedst thee selfe, & walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretche forth thy handes, and an other shall gyrde thee, and carry thee whither thou wouldest not. Iohn. 13. d. Actes. 12. a.

This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith vnto him, Folowe me.

Peter turning about, seeth the disciple * whom Iesus loued, folowyng, whiche also leaned on his brest at supper, and sayde, Lorde, whiche is he that betrayeth thee? Iohn. 13. c. and 19. c. D

When Peter therfore saw him, he saith to Iesus, Lorde, what shal he do?) (The Gospel on saint Iohn Euangelistes day.

) (Iesus saith vnto him, If I will haue him to tary

tyl I comme, what is that to thee? Folowe thou me.

23 Then went this sayeng abroade among the bre-
thren, that that disciple shoulde not dye: Yet Iesus
sayde not to him, He shal not dye: but, If I wyl that
he tary tyl I comme, what is that to thee?

24 The same disciple is he whiche testifieth of these
thinges, and wrote these thinges, and we know that
his testimonie is true.

Iohn.20.5. 25 *There are also many other thinges which Iesus
did, the which, if they should be written euery one, I
suppose the worlde coulde not conteyne the bookes
that should be written. Amen.

The Notes.

a. After the passion of Christe, the Apostles wer
thynke that it was an vnseemely thyng for them to
be idle, therefore they dyd gete them selues agayne
their olde occupation, & dyd labour with their owne
handes (for they were not yet sent for to preache)
which thing al ministers ought for to do and spe-
cially they that be onely superintendentes and mas-
sters in name, and not performyng the office of
preachyng. No man ought wilfully to lyue with the
sweate of other mens browes.

* Here endeth the Gospel by
Saint Iohn.

The Argument of the seconde booke of Saint Luke,

called the Actes of the Apostles.

IN this seconde booke, the Euangelist saint Luke (whose
lyfe we haue set forth already at the beginning of the
Gospel) doeth declare and write vnto vs (if we wyl
Theophile, that is to say, vnfayned louers of God)
what was done and wrought for our singular

The Argument.

after the glorious resurrection, and most tryumphant ascension of our saviour Iesu Christe. Howe that our Lord Iesu dyd both promise, and also geue moste abundauntly his holy spirite vnto all his disciples: and what this spirite dyd worke by the preachyng of the worde both in the Iewes, & also in the Gentiles that beleeued in Christ. This booke hath alwayes ben so great in estimation, and that moste deseruyngly. For the actes of the Apostles (saith Hierome) seeme to be but a bare historie, because, in them onely the infancie of the Churche (whiche then began to spreyng) is set fourth: but yf we consyder that Luke the Phisition (whose prayse is in the Gospel) hath written them, we shal also perceyue, that all his wordes are the phisicke of a languishyng and sicke soule. What other thyng (I beseeche you) is this sacred and heauenly history, but one of the cheefest partes of the Gospel? For surely in the other bookes (which are intituled Gospels) the seede of wheate cast into the grounde, is described: but here in this booke the selfe same corne is set fourth, beyng already sprong vp, and declaring moste effectually his ruberlis vnto the worlde. Agayne, yf we had not by Luke knowen after what maner Christe forsooke the earth, whens, and in what place, howe, and after what fashion the promised comforter dyd come, what begynning the Churche had, wherein it dyd florishe, by what meanes it dyd encrease: shoulde we not haue lacked a great part of the Gospel? Therfore Bede dyd wryte right wel, saying: That Luke had not onely made an historie vntyl the resurrection and assumption of the Lord, as the other dyd, but also dyd set fourth by wrytyng the doynges of the Apostles, as muche as he knewe to be sufficient to settle the fayth of the readers or hearers, that onely his booke (touchyng the actes of the Apostles) was by the Churche thought worthie to be credited, al other which presumed to write of the same matter, being reiected and disproued. Chrysostome also, to them that dyd marueyle why Saint Luke had not wrytten al the apostolical storie vnto the ende, or that he had not described the liues of euery one of them seuerally in bookes by them selues, doeth answere goodly, saying, These are sufficient vnto them that wyl applye their myndes, and take heede. Without leauyng reprouable questions (why was not

this wrytten, or that wrytten) let vs take heede vnto theſe wholeſome ſayinges of the Euangeliſt, that ſo we may applie that moſte comfortable ſalue (manifeſted vnto vs by hym) vnto our wounded ſoules.

¶ *The actes of the Apoſtles,* wrytten by Saint Luke the *Euangeliſt, whiche was preſent at* the doynges of them.

The firſt Chapter.

7. The wordes of Chriſte and his Angels, to the Apoſtles. 9. His aſcention. 14. Wherin the Apoſtles are occupyed, vntyl the holy ghoſt be ſent. 26. And of the election of Matthias.

The Epiſtle on aſcencion day.

A 1 THE former boke haue I made, O Theophilus, of all that Ieſus began both to do & teache

2 Vntyll the day in which he was taken vp, after that he through the holy ghoſt had geuē cōmaundemēt vnto the Apoſtles whom he had choſen,

Iohn. 20. a. 3 and. 21. c. To whom alſo he ſhewed him ſelfe alyue after his paſſion, and that by many tokens, appearyng vnto them fourtie dayes, and ſpeakyng of the kyngdome (a) of God.

Luke. 24. g. 4 And gatheryng (them) together, commaunded them that they ſhoulde not depart from Hieruſalem

but wayte for the promise of the father, * whereof (saith he) ye haue heard of me. * Iohn.4.d. 15.d. 16.b.

5 For * Iohn truely baptised with water, but ye shalbe baptised with ỹ holy ghost, after these few dayes. * Iohn.1.c.

6 When they therefore were come together, they asked of hym, saying, Lorde, wylt thou at this tyme restore agayne the kyngdome of Israel?

7 And he sayde vnto them, * It is not for you to knowe the tymes or the seasons, whiche the father hath put in his owne power. * Math.24.c

8 But * ye shal receyue power, after that the holy ghost is come vppon you, and * ye shalbe witnesses vnto me, both in Hierusalem, & in al Iurie, & in Samaria, and vnto the worldes ende. * Luke.24.g Actes.2.a. Actes.2.a. Iohn.15.d.

9 And when he had spoken these thinges, while they beheld, * he was taken vp an hygh, and a cloude receyued hym vp out of their syght. * Mark.16.d Luke.24.g

10 And whyle they looked vp stedfastly towarde heauen, as he went, beholde, two men stoode by them in white apparel,

11 Whiche also sayde, Ye men of Galilee, why stande ye gasyng vp into heauen? This same Iesus whiche is taken vp from you into heauen, * shal so come, euen as you haue seene hym goe into heauen. * Dani.7.d. Mat.24.c. and.25.c. Mark.13.c. Luke.17.c. and.21.c. Apoc.1.b.

12 Then returned they vnto Hierusalem, from the mount that is called Olivete, which is from Hierusalem a Sabboth dayes iourney.

13 And when they were come in, they went vp into a parlour, where abode both Peter, and Iames, & Iohn, and Andrew, Philip and Thomas, Bartholomew, and Matthewe, Iames (the sonne) of Alphaeus, and Simon Zelotes, and Iudas (the brother) of Iames. Mat.10.a. Mark.3.c. Luke.6.c.

14 These al continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren. C

15 ¶ And in these dayes Peter stoode vp in the mids

() The Epistle on saint Matthias day

of the disciples, and sayd, (The number of names together, were about an hundred and twentie)

Mat.26.b. Mark.14.c Luke.22.c. 16 Ye menne and brethren, this scripture must nedes have ben fulfilled, which the holy ghost by the mouth of Dauid spake before of Iudas, *which was guyde to them that tooke Jesus,

Mat.10.a. Mark.1.c. Luke.3.c. 17 *For he was numbred with vs, and had obteyned felowshyp in this ministerie.

18 And the same hath nowe purchased a feelde, with the rewarde of iniquitie, and when he was hanged, he burst a sunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the dwellers at Hierusalem, in so much that the same feelde is called in their mother tongue, Aceldema, that is to say, The feelde of blood.

Psal.69.f. Psal.109.a D 20 For it is wrytten in the booke of Psalmes, *Let his habitation be desart, and no man be dwelling therein: * And his bysshoprike let another take.

21 Wherefore of these men which have companied with vs all the tyme that the Lorde Jesus went in and out among vs,

22 Beginning from the baptisme of Iohn, vnto the same day that he was taken vp from vs, must one be ordeyned, to be a witnes with vs of his resurrection.

23 And they appointed two, Joseph, which is called Barsabas, whose syrname was Justus, and Matthias.

1.Par.28.b Psal.7.b. 24 And when they had prayed, they sayd, Thou Lorde which knowest the hartes of all men, shewe whether of these two thou hast chosen,

25 That he may take the roome of this ministerie and apostleshyp, from which Iudas by transgression fell, that he might goe to his owne place.

26 And they gaue forth their lottes, and the lot fell vpon Matthias, and he was counted with the eleuen Apostles.

The

The Notes.

a. The kyngdome of God is taken two maner of wayes. First, it is taken for that blessedful lyfe, and for that euerlastyng felicitie whiche we shall enioy after this mortal lyfe. Secondly, when by the preachyng of the Gospell, the hartes of the godly are prepared and made the temples of the holy ghost. Or as Luke, and that ryght well, that God doth raigne in the earth. For then doth he raigne in the hartes of the godly, through fayth, innocencie, & puritie of lyfe. Of this kyngdome dyd Christe speake with his apostles.

b. Is Christe dyd ascende visibly into heauen, so shall he come agayne in the same shape and fourme that he went vp. Yf that tyme then, that we maye see hym with our owne eyes come downe, as the apostles sawe hym goe vp, let vs neuer beleeue that he is here in the earth touching his manhoode. For as he is euery where in that he is God: so in that he is a very naturall man, he is in heauen, and sitteth at the right hande of the father. August. ad Dardanum.

The.ij. Chapter.

1. The holy ghoste came vppon the Apostles in visible tongues. 42. The godly exercise of the faythful.

1 AND when the day of Pentecost was fully come, they were al with one accorde in one place.

2 And sodainly there came a sounde from heauen, as it had ben the comming of a myghtie wynd, and it filled al the house where they were sittyng.

3 And there appeared vnto thē clouen tongues, like as they had ben of fyre, & (a) sate vpō each one of them.

4 And they were filled with the holy ghoste, and began to speake with other tongues, as the spirite gaue them vtterance.

5 There were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them þ are vnder heauen.

6 Whē this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake in his own language.

7 They wondred all, & marueyled, saying one to an other,

a

The Epistle on Whitsunday.

Deut. 16. b.
Leuit. 23. c.

Actes. 4. f.
and. 11. b.

ther. Beholde, are not all these whiche speake of Galile?

8 And howe heare we euery man his owne tongue, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iurie, and in Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parties of Lybia, which is beside Cyrene, and strangers of Rome, Iewes, and Proselytes,

11 Cretes and Arabians, we doo heare them speake in our tongues the woonderful workes of God.

12 They were all amazed, and were in a doubte, saying one to another, What meaneth this?

13 Other mocking, sayde, These men are full of newe wyne.

¶ 14 But Peter standyng foorth with the eleuen, lifte vp his voyce, and sayd vnto them, Ye men of Iurie, and all ye that dwell at Hierusalem, be this knowen vnto you, and heare my wordes,

15 For these are not dronken, as ye suppose, seyng it is but the thyrde houre of the day.

16 But this is that whiche is spoken by the Prophet Ioel,

Ioel. 2. g. 17 And it shalbe in the last dayes (sayth God) I will powre out of my spirite vpon all flesshe: * And your sonnes and your daughters shal prophecie, and your young men shall see visions, and your olde men shall dreame dreames:

18 And on my seruantes, and on my handmaydens I will powre out of my spirite in those dayes, and they shal prophecie:

Matth. 27. c Luke. 23. f. 19 And * I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fyre, and the vapour of smoke.

20 The Sunne shalbe turned into darkenesse, and the Moone into blood, before that great and notable

day

day of the Lorde come.
21 And it shal come to passe, that * whosoeuer shal cal on the name of the Lord, shalbe saued. D Rom. 10. c.
22 Ye men of Israel, heare these woordes, Iesus of Nazareth, a man approued of God among you with miracles, wonders, and signes, whiche God dyd by him in the mids of you, as ye your selues also knowe,
23 hym, after that ye had taken by wicked handes, being deliuered by the determinate counsel and foreknowledge of God, haue ye crucified and slayne.
24 Whom God hath raysed vp, hauing loosed the sorowes of death, because it was impossible that he shoulde be holden of it.
25 For Dauid speaketh of hym, * I sawe the Lorde alwayes set forth before my face, for he is on my right hande, that I shoulde not be moued. Psal. 16. f.
26 Therfore dyd my hart reioyce, and my tongue was glad: Moreouer also, my flesshe shall rest in hope,
27 Because thou wilt not leaue my soule in hel, neither wilt thou suffer thyne holy one to see corruption.
28 Thou hast shewed me the wayes of lyfe, thou shalt make me ful of ioy with thy countenaunce. E
29 Ye men and brethren, let me freely speake vnto you of the Patriarche Dauid: * For he is both dead and buried, and his sepulcher is with vs vnto this day: 3. Reg. 2. b.
30 Therfore, being a prophet, and knowing that God had sworne with an oth to hym, that he would rayse vp Christ, as concerneyng the flesshe, of the fruite of his loynes, to syt on his seate,
31 He seeyng this before, spake of the resurrection of Christe, that his soule was not left in hell, neyther his flesshe dyd see corruption.
32 This Iesus hath God raysed vp, * whereof we all are witnesses. Actes. 1. a.
33 Then being by the right hande of God exalted, and hauing receyued of the father the promise of the holy ghost, he hath shed forth this, whiche ye nowe see and

and heare.

Psal.110.a. 34 For Dauid is not ascended into the heauens, but he
Mat.22.b. sayth hym selfe, The Lorde sayde to my Lorde, Sit
thou on my ryght hande,

35 Until I make thy foes thy footestoole.

36 Therefore let all the house of Israel knowe for a
certeyn, that God hath made that same Iesus whom
ye haue crucified, both Lorde and Christe.

37 Nowe when they hearde this, they were pricked in
Luke.3.b. their hartes, and sayde vnto Peter, and to the other
Apostles, Ye men and brethren, what shal we doe?

38 Then sayde Peter vnto them, Repent ye, and let
euery one of you be baptised in the name of Iesus
Christ, for the remission of synnes, & ye shal receiue
the gyft of the holy ghost.

39 For the promise was (made) vnto you, and to your
children, and to al that are a farre of, euen as many
as the Lorde our God shal cal.

40 And with many other wordes dyd he witnesse,
and exhorted them, saying, Saue (your selues) from
this vntoward generation.

41 Then they that gladly receyued his worde, were
baptised, and the same day there were added (vnto
them) about three thousande soules.

42 And they continued stedfastly in the Apostles doc-
trine and felowshyp, and in breakyng of bread, and
in prayers.

43 And feare came vpon euery soule, and many won-
ders and signes were done by the Apostles.

44 And all that beleeued were togather, and had al
thynges common,

45 And solde their possessions and goodes, and parted
them to al men, as euery man had nede.

46 And they continued dayly with one accorde in the
temple, and breaking (by) bread from house to house,
did eate their meate together with gladnes & pure-
nes

47 Praysing God, and hauing fauour with al the peo-
ple.

ple. And the Lorde added to the Churche dayly such as should be saued.

The Notes.

a. Saint Augustine writyng of the presence of God in his Psalme.ij. Chap. alleageth this saying of the apostle. and therby goeth about to proue that the soule of Christe went downe in very deede to hell, but that he suffered nothyng there. Other do affirme that it is sayde by a figuratiue maner of speakyng, that he went downe to hell: because that the merite of his death and passion was profitable vnto them that alwaye dyed in the fayth of Abraham. Some agayne by this word (infernus) do vnderstande the grane. I would wishe that we should alwayes studie to vnite in loue and peace. and leaue these vnfruitefull questions.

b. This place ought not to be vnderstanded of the communion or sacrament of the body and blood of Christe. as the place before: but of the hospitalitie that was among them that beleeued. Therefore they that by this place do take a boldnesse to vse the communion priuately in their houses. haue no example at all of that thyng in the scriptures: and therefore they doo nought, vnlesse they be thereto driuen by necessitie.

The. iij. Chapter.

7. The halt is restored to his feete. 12. Peter preached Christe vnto the people.

1 NOwe Peter and Iohn went vp togeather into A
the temple, at the nynth houre of prayer.

2 And a certayne man that was lame from his mothers wombe was brought, whom they layd daily at the gate of the temple which is called beautiful, to aske almes of them that entred into the temple.

3 Which seing Peter and Iohn about to goe into the temple, asked an almes.

4 And Peter fastening his eyes vppon him, with Iohn, sayde, Looke on vs.

5 And he gaue heede vnto them, trusting to receyue some thing of them.

6 Then

6 Then sayde Peter, Syluer and golde haue I none, but suche as I haue, geue I thee, In the name of Iesus Christ of Nazareth, ryse vp, and walke.

Matth. 9. a.

¶ 7 And he tooke him by the right hande, and lyft him vp, and immediatly his feete and ancle bones receyued strength.

8 And he leapyng vp, stoode, and walked, and entred with them into the Temple, walkyng, and leapyng, and praysing God.

9 And al the people sawe him walking, and prayse God.

10 And they knewe him, that it was he which sate for the almes at the beautiful gate of the temple, and they wondred, and were ful astonied at that which had happened vnto him.

11 And as the lame which was healed, held Peter and John, al the people ranne together greatly amased vnto them in the porche that is called Salomons.

2 Reg. 6. a.
Iohn. 2. b.

12 And when Peter sawe that, he answered vnto the people, Ye men of Israel, why maruayle ye at this? or why looke ye so earnestly on vs, as though by our own power or godlinesse we had made this man to walke?

Acts. 5. c.

13 The God of Abraham, and of Isahac, and of Iacob, the God of our fathers hath glorified his sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be losed.

¶ 14 But ye denyed the holy and iuste, and desired a murderer to be geuen you.

Matth. 27. a.
Mark. 15. a.

15 And kylled the Lorde of lyfe, whom God hath raysed from the dead, of the which we are witnesses.

Luke 23. a.
Matth. 27. c.

16 And his name, through the fayth in his name, hath made this man sounde, whom ye see, and know, and the fayth which is by him, hath geuen to this man health in the presence of you al.

Iohn. 18. a.

17 And now brethren, I wote that through ignorance ye dyd it, as dyd also your rulers.

18 But those thinges which God before had shewed
by the mouth of al his prophetes, that Christ shoulde
suffer, he hath so fulfilled.
19 *Repent ye therefore, and reuert, that your sinnes Math.4.c.
may be blotted out, when the time of refreshing shal
come in the presence of the Lord.
20 And he shal send Iesus Christ, which before was
preached vnto you.
21 Whom the heauen muste receiue, vntyl the tyme D
that al thinges be restored, whiche God hath spoken
by the mouth of al his holy prophetes since the world
began.
22 For Moses truely sayd vnto the Fathers, *A pro- Deut.18.c.
phete shal the Lorde your God rayse vp vnto you of Actes.7.c.
your brethren, lyke vnto me, hym shal ye heare in al
thinges what soeuer he shal say vnto you.
23 For the tyme wyl come, that * euery soule which * or, who
wyl not heare that same Prophete, shalbe destroyed so euer.
from among the people.
24 Al the prophets also from Samuel, and these that
followed in order, as many as haue spoken, haue like-
wise told you before of these dayes.
25 Ye are the children of the prophetes, and of the co-
uenaunt which God made vnto our fathers, sayeing
to Abraham, *In thy seede shal al the kynredes Gene.12.a.
of the earth be blessed.
26 Vnto you firste, God hauing raysed vp his sonne
Iesus, sent him to blesse you, in turning euery one of
you from his iniquities.

The.iiij. Chapter.

1. The Apostles are brought before the counsel.
11. The Church increaseth in doctrine and exercises
of al godlinesse.

AND as they spake vnto the people, the priestes A
and the * ruler of the temple, and the Sadu- * or, cap-
cees, came vpon them, tayne.
2 Taking it grieuously that they taught the people,

and

preached in Jesus the resurrection from the dead.

3 And they layde handes on them, and put them in hold vntyl the next day: for it was now euentyde.

4 Howbeit, many of them which heard the worde, beleeued: and the number of menne was about fyue thousande.

5 And it came to passe on the morowe, that their rulers, and elders, and Scribes,

6 And Annas the cheefe priest, and Caiaphas, and John, & Alexander, and as many as were of the kindrede of the high priestes, were gathered together at Hierusalem.

¶ 7 And when they had set them before them, they asked, By what power, or in what name haue ye done this?

Exod. 2. c. Matth. 21. c.

Actes. 7. b.

8 Then Peter, full of the holy ghost, said vnto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deede done to the sicke man, by what meanes he is made whole,

10 Be it knowen vnto you all, & to all the people of Israel, that by the name of Jesus Christ of Nazareth,

Matth. 1. c. Philip. 2. b.

whom ye crucified, whom God raysed agayne from the dead, euen by him, doth this man stande here before you, whole.

11 This is the stone which was set nought by you builders, which is the head of the corner.

12 Neyther is there saluation in any other: for among men vnder heauen, there is geuen none other name wherein we must be saued.

13 Nowe when they sawe the boldenesse of Peter and John, and vnderstood that they were vnlearned and ignorant men, they marueiled, and they knewe them that they had ben with Jesu:

¶ 14 And beholding also the man which was healed standing with them, they could not say against it.

15 But when they had commaunded them to go aside out of the counsell, they communyed among themselues

16 Saying

16 *Saying. What shal we doo to these men? for a
manifest signe is donne by them, and is openly known
to all them that dwel in Hierusalem, and we can
not denye it. *Iohn.11.f.

17 But that it be noysed no farther among the people,
let us threaten, and charge them that they speake
henceforth to no man in this name.

18 And they called them, * and commaunded them, *Actes.5.g.
that in no wise they shoulde speake nor teache in the
name of Iesu.

19 But Peter and Iohn answeared, and sayde vnto
them. Whether it be right in the sight of GOD, to
hearken vnto you more then to God, iudge ye.

20 For we can not but speake that, whiche we haue
seene and heard.

21 So when they had more sharpely threatned them, D
they let them go, findyng nothing howe to punnish
them, because of the people, for al men glorified God,
because of that which was donne. *Actes.3.b.

22 For the man was about fourty yeeres old, on whō
this miracle of healyng was shewed.

23 Then as soone as they were let goe, they came to
their felowes, and shewed al that the high Priestes
and elders had sayd vnto them.

24 And when they heard that, they lyft vp their voy-
ce to God with one accord, and sayd, Lord, thou art
God, which hast made heauen and earth, the sea, and
all that in them is,

25 Which by the mouth of thy seruaunt Dauid haste *Psal.2.a.
sayde, *Why dyd the heathen rage, and the people
imagine vayne thinges?

26 The kynges of the earth stoode vp, and the rulers
came together against the Lord, & against his Christ.

27 For of a truth, agaynste thy holy childe Iesus,
whom thou hast annoynted, both Herode and alſo
Pontius Pilate, with the Gentiles, and the people
of Israel, gathered them selues together,

28 For to doo what so euer thy hande and thy counsell (a) determined before to be doone.

29 And nowe Lorde beholde their threatninges, and grawnt vnto thy seruants, that with al boldnes they may speake thy worde,

30 By that thou stretch forth thine hand, that healing, and signes, and wonders, be doone by the name of thy holy childe Jesus.

Actes. 16. f. Actes. 2. a. and 19. b. 31 And assoone as they had prayed, the place moued where they were assembled together, and they were all filled with the holy ghost, and they spake the worde of God boldly.

Actes. 2. g. and. 5. b. 32 And the multitude of them that beleeued, were of one hart, and of one soule: Neyther sayd any of them that ought of the thinges which he possessed was his owne, but they had al thinges common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Jesu, and great grace was with them al.

34 Neither was there any among them that lacked. For as many as were possessours of landes, or houses sold them, and brought the price of the thinges that were sold,

35 And layd it downe at the Apostles feete: And distribution was made vnto euery man according as he had neede.

Actes. 4. b. 36 And * Joses, which was also called of the Apostles Barnabas (that is to say, if ye interprete it, the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Hauing land, solde it, and brought the money, and layd it downe at the Apostles feete.

The Notes

a. Here we do learne that the counsels of Christ can goe no further then God hath appointed them: therefore, let the preachers of the truth be of good comfort, though Satan with al the legions of hell

thy mynde, and the mighty princes therof, do arise and conspire against them, yet they can doo no more then the Lordes hande and counsel hath appointed before.

The.v. Chapter.

11 Miracles are donne by the Apostles. 34. The sentence of Gamaliel.

1 BUt a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And kept away (part) of the price, his wife also being of counsel, and brought a certaine part, and laid it downe at the apostles feete.

3 (a) But Peter sayd, Ananias, howe is it that Satan hath filled thine hart, to lye vnto the holy ghost, and kept away (part) of the price of the lande?

4 While it remayned, was it not thine owne? and after it was solde, was it not in thyne owne power? why hast thou conceiued this thing in thy hart? thou hast not lyed vnto menne, but vnto God.

5 Ananias hearing these wordes, fell downe, and gaue vp the ghost: And great feare came on all them that heard these thinges.

6 The young men rose vp, and put him apart, and caried him out, and buried him.

7 And it came to passe, that as it were about the space of three houres after, his wife came in, not knowing that which was donne.

8 And Peter sayde vnto her, Tell me, solde ye not the land for so much? And she sayd, Yea, for so much.

9 Then Peter sayde vnto her, Why haue ye agreed together, to tempt the spirite of the Lord? beholde, the feete of them which haue buryed thy husbande, are at the doores, and shal cary thee out.

10 Then fell she downe straightway at his feete, and yeelded vp the ghost: And the young men came in, & founde her dead, and caryed her out, and buryed her by her husband.

11 And great feare came vpon al the Church, & vpon as many as heard these thinges.

The Epistle on saint Bartholomewe the Apostle.

12 And by the handes of the Apostles, * were many signes & woonders shewed among the people. (And they were altogether with one accord in Salomons porche.

Matth. 16 d. 3. Reg. 6 a. Iohn. 10. c. Actes 3. b.

13 And of other durst no man ioyne him selfe to them: nevertheles the people magnified them.

14 The number of them that beleeued in the Lord, both of men and women, grewe more and more.

C 15 In so muche that they brought the sicke into the streetes, and layde them on beddes and couches, that at the least way, the shadowe of Peter when he came by, might shadowe some of them.

16 There came also a multitude of the cities rounde about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirites: and they were healed euery one.

Actes 4. a. 17 Then the chefe priest rose vp, & all they that were with him, (which is the sect of the Sadducees,) and were ful of indignation.

18 And layd handes on the Apostles, and put them in the common prison.

Actes 12. a. and 16. f. 19 * But the Angel of the Lorde by night opened the prison doores, and brought them forth, and said,

20 Goe, and stande and speake in the temple to the people all the woordes of this life.

D 21 And when they heard that, they entred into the temple early in the morning, and taught. But the chefe Priestes came, and they that were with them, and called a counsel togeather, and al the Senate of the children of Israel: and sent to the prison to haue them.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, the prison truely founde we shut with all diligence, and the keepers standing without

fast the doores, but when we had opened, we founde
no man within.

24 Then when the chiefe Priest, and the captayne of
the temple, & the high Priestes heard these thinges,
they doubted of them whereunto this would growe.

25 Then came one and shewed them, (saying,) Be-
holde, the men that ye put in prison, are standyng in
the temple, and teachyng the people.

26 Then went the captayne of the temple with the
officers, & brought them without violence: (For they
feared the people, lest they shoulde haue ben stoned.)

27 And when they had brought them, they set them
before the counsel: and the chiefe Priest asked them,

28 saying, 'Dyd not we straytly commaunde you
that ye should not teache in this name? And behold,
ye haue filled Hierusalem with your doctrine, and
intende to bryng this 'mans blood vpon vs.

29 Then Peter and the other Apostles answeared,
and sayde, 'We ought more to obey God then men.

30 The God of our fathers raysed vp Iesus, whom ye
slewe, and hanged on tree.

31 Him hath God lyfte vp with his ryght hande, to be
a prince and a sauiour, for to geue repentaunce to Is-
rael, and forgeuenesse of synnes.

32 And we are witnesses of these thynges which we say,
and so is also the holy ghost, whom God hath geuen
to them that obey hym.

33 When they hearde that, they claue a sunder, and
toke counsel to slay them.

34 Then stoode there vp one in the counsel, a Phari-
se named Gamaliel, a doctor of lawe, had in repu-
tation among all the people, and commaunded to put
the Apostles forth a little space,

35 And sayde vnto them, Ye men of Israel, take heede
to your selues, what ye intende to doo as touchyng
these men.

36 For before these dayes rose vp one Theudas, repor-
ting

C Actes.4.d.

Mat.27.c.

D Actes.4.d.

E

F Actes.22.a

tyng him self to be some great man, to whom a num-
ber of men, about a foure hundred, toyned them-
* or, agreed vnto. selues: whiche was slayne, & they al which * beleeued
hym were scattered abroad, and brought to nought.
Luke. 13. a. 37 After this man, arose vp one Iudas * of Galilee, in
the dayes of tribute, and drewe away muche people
after hym: he also perished, and al, euen as many as
obeyed hym, were scattered abroade.
38 And nowe I say vnto you, refrayne your selues
from these men, & let them alone: for yf this counsel
or this worke be of men, it wyl come to nought.
39 But and yf it be of God, ye can not destroy it, lest
haply ye be founde to fyght against God.
Acts. 4. d. 40 And to hym they agreed: and when they had cal-
led the Apostles, and beaten them, they * commaun-
ded that they should not speake in the name of Iesus,
and let them goe.
41 And they departed from the face of the counsel
Matth. 5. b. * reioycyng that they were counted worthy to suf-
fre rebuke for his name.
42 And daily in the temple, and in euery house, they
ceassed not to teache and preache Iesus Christ.

The Notes.

a. By this place we may euidently see, that in the
primetime Church, no man was compelled to sell
his goods common. For Peter telleth playnly that
it lyed in Ananias power, whether he would sell
his lande, or no, and when he had solde it, the mo-
ney was his owne, so that he might haue kept it if
he had wolde.

The. vi. Chapter.

3. Seuen Deacons are ordeyned in the Church.
11. Steuen is accused.

6 1 AND in those dayes, when the number of the
disciples grew, there arose a grudge amongest
Grekes against the Hebrues, because their wi-
dowes were despised in the dayly ministration.

Then the twelue called the multitude of the disciples vnto them, and sayde, It is not good that we shulde leaue the worde of God, and serue tables.

Wherefore brethren, loke ye out among you seuen men of honest reporte, and full of the holy ghost and wysdome, vnto whom we may commit this busynesse. 1. Tim.3.c

But we wyll geue our selues continually to prayer, and to the ministerie of the worde.

And the saying pleased the whole multitude: and they chose Steuen, a man full of fayth and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a conuert of Antioche. Apoc.2.b.

Whom they set before the Apostles: and when they had prayed, they layde their handes on them.

And the worde of God encreased, and the number of the disciples multiplyed in Hierusalem greatly, and a great companie of the Priestes were obedient vnto the fayth. B Num.27.d. 1. Tim.4.b 2. Tim.1.b.

And Steuen full of fayth and power, dyd great wonders and miracles among the people.

Then there arose certayne of the synagogue, which is called (the synagogue) of the libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputyng with Steuen:

And they coulde not resyst the wysdome and the spirite by the whiche he spake.

Then they priuily prepared men, which sayde, We haue heard him speake blasphemous wordes against Moyses and against God.

And they moued the people, and the elders, and the Scribes, and came vpon hym, and caught hym, and brought hym to the counsel:

And brought forth false witnesses, which sayde, This man ceaseth not to speake blasphemous wordes against this holy place, and the lawe.

For we haue heard him say, that this Iesus of Nazareth C shal

shal destroy this place, and shal change the ordinances which Moses gaue vs.

15 And al that sate in the counsel, looking stedfastly on him, sawe his face as it had ben the face of an angel.

The Notes.

a If the Churche had kept styl this order in the ordeining of ministers, it had benne better with the Christian common wealth and religion. Laempsonius in his notable bibliographi in the life of Alexander Severus, doeth write, that this was vsed commonly among the Christians. When they should ordeine or make any minister, they dyd first publish his name abroade: and if any man could alledge any true cryme against hym, he was repelled & put backe from the office.

The.vii. Chapter.

2. Steuen maketh answeare to his accusation, 51. rebuketh the harde necked Iewes, 58. and is stoned to death.

a 1 Then said the cheefe Priest, Are these things so?

2 And he sayde, Ye men, brethren, and fathers, hearken: The God of glorie appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Gene.12.d. 3 And sayd vnto hym, Get thee out of thy countrey, and from thy kynred, and come into the land which I shal shewe thee.

4 Then came he out of the lande of the Chaldees, and dwelt in Charran: and from thence, when his father was dead, he brought hym into this land, wherein ye nowe dwel.

5 And he gaue hym no inheritaunce in it, no not a breadth of a foote: * & promised that he would geue it to him to possesse, and to his seede after him, when as yet he had no childe.

Gene.17.b. 6 God verely spake on this wyse, * that his seede
Gene.15.c. should sojourne in a strange land, & that they
Exod.12.f. kepte it in bondage, and * entreated them euil

hundred yeres.

6 And the nation to whom they shalbe in bondage, B
will I iudge, said God: And after that shal they come
forth, and serue me in this place.

7 And he gaue hym the (a) couenant of circumcision: and
so (Abraham) begate Isahac, & circumcised hym
the eyght day, and Isahac (begate) Iacob, and Ia-
cob (begate) the twelue Patriarkes.

9 And the Patriarkes moued with enuie, solde Io- Gene.37.f.
seph into Egypt, and God was with hym, Sapi.10.c.

10 And deliuered him out of all his aduersities, and
gaue hym fauour and wysdome in the syght of Pha-
rao kyng of Egypt: and he made hym gouernour Gene.41.c.
ouer Egypt, and (ouer) al his housholde.

11 Then there came a dearth ouer al the land of Egypt Gene.40.g
and Chanaan, and great affliction: that our fathers
found no sustenaunce.

12 But when Iacob heard that there was corne in
Egypt, he sent our fathers fyrst.

13 And at the seconde (tyme) Ioseph was knowen of Gene.45.a.
his brethern, and Iosephes kynrede was made kno-
wen vnto Pharao.

14 Then sent Ioseph, & caused his father Iacob to be
brought, and al his kyn, threescore & fyftene soules. C

15 And Iacob descended into Egypt, and died, both Gene.46.a.
he and our fathers, Gene.49.b.

16 And were caried ouer into Sichem, and layde in
the sepulchre that Abraham bought for money of Gene.23.b.
the sonnes of Emor, the soune of Sichem.

17 But when the time of the promise drewe nygh,
which God had sworne to Abraham, the people grewe
and multiplied in Egypt:

18 Til another king arose, which knew not of Ioseph.

19 The same dealt subtilly with our kynrede, and en-
treated our fathers, and made them cast out their
yong children, that they should not remaine aliue.

20 The same tyme was Moses borne, & was accep- Exod.2.a.
table Heb.11.c.

table vnto God, and nourished vp in his fathers
house three monethes:

21 And when he was caste out, Pharaohs daughter
toke hym vp, and nourished hym for her owne sonne.

22 And Moses was learned in al maner of wysedome
of the Egyptians, and was myghtie in dedes and
in woordes.

23 And when he was ful fourtie yeres olde, it came
into his harte to visite his brethren the children of
Israel.

24 And when he sawe one of them suffer wrong, he
defended hym, and auenged his quarell that had
harme done to hym, and smote the Egyptian.

25 For he supposed his brethren would haue vnder-
stande, howe that God by his hande should deliuer
them: but they vnderstoode not.

26 And the nexte day he shewed hym selfe vnto them
as they stroue, and would haue set them at one a-
gayne, saying, Syrs, ye are brethren, why doo ye
wrong one to another?

27 But he that did his neyghbour wrong, thrust him
away, saying, Who made thee a Ruler and a Iud-
ger ouer vs?

Gene.19.b. Exod.2.c. Psalm.21.c. 28 Wylt thou kyll me, as thou diddest the Egyptian
Actes.7.b. yesterday?

Exod.2.c. 29 Then fledde Moses at that saying, and was a
straunger in the lande of Madian, where he begate
two sonnes.

Exod.3.a. 30 And when fourtie yeres were expired, there ap-
peared to hym in the wyldernesse of mount Sina
an angel of the Lord in a flambe of fyre in a bramble
bushe.

31 When Moses sawe it, he woondred at the sight:
Exod.3.b. and as he drewe neare to beholde, the voyce of the
Mat.22.c. Lorde came vnto hym,

Mark.12.c. 32 (saying,) I (am) the God of thy fathers, the God
Luke.20.c of Abraham, and the God of Isahac, and the God
Iosuah.5.b

6

of Israel. Then Moses trembled, and durst not behelde.

33 Then sayde the Lord to hym, 'Put of thy (b) shoes from thy feete: for the place where thou standest, is holy grounde.

34 I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue heard their groaning, and am come downe to deliuer them: And nowe come, and I wyl sende thee into Egypt.

35 'This Moses whom they forsooke, saying, Who made thee a Ruler and a Iudge? the same dyd God sende to be a Ruler & deliuerer by the handes of the angel, which appeared to him in the bramble bushe. Exod.2.c.

36 He brought them out, after that he had shewed wonders and signes in Egypt, and in the redde sea, and in the wyldernesse fourtie yeres.

37 This is that Moses which sayd vnto the children of Israel, 'A Prophete shal the Lord your God raise vp vnto you of your brethren, lyke vnto me: hym shal ye heare. Deut.18.c. Acts.3.b.

38 This is he 'that was in the Churche in the wyldernesse with the angel, whiche spake to hym in the mount Sinai, and with our fathers: this man receiued the woordes of lyfe to geue vnto vs. Exod.19. Galath.3.c.

39 To whom our fathers would not obey, but thrust (him) from them, and in their hartes turned backe againe into Egypt,

40 Saying vnto Aaron, 'Make vs Gods to go before vs. For as for this Moses that brought vs out of the lande of Egypt, we wote not what is become of him. Exod.32.a

41 And they made a Calfe in those dayes, and offered sacrifice vnto the idol, and reioyced ouer the workes of their owne handes.

42 Then God turned him selfe away, and gaue 'them vp to worship the host of heauen, as it is written in the booke of the Prophetes, 'O ye house of Israel, haue Rom.1.c. Amos.5.d. Iere.7.c.

have ye offred to me slayne beastes, and sacrifices by the space of fourtie yeres in the wyldernesse?

43 Yea, ye tooke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures which ye made to worshyp them: & I wyll cast you away beyonde Babylon.

44 Our fathers had the tabernacle of witnesse in the wyldernesse, as he had appoynted, speakyng vnto Moses, that he should make it accordyng to the fashion that he had seene:

Exod. 25. d. Acts. 8.

45 Which also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God draue out before the face of our fathers, vnto the dayes of Dauid,

Iosuah. 3. a.

46 Which founde fauour before God, and desyred fayne haue found a tabernacle for the God of Iacob.

Psal. 89. c.

47 But Solomon buylt him an house.

3. Reg. 6. a.

48 Howbeit, he that is hyghest of al, dwelleth not in temples made with handes, as sayth the Prophete.

Acts. 17. f.

49 Heauen is my seate, and earth is my foote stole. What house wyl ye buylde for me, sayth the Lorde? Or which is the place of my rest?

50 Hath not my hande made all these thynges?

51 Ye stifnecked, and of vncircumcised hartes & eares, ye doo alwayes resyst the holy ghost, as your fathers dyd, so doo ye.

52 Which of the Prophetes haue not your fathers persecuted? And they haue slayne them which shewed before of the commyng of that iust, of whom ye haue bene nowe the betrayers and murderers:

53 Which haue receyued the lawe by the ordinaunce of angels, and haue not kept it.

54 When they heard these thynges, their hartes claue a sunder, and they gnashed on him with their teeth.

The Epistle on saint Stephens day.

55 But he, being ful of the holy ghoste, loked vp stedfastly into heauen, and sawe the glorie of God, and Iesus standyng on the ryght hand of God.

56 And

56 And sayd, Behold, I see the heauens open, and the
sonne of man standyng on the right hand of God.

57 Then they gaue a shoute with a loude voyce, and Psal. 58. a.
stopped their eares, and ranne vpon him al at once,

58 And cast him out of the citie, and stoned him: and 3. Reg. 21. d
the witnesses layde downe their clothes at a young
mans feete, whose name was Saul.

59 And they stoned Steuen, callyng on, and saying, Psal. 31. a
Lord Iesu, receiue my spirite.

60 And he kneeled downe, and cryed with a loude
voyce, Lorde, lay not this sinne to their charge. And
when he had thus spoken, he fell asleepe.

The Notes.

a. Circumcision is not the testament, but a sacra-
ment or holy signe of the couenant: that is to say,
of the promyse that God made vnto Abraham, say-
yng, I wyl be thy God, and the God of thy seede af-
ter thee. Gen. xvii.

b. Moses ought not be suffered to talke with God
except he put of his shoone, whereby we vnder-
stande, that we must put away al fleshly and carnal
affections, and so approche vnto God, in fayth and pure-
nesse of harte. Let them here (which wyl not touche
holy thynges with theyr bare handes, and without
feare) learne of the angel of the Lorde, what they
ought to do in suche thynges.

The. viii. Chapter.

1. The Apostles are scattered abroade. 38. Philip
baptiseth the Eunuche.

AND Saul was consenting to his death: And at A
that time there was a great persecution against Actes. 22. d.
the Churche which was at Hierusalem, & they
were al scattered abroade throughout the regions of Math. 10. d
Iurie and Samaria, except the Apostles. Actes. 11. g.

2 (a) Deuoute men carryed Steuen togeather to
his buriall, and made great lamentation ouer him. Actes. 9. a.

3 As for Saul, he made hauocke of the Churche, en- 1. Cor. 15. b.
tring into euery house, and drawing out both menne Galat. 1. c.

and

and women, dyd put them into prison.

4 Therefore they that were scattered abroade, went
every where preaching the woorde of God.

5 Then came Philip into the citie of Samaria, and
preached Christ unto them.

6 And the people gaue herde unto those thinges which
Philip spake, with one accorde, hearing and see-
ing the myracles which he dyd.

¶ 7 For vncleane spirites, crying with loude voyce,
Mark.16.d. came out of many that were possessed with them: and
many taken with palsies, & many that halted, were
healed.

8 And there was great ioy in that citie.

9 But there was a certayne man called Simon, which
ere before time in the same citie vsed witchcraft, and
bewitched the people of Samaria, saying that he
was a man that could do great thinges.

10 To whom they all gaue herde, from the least vnto the
greatest, saying, This man is ꝑ great power of God.

11 And him they set muche by, because that of long
time he had bewitched them with sorceries.

12 But when they beleeued Philips preaching of the
kingdome of God, and of the name of Iesus Christ,
they were baptised, both men and women.

13 Then Simon himself beleeued also: and when
he was baptised, he continued with Philip: and
dyd, beholding the myracles and signes which were
done.

¶ 14 When the Apostles, which were at Hierusalem,
The Epistle on the Tuesday in Whitsun weeke. heard say that Samaria had receiued the worde of
God, they sent vnto them Peter and Iohn.

15 Which when they were comme downe, prayed for
them, that they might receiue the holy ghost.

16 (For as yet he was come downe vpon none of them,
but they were baptised only in the name of Christ
Iesus.)

17 Then layde they their handes on them, and they

vnder the holy ghost.

And when Simon saw, that through laying on of the apostles handes, the holy ghoste was geuen, he offred them money,

Saying, Geue me also this power, that on whom soeuer I put the handes, he may receiue ỳ holy ghost.

But Peter sayde vnto him, Thy money perishe with thee, because thou hast thought *that the gyfte of God may be obteyned with money. *Math.10.b.

Thou hast neyther parte nor felowshyp in this busines: for thy hart is not right in the sight of God. D

Repent therfore of this thy wickednesse, and pray God, if perhaps ỳ thought of thy hart may be forgeuen thee:

For I perceiue that thou art in the gal of bytternesse, and in the bond of iniquitie.

Then answered Simon, and sayde, Pray ye to the Lorde for me, that none of (these thinges) whiche ye haue spoken fal on me.

And they when they had testified and preached the worde of the Lorde, returned towarde Hierusalem, and preached the Gospel in many villages of the Samaritanes.

And the angel of the Lord spake vnto Philip, saying, Arise, and go towarde the South, vnto the way that goeth downe from Hierusalem vnto Gaza: which is a desert.

And he arose, and went in: and beholde a man of Ethiopia, an Eunuch, and of great auctoritie with Candace, Queene of the Ethiopians, and had the rule of all her treasure, *which came to Hierusalem for to worshyp. 3.Reg.8.c. Iohn.12.c.

And as he returned home agayne, sytting in his chare, he read Esaias the prophete. C

Then the spirite sayd vnto Philip, Come neare, and ioyne thy selfe to this charet.

And Philip ran thither to him, and heard hym

reade

reade the prophete Esaias, and sayd, Vnderstandest thou what thou readest?

31 And he sayd, How can I, except some man shall guide me? And he desired Philip that he would come vp, and sit with hym.

32 The treasure of the scripture which he read, was this, *He was led as a sheepe to the slaughter, and lyke a lambe dumbe before the shearer: so openeth he not his mouth.

Esai. 53. c.

33 In his humilitie, his iudgement is taken: but who shall declare his generation? For his life is taken from the earth.

34 And the Eunuche answeared Philip, and sayd, I pray thee, of whom speaketh the prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached vnto hym Iesus.

36 And as they went on their way, they came vnto certaine water: and the Eunuche sayd, See, here is water, what doeth let me to be baptised?

37 Philip sayde (vnto hym,) If thou beleuest with all thine hart, thou mayest. And he answeared and sayd, I beleue that Iesus Christ is the sonne of God.

38 And he commaunded the chariot to stande still, and they went downe both into the water, both Philip and also the Eunuche: and he baptised hym.

39 And as soone as they were come out of the water, the spirite of the Lord caught away Philip, that the Eunuche saw hym no more: and he went on his iourney reioycing.

40 But Philip was found at Azotus: and he walked throughout the country, preaching in all the cities, vntil he came to Cesarea.

The Notes.

a. *A moderate mourning for the dead ought not to be reproued, so that all superstition be layde aside. Howbeit, these godly and deuoute persons [illegible]

hym of these. dyd rather make this lamentation and sorrow, because they had lost suche an earnest and valiaunt defender of the trueth, then for any o- ther thyng. For without al peraduenture they had a hope of the resurrection, and knewe that no harme was happened vnto hym. Wherefore vpon the death of Dorcas vnto Paula.

The. ix. Chapter.

¶ The conuersion of Saul. 34. Peter healeth Eneas. 42. and raiseth vp Tabitha.

AND Saul yet breathing out threatninges, and slaughter (a) against the disciples of the Lorde, went vnto the high priest,

And desired of him letters (to cary) to Damascus, to the synagogues: that if he found any of this way, whether they were men or women, he might bring them bound vnto Hierusalem.

And when he iourneyed, it came to passe, that as he was come nigh to Damascus, suddainly there shyned round about him, a light from heauen.

And he fell to the earth, and heard a voyce sayeing vnto him, * Saul, Saul, why persecutest thou me? Actes. 22. b.

And he sayde, Who art thou Lord? And the Lorde sayde, I am (b) Iesus, whom thou persecutest: It is hard for thee to kycke against the prickes.

And he trembling, and astonyed, said, Lorde, what wylt thou haue me to doo? And the Lord sayd vnto him, Aryse, and goe into the citie, and it shalbe told thee, what thou must doo. Luke. 3. b. Actes. 2. f.

The menne also which iourneyed with him, stoode amased, hearyng a voyce, but seeing no man.

And Saul arose from the earth, and when his eyes were opened, he sawe no man: but they led hym by the handes, and brought him into Damascus.

And he was three dayes without sight, and neither dyd eate nor drinke.

And there was a certaine disciple at Damascus,

A The Epistle on the Conuersion of Saint Paul.

B

named Ananias: and to him sayde the Lorde in a vi-
sion, Ananias. And he sayd, Behold, I (am here) Lord.
11 And the Lorde sayd vnto him, Arise, and goe into
the streete, which is called Straight, & seeke in the
house of Iudas, after one called Saul, of Tarsus:
Actes.21.f. for, behold, he prayeth,
12 And hath seene in a vision, a man named Ananias
comming in to him, and putting his handes on him,
that he might receiue his sight.
13 Then Ananias answered, Lorde, I haue heard
Actes.8.a. by many, of this man, how much euyl he hath done
1.Cor.15.b. to thy saintes at Hierusalem:
Galat.1.c. 14 And here he hath authoritie of the high priests to
C bynde all that call on thy name.
15 The Lorde sayde vnto him, Goe thy way: for
a chosen vessel vnto me, to beare my name before
Gentiles, and kinges, and the children of Israel.
Actes.21.c. 16 For I wyl shewe him howe great things he must
2.Cor.11.c. suffer for my names sake.
Actes.22.c. 17 And Ananias went his way, and entred into the
house, and put his handes on him, and sayd, Brother
Saul, the Lord (euen Iesus that appeared vnto thee
in the way as thou camest) hath sent me, that thou
mightest receiue thy sight, and be filled with the ho-
ly ghost.
18 And immediately there fel from his eyes as it had
bene scales, and he receiued sight forthwith,
and arose, and was baptised.
19 And when he had receyued meate, he was recrui-
ted. Then was Saul certaine dayes with the disci-
ples which were at Damascus.
20 And straightway he preached Christ in the sy-
nagogues, that he is the sonne of God.
D 21 But all that heard him, were amased, and sayd,
Is not this he that destroyed them which called on
this name in Hierusalem, and came hyther for
entent, that he might bring them bounde vnto

Hierusalem?

22 But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, proouing by conferring (one scripture with an other) that this is very Christ.

23 And after that many dayes were fulfylled, the Iewes tooke counsel together to kyl him.

24 But their laying awaite was knowē of Saul: And they watched the gates day and night to kyl him.

25 Then the disciples tooke him by night, & put him downe by the wal, and let him downe in a basket. 1. Cor. 11. a. 1. Reg. 19. k.

26 And when Saul was comme to Hierusalem, he assayed to couple him selfe to the disciples: but they were all afrayde of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken to him, and how he had preached boldely at Damascus in the name of Iesus.

28 And he was with them comming in, and going out at Hierusalem,

29 Speaking boldly in the name of the Lorde Iesus, and he spake and disputed against the Grecians: but they went about to slea him.

30 Which when the brethren knewe, they brought him to Cesarea, and sent him forth to Tarsus. Acts. 11. c.

31 Then had the churches rest throughout al Iurie, and Galilee, and Samaria, and were edifyed, and walked in the feare of the Lorde, and multiplyed by the comfort of the holy ghost.

32 And it came to passe, as Peter walked throughout al quarters, he came also to the saintes which dwelt at Lydda.

33 And there he found a certaine man, named Eneas, which had kept his bed eyght yeeres, and was sicke of the palsie.

Eneas.
Matth.9.b.
Mark.2.b.
Luk.5.c.
Iohn.5.b.
Actes.3.b.

34 And Peter sayd vnto hym, Eneas, Iesus Christ maketh thee whole: aryse, and make thy bedde. And he arose immediatly.

35 And all that dwelt at Lydda and Saron sawe him, which turned to the Lord.

F

Tabitha.
Dorcas.

36 There was also at Ioppa a certaine woman a disciple, named Tabitha, whiche by interpretation is called Dorcas: the same was full of good workes, and almes deedes, which shee dyd.

37 And it came to passe in those dayes, that she was sicke, and dyed, whom when they had washed, they layd her in an vpper chamber.

38 And for as much as Lydda was nigh to Ioppa, & the disciples had heard that Peter was there, they sent vnto hym two men, desiring him that he would not be grieued to come to them.

39 Then Peter arose, and came with them: when he was come, they brought him into the vpper chamber: And all the widowes stode rounde about hym weeping, & shewing the coates and garments which Dorcas made while she was with them.

40 And Peter put them all forth, & kneeled downe, and prayed, and turned him to the body, and sayd, Tabitha, arise. And she opened her eyes, and when she sawe Peter, she sate vp.

3.Reg.19.d.
4.Reg.4.f.
Luk.4.c.

41 And Peter gaue her the hand, and lyft her vp: and when he had called the saintes and widowes, he deliuered her aliue.

42 And (it) was knowen throughout all Ioppa, and many beleued in the Lord.

43 And it came to passe, that he taryed many dayes in Ioppa, with one Simon a tanner.

The Notes.

a. Christe is persecuted in his members as he was if he stode in an other place. What so euer you haue done vnto one of these litle ones, the same you haue done vnto me. Matth 25.b.

b. Christe dooth in this place by his name [illegible]

vnto his glorie, his truethe, and righteousnesse, his goodnesse, and mercie, with al the whole doctrine of the Gospel.

The. x. Chapter.

3. The vision that Peter sawe. 17. He was sent to Cornelius.

1 There was a certayne man in Cesarea, called Cornelius, a captayne of the bande, called the Italian bande, A

2 A deuout man, and one that feared God with al his housholde, which gaue muche almes to the people, and prayed God alway.

3 He sawe by a vision euidently, about the ynth houre of the day, an angell of God cõmyng in to him, and saying vnto him, Cornelius.

4 And when he looked on him, he was afrayde, and said, What is it Lord? And he said vnto him, Thy prayers & thyne (a) almes are come vp into remembrance before God.

5 And nowe send men to Ioppa, and call for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea syde: he shal tel thee what thou oughtest to do.

7 And when the angel which spake vnto Cornelius was departed, he called two of his household seruants, & a deuout souldier of them that wayted on him, B

8 And tolde them all the matter, and sent them to Ioppa.

9 On the morowe as they went on their iourney, and drew nygh vnto the citie, Peter went vp into ỹ highest part of the house to pray, about the syxth houre.

10 And when he waxed hungry, he would haue eaten: But whyle they made redy, he fel into a traunce,

11 And he saw heauen opened, and a certayne vessell came downe vnto him, as it had ben a great sheete,

knit at the foure corners, and let downe to the earth
12 Wherein were all maner of foure footed beastes of the earth, and wylde beastes, and such as creepe, and foules of the ayre.
13 And there came a voyce to hym, Aryse Peter, kyll, and eate.
¶ 14 But Peter sayde, Not so Lorde: for I have neuer eaten any thyng that is common or vncleane.
15 And the voyce spake vnto hym agayne the seconde tyme, What God hath cleansed, that * call not thou common.
* or, do not thou pollute
16 This was done thryse, and the vessel was receyued vp agayne into heauen.
17 Now whyle Peter doubted in hym selfe what this vision which he had seene, should meane: behold, the men which were sent from Cornelius, had made inquirance for Simons house, & stood before the dore
18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.
19 Whyle Peter thought on the vision, the spirite sayde vnto hym, Beholde, three men seeke thee.
20 Aryse therefore, and get thee downe, and go with them, doubtyng nothyng: for I have sent them.
¶ 21 Then Peter went downe to the men which were sent vnto hym from Cornelius, and sayde, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?
22 And they sayde, Cornelius the centurion, a iust man, and one that feareth God, and of good report among all the people of the Iewes, was warned by an holy angel, to send for thee into his house, and to heare wordes of thee.
Gene. 19. f. Iudic. 11. b. Deut. 8. a.
23 Then called he them in, and lodged them. And on the morowe Peter went away with them, and certayne brethren from Ioppa accompanyed him.
24 And the third day after entred they into Cesarea. And Cornelius waited for them, and had called

gather his kynsmen and special frendes.

25 And it came to passe as Peter came in, Cornelius met hym, and fell downe at his feete, and worshipped (him.)

26 But Peter toke hym vp, saying, Stande vp, I my selfe also am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he sayde vnto them, Ye knowe how that it is an vnlawfull thyng for a man that is a Iewe, to company or come vnto one of another nation: but God hath shewed me, that I should not call any man common or vncleane.

29 Therfore came I vnto you without delay, as soone as I was sent for: I aske therefore for what intent ye haue sent for me?

30 And Cornelius sayde, Foure dayes agoe vntil this houre I was fastyng, and at the nynth houre I prayed in my house, and behold, a man stoode before me in bryght clothyng,

31 And sayde, Cornelius, thy prayer is heard, and thine almes deedes are had in remembraunce in the sight of God.

32 Sende therefore to Ioppa, and call for Simon, whose surname is Peter, he is lodged in the house of one Simon a Tanner, by the sea syde, who when he commeth, shal speake vnto thee.

33 Therefore I sent to thee immediately, & thou hast well done that thou art come. Now therefore are we all here present before God, to heare all thynges that are commanded vnto thee of God.

34 Then Peter opened his mouth, and sayde, * Of a truth I perceyue that God hath no regarde of persons.

35 But in euery nation, he that feareth hym, and worketh righteousnesse, is accepted with hym.

36 Touchyng the worde whiche God sent vnto the

The Epistle on Munday in Whitsun weeke.

2. Par. 9. c. Rom. 2. b. Ephes. 6. b.

3 chyldren of Israel, preachyng peace by Iesus Christ
(he is Lorde ouer al.)

7 Ye knowe howe the woorde was publyshed throughout
al Iurie, * begynnyng in Galilee, after the baptisme
Mark.4.b. which Iohn preached:

Esai.61.a. Luke.4.c. 38 Howe * God annoynted Iesus of Nazareth with
the holy ghoste, and with power, who went about
dooyng good, and healyng all that were oppressed of
the deuyl: for God was with hym.

39 And we are witnesse of all thynges which he dyd
in the land of the Iewes, and at Hierusalem, whom
they slue, when they had hanged hym on a tree.

40 Hym God raysed vp the thyrde day, and shewed
hym openly,

41 Not to al the people, but vnto vs witnesses, chosen
Luke.23.d. before of God, euen to vs which did eate and drynke
with hym after he rose * from the dead.

Iohn.20.b. Math.28.d 42 And * he commaunded vs to preache vnto the peo-
ple, and to testifie that it is he which was ordeyned
of God to be the iudge of quicke and dead.

Esai.53.d. 43 To hym geue al the Prophetes witnesse, that
through his name whosoeuer beleeueth in hym, shall
receyue remission of synnes.

Acts.2.a. 44 Whyle Peter yet spake these woordes, * the holy
ghoste fel on al them which heard the woorde.

45 And they of the circumcision which beleeued, were
astonied, as many as came with Peter, because that
on the Gentiles also was powred out the gyft of the
holy ghoste.

46 For they heard them speake with tongues and
magnifie God. Then answered Peter,

Acts.8.g. 48 * Can any man forbyd water, that these should not
be baptised, which haue receyued the holy ghoste
wel as we?

48 And he commaunded them to be baptised in the
name of the Lorde. Then prayed they hym to tar-
ry certayne dayes.

[illegible]

The Notes.

Cornelius, whose almes before baptisme is prai-
sed, not by workes to faith, but by faith he did
come to these good workes. Greg. Wede. These go-
dly sentences do not ascribe our justification vnto the
merits of our owne workes, but vnto faith.

The.xi. Chapter.

11. Barnabas and Paul preache at Antiochia.
21. Agabus prophecieth dearth to come.

AND the Apostles and brethren that were in Iu- A
rie, heard that the heathen had also receyued
the worde of God.

And when Peter was come vp to Hierusalem, they
that were of the circumcision contended against
him,

Saying, "Thou wentest in to men vncircumcised, Deut.7.a.
and didest eate with them.

But Peter rehearsed the matter from the begyn-
ning, and expounded it by order vnto them, saying,

"I was in the citie of Ioppa praying, & in a traunce Actes.10.b
I sawe a vision, a certayne vessel descende, as it had
bene a great sheete, let downe from heauen by the
foure corners, and it came euen vntyl me.

Vpon the whiche, when I had fastened myne eyes, Leuit.11.a.
I considered, and sawe foure footed beastes of the Deut.14.a.
earth, and wylde beastes, and suche as creepe, and
foules of the ayre.

And I heard a voyce saying vnto me, Arise Peter, B
slay, and eate.

But I sayde, Not so Lorde, for nothing common or
vncleane hath at any time entred into my mouth.

But the voyce answeared me againe from heauen,
What me thou make them common which God hath
cleansed.

And this was done thyse tymes: and al were taken
vp ageyne into heauen.

And beholde, immediately there were thyse men
already

already come vnto the house where I was, sent from
Cesarea vnto me.

12 And the spirite sayde vnto me, that I shoulde go
Actes.10.a. with them, nothing doubting: Moreouer, these six
brethren accompanied me, and we entred into the
mans house:

13 And he shewed vs howe he had seene an angel in
his house, whiche stoode, and sayde vnto him, Send
men to Ioppa, and call for Simon, whose surname
is Peter:

C 14 Who shal tel the wordes, whereby both thou, and
thyne house shalbe saued.

15 And as I began to speake, the holy ghost fell on
Actes.2.a. them, as he did on vs at the beginning.

16 Then remembred I the woorde of the Lord, how
Iohn.1.b. that he sayd, Iohn baptised with water, but ye shal
Actes.1.a. be baptised with the holy ghoste.

17 Forasmuche then as God gaue them the like gift
as he did vnto vs when we beleeued on the Lord Ie-
sus Christ: what was I that I shoulde haue with-
stande God?

18 When they heard these thynges, they held their
peace, and glorified God, saying, Then hath God
also to the Gentiles graunted repentaunce vnto life.

Actes.8.a. 19 *They also which were scattered abroad through
the affliction that arose about Stephen, walked
through vnto Phenice and Cypres, & preached the
thing the woorde vnto no man, but vnto the Iewes only.

20 And some of them were men of Cypres & Cyrene,
which when they were come to Antioch, spake vnto
the Grekes, and preached the Lorde Iesus.

D 21 And the hande of the Lorde was with them: and
a great number beleeued, and turned vnto the Lord.

The epistle of Saint Barnabe apostle. 22 Then tydynges of these thynges came vnto the
eares of the Churche which was in Hierusalem: and
they sent forth Barnabas, that he should go vnto
Antioche.

23 Who

Which he when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of hart they would cleave vnto the Lorde. Actes. 13.6

For he was a good man, and full of the holy ghost, and of fayth: And much people was added vnto the Lorde.

Then departed Barnabas to Tarsus, for to seeke Saul.

And when he had found him, he brought him vnto Antioche. And it came to passe, that a whole yere they had their conuersation with the Church there, and taught muche people: in so muche that the disciples at Antioch were the fyrst that were called (a) Christians.

And in those dayes came Prophetes from Hierusalem vnto Antioch, The Epistle on saint Iames the Apostle.

And there stode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout all the world, which came to passe in the dayes of Claudius Cæsar. D

Then the disciples, every man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iurie.

Which thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The Notes.

(a) They that beleeued in Christ, were afore called Nazarites and began fyrst to be named Christians at Antioche, whether name we haue of our Lord Iesus Christe, in whom we beleeue, and beyng partakers of his honor, to reioyce in our saluation, purchased for vs by hym. Therefore we must take heede that we by our vnchristian conuersation poluute and defile that moste excellent name, & geue occasion vnto the heathen for to misreport and blaspheme it.

The .xij. Chapter.

1 Herode persecuteth the Christians, 24 The Gospel flourisheth.

1 At

A 1 AT the same time Herod the king stretched ha
his handes to vexe certayne of the Churche.
The Epistle on Saint Peters day. 2 And he killed * Iames the brother of Io
with the swerde.
Matth. 4. c. 3 And because he sawe it pleased the Iewes, he p
ceeded further, and tooke Peter also. (Then we
the dayes of swete bread.)
4 And when he had caught hym, he put hym in p
son also, and delyuered hym to foure quaternions
souldiers to be kept, intendyng after Easter to bri
hym forth to the people.
5 And Peter was kept in prison, but prayer was ma
without ceassyng of the Churche vnto God for hy
6 And when Herode would haue brought hym for
vnto the people, the same night Peter was slepy
betweene two souldiers, bounde with two chayn
and the keepers before the doore kept the prison.
B 7 And beholde, * the angel of the Lorde was pr
Actes. 5. d. sent, & a lyght shyned in the prison: and he sm
Peter on the syde, and stirred hym vp, saying, Ri
vp quickly. And his chaynes fell off from his hand
8 And the angel sayd vnto hym, Gyrde thy selfe, a
bind on thy sandales. And so he did. And he sayd
to hym, Cast thy garment about thee, and follow m
9 And (Peter) came out, and followed hym, and k
not that it was trueth which was done by the angel
but thought he had seene a vision.
10 When they were past the first & the seconde watch
they came vnto the iron gate that leadeth vnto
Actes. 5. d. citie, * whiche opened to them by the owne accord
& they went out, and passed through one street
foorthwith the angel departed from hym.
11 And when Peter was come to hym selfe, he sayd
Nowe I knowe of a suretie that the Lorde hath se
his angel, and hath (a) deliuered me out of the ha
of Herod, and from all the waytyng for of the peo
of Israel.

12 And

And as he considered the thyng, he came to the house of Marie the mother of Iohn, whose syrname was Marke, where many were gathered together in prayer. Actes. 1. b.

And Peter knocked at the entrie doore, a damsell came forth to hearken, named Rhoda.

And when she knewe Peters voyce, she opened not the doore for gladnesse, but ranne in, and tolde howe Peter stoode before the doore. C

And they sayd vnto her, Thou art madde. But she affirmed that it was euen so. Then sayd they, It is his angel.

But Peter continued knocking: and when they had opened the doore, and sawe hym, they were astonied.

And when he had beckened vnto thē with the hand, that they might holde their peace, he tolde them by what meanes the Lorde had brought him out of the prison: And he sayde, Goe shewe these thinges vnto Iames, and to the brethren. And he departed, and went into an other place.

Nowe as soone as it was day, there was no little businesse among the souldiers, what was become of Peter.

And when Herode had sought for him, and found him not, he examined the keepers, and commaunded them to be caryed away. And he descended from Iudea to Cesarea, and there abode.

And Herode was displeased with them of Tyre and Sidon: but they came al with one accorde, and made intercession vnto Blastus the kynges Chamberlayne, and desired peace, because their countrey was nourished by the kynges countrey.

And vpon the day appoynted, Herode arayed hym in royal apparel, & set him in his seate, and made an oration vnto them. D

And the people gaue a shoute, (saying,) It is the voyce of a God, and not of a man.

And

23 And immediatly the angel of the Lord smote him,
because he gaue not God the honour, and he was eat-
ten of wormes, and gaue vp the ghost.
24 And the worde of God grewe, and multiplyed.
25 And Barnabas and Saul returned to Hierusalem
when they had fulfilled their office, and tooke with
them Iohn, whose surname was Marke.

The Notes.

a. It is the true liuyng God that deliuereth me
ryson, and not that fayned God saint Leonard.
that true God dyd saint Peter cal. vnto him
ascribe the glory of his deliuerance Reade the
Psalme.

b. There be many places in the Scriptures
we doo plainely learne, that angels be appointed
waite vpon the faythful. euen from their
Math xviii. Heb. i. and in the Psalmes. The
vnto a commaundement to his angels that they
thee in al thy wayes. Such a thyng is here mean
the disciples.

The. xiii. Chapter.

7. Of Sergius Paulus, and Elimas the sorcerer. 38. The
lewes are reuealed.

1 There was also in the Church that was at An-
tioche, certaine prophets and teachers, as Bar-
nabas, and Simon that was called Niger, and
eius of Cyrene, and Manahen, which had bee
risshed vp with Herode the Tetrarch, and Saul.
2 As they ministred to the Lord, and fasted, the
ghost sayde, Separate me Barnabas and Saul
the worke whereunto I haue called them.
3 And when they had fasted and prayed, and
their handes on them, they let them go.
4 And they, after they were sent forth of the
ghost, departed vnto Seleucia, and from thence
sayled to Cyprus.
5 And when they were at Salamine, they
the worde of God in the Synagogues of the

wt they had also Iohn to their ministre.

And when they had gone through the Ile vnto Paphos, they found a certaine sorcerer, a false prophete, a Iewe, whose name was Barieſu:

Which was with the deputie of the countrey, one Sergius Paulus, a prudent man: the same, when he had called vnto him Barnabas and Saul, desired to heare the worde of God. B

But Elymas the sorcerer, (for so is his name by interpretation) withstoode them, seeking to turne the deputie away from the fayth. Ecod. 7.a and 8.b. Acts.8.b.

Then Saul (which also is called Paul) being full of the holy ghost, set his eyes on him,

And sayd, O full of all subtilitie & all mischeife, thou childe of the deuyl, thou enimie of all righteousnesse, wilt thou not cease to peruert the right waies of the Lord?

And nowe behold, the hande of the Lorde is vppon thee, and thou shalt be blinde, not seeing the sunne for a season. And immediatly there fel on him a myst & darkenesse, and he went about, seeking (them) that should leade him by the hand.

Then the deputie, when he sawe what was done, beleeued, and wondred at the doctrine of the Lorde. Iohn.6.b.

Nowe when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and Iohn, when he departed from them, Actes.15.g. returned to Hierusalem.

But when they departed from Perga, they came C to Antioche in Pisidia, and went into the synagogue on the Sabboth day, and sate downe.

And after the reading of the law and the prophets, the rulers of the synagogue sent vnto them, sayeing, Yemen and brethren, if ye haue any woord to exhort the people, say on.

Then Paul stood vp, and beckened with the hand for silence, sayde, Men of Israel, and Actes.13.d.

ye that feare God, geue audience.

17 The God of this people of Israel, chose our fathers,
Exod.14.b. and exalted the people, when they were as strangers
in the land of Egypt, & with an high arme brought
he them out of it.

18 And about the time of fourtie yeeres suffered he
their maners in the wylderneſſe.

19 And whē he had destroyed seuen nations in the land
Iosu.13.b. of Canaan, he diuided their land to them by lot.

Iudg.1.a. 20 And afterwards he gaue vnto them iudges about
the space of foure hundred and fifty yeeres, vntil the
time of Samuel the prophete.

D

1.Reg.8.a. 21 And afterward they desired a king, and God gaue
2.Reg.20.a vnto them Saul the sonne of Cis, a man of the tribe
of Beniamin, by the space of fourtie yeeres.

22 And when he had remoued him, he set vp Dauid
1.Reg.16.a. to be their king, of whom he reported, saying, I
Psal.89.c. haue founde Dauid the sonne of Iesse, a man after
myne owne hart, which shal fulfyl all my will.

Psal.132.c. 23 Of this mans seede, hath God, according to his
1.Reg.7.b. promise, brought vnto Israel the sauiour Iesus.

24 When Iohn had first preached before his comming
Mark.1.a. the baptisme of repentance to all the people of Israel.

Luke.3.c. 25 And when Iohn had fulfilled his course, he said,
Iohn.1.b. Whom thinke ye that I am? I am not he. But
Matth.3.b. behold, there commeth one after me, whose shoes of
his feete I am not worthy to loose.

The Epistle on Tuesday in Easter weeke

26 Ye men and brethren, children of the generation of
Abraham, and whosoeuer among you feareth God,
to you is the worde of this saluation sent.

27 For they that dwel at Hierusalem, and their
Matth.10.a. rulers, because they knewe him not, nor yet the voices
1.Cor.2.b. of the prophetes, which are read euery sabbath day,
they haue fulfilled them in condemning him.

Matth.27.c. 28 And though they founde no cause of death in him,
Luke.23.b. yet desired they Pilate that he should be slayne.

E 29 And when they had fulfilled all that were written

of them, they toke him downe from the tree, and put him in a sepulchre.

But God raysed hym from the dead:

And he was seene many dates of them which came up with him from Galilee to Hierusalem, which are Actes. 1. a.
witnesses vnto the people.

And we declare vnto you glad tidynges, how that the promise which was made vnto the fathers,

God hath fulfilled the same vnto vs their children, in that he hath raysed vp Jesus agayne, as it is also written in the second Psalme: *Thou art my sonne, Psal. 2. a.
this day haue I begotten thee. Heb. 1. b.

And as concerning that he raised him vp from the dead, now no more to returne to corruption, he sayd in this wise, I will geue you the holy things of Da- Psal. 55. b.
uid, which are faythful.

Wherfore he sayth also in an other place, Thou f
shalt not suffer thine holy one to see corruption.

For Dauid after he had serued his tyme, by the 3. Reg. 2. b.
will of God, fell on sleepe, and was layde vnto his fathers, and sawe corruption:

But he whō God raised againe, saw no corruption.

Be it knowen vnto you therfore, ye menne and bre- Luke. 24. g.
thren, that *through this man is preached vnto you the forgeuenesse of sinnes:

And by hym, all that beleue, are iustified from all things, from which ye could not be iustified by the law of Moses.

Beware therefore, lest that fall on you, which is spoken of in the prophetes:

*Behold ye despisers, and woonder, and perishe G
for I doo a worke in your dayes, a worke which Abac. 1. a.
ye shall in no wise beleue, though a man declare it to you plainly.

And when they were gonne out of the synagogue of the Iewes, & Gentiles besought that these wordes might be preached to them the next sabboth.

Luke.11.b. 43 Now when the congregation was broken vp, many of the Iewes and deuout Proselytes followed Paul and Barnabas, whiche speakyng to them, exhorted them to continue in the grace of God.

44 And the next Sabboth day came almost the whole citie together to heare the woorde of God.

45 But when the Iewes sawe the people, they were full of indignation, and spake against thoſe thynges whiche were spoken of Paul, speakyng against and raylyng.

Matth.10.b. Phil.49.b. Luke.1.c. 46 Then Paul and Barnabas waxed bolde, and sayd, It was necessary "that the woorde of God shuld first haue bynne spoken vnto you: but seeing ye put it from you, and thinke your selues vnworthy of euerlasting lyfe, lo, we turne to the Gentiles:

47 For so hath the Lord commaunded vs, saying, I haue made thee a lyght of the Gentiles, that thou shouldest be the saluation vnto the ende of the worlde.

48 And when the Gentiles hearde this, they were very glad, and glorified the woorde of the Lord: and as many as were ordeyned to eternal lyfe, beleued.

49 And the woorde of the Lord was published throughout all the region.

50 But the Iewes moued the deuout and honest women, and the cheefe men of the citie, and raysed persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they shooke of the dust of their feete against them, and came vnto Iconium.

52 And the disciples were fylled with ioy, and with the holy ghost.

The Notes.

a. The truth neuer feareth the lyght, but alwayes loueth boldly, as it appeareth by Paul and Barnabas, whiche entred into the common synagogue. Here we doo learne why the Sabboth day was appointed: not for vaine sportes and pastimes.

hyer that they the people shoulde geue them leaue to
preache, to speake and heare the woorde of God.

The. xiiij. Chapter.

1. God geueth successe to his woorde. 19. Paul is
stoned.

1 AND it came to passe in Iconium, that they went A
both together into the synagogue of the Iewes,
and so spake, that a great multitude both of the
Iewes, and also of the Greekes beleeued.

2 But the vnbeleeuing Iewes stirred vp, and corrup-
ted the mindes of the Gentiles against the brethren.

3 Long time therefore abode they there, speaking bold-
ly with the helpe of the Lorde, whiche gaue testimo-
nie vnto the woorde of his grace, and graunted signes
and wonders to be donne by their handes.

4 But the multitude of the citie was diuided: & part
held with the Iewes, and part with the Apostles.

5 And when there was an assault made both of the
Gentiles, and also of the Iewes, with their rulers, to
vse them violence, and to stone them,

6 They were ware of it, and fledde vnto Lystra and
Derbe, cities of Lycaonia, and vnto the region that
lieth round about.

7 And there were they preaching the Gospel. B

8 And there sate a certayne man at Lystra weake in
his feete, being a cripple from his mothers wombe,
and neuer had walked.

9 The same hearde Paul speake: whiche beholdyng
him, and perceiuing that he had fayth to be whole,

10 Sayd with a loude voyce, Stand vp right on thy
feete. And he start vp, and walked. Esai. 35. b.

11 And when the people sawe what Paul had donne, Math. 15. b.
they lift vp their voyces, sayeing in the speeche of Luke. 5. b.
Lycaonia, The Goddes are comme downe to vs in Acts. 28. b.
the shewape of men.

12 And they called Barnabas, Iupiter, & Paul, Mer-
curius, because he was the cheefe speaker.

13 Then

13 Then Iupiters priest, which was before their c-
tie, brought oxen and garlandes vnto the dore, and
would haue doune sacrifice with the people.

C 14 Whiche when the Apostles, Barnabas and Paul
heard of, they rent their clothes, and ranne in among
Actes.10.b. the people, crying,

Apoc.19.b. 15 And sayeing, Sirs, why do ye these thinges? We
and 22.c. also are mortall men like vnto you, and preache vnto
Gene.1.a. you the Gospel, that ye shoulde turne from these va-
Psal.146.a nities, vnto the lyuyng God, whiche *made heauen
Apoc.14.b. and earth, and the sea, and all thinges that are therein.

16 The whiche in tymes paste, suffered all nations to
walke in their owne wayes.

Actes.17.f. 17 *Neuertheles, he left not him selfe without wit-
Rom.1.b. nesse, in that he shewed his benefites from heauen, and
gaue vs rayne, and fruitefull seasons, fylling our
hartes with foode and gladnesse.

18 And with these sayinges scarse restrayned they the
people, that they had not doune sacrifice vnto them.

19 Then thyther came certaine Iewes from Anti-
che and Iconium, which when they had perswaded
the people, and had stoned Paul, drue him out of the
citie, supposing he had ben dead.

20 Howbeit, when the disciples stoode round about
him, he rose vp, and came into the citie, and the next
day he departed with Barnabas to Derbe.

D 21 And when they had preached the Gospel in that
citie, and had taught many, they returned againe to
Lystra, and Iconium, and Antioche,

Actes.13.c. 22 And stregthned the disciples soules agayne, and
exhorted them to continue in the fayth, and that we
2.Tim.3.c. must *through much tribulation enter into the kyng-
dome of God.

23 And whē they had ordeined the elders by election
euery Church, and had prayed with fastyng, they
commended them to the Lord, on whom they beleued.

24 And when they had gonne throughout Pisidia

they came to Pamphylia.

And when they had spoken the worde (of God) in Perga, they descended into Attalia,

And thence departed by shyp to Antioche, from whence they were committed vnto the grace of God, for the worke which they fulfylled.

And when they were come, and had gathered the Churche togather, they rehearsed all that God had done with them, and howe he had opened the doore of faith vnto the Gentiles.

And there they abode long time with the disciples.

The Notes.

Here we learne, that whensoever we goe about any weighty matter, we ought with abstinence of meate to prepare our myndes vnto prayer, that it may be more earnest.

The. xv. Chapter.

The decree of the Apostles concerning circumcision, and other ceremonies of the Iewes. 35. Paul and Barnabas preache in Antioche. 39. Paul and Barnabas departe a sonder, breake companie.

AND certayne men which came downe from Iurie, taught the brethren, (and sayde,) 'Except ye be circumcised after the maner of Moses, ye cannot be saued. A Galath. 5. a.

When there was rysen dissention & disputing, not a litle vnto Paul and Barnabas, agaynst them, they determined that Paul and 'Barnabas, and certayne other of them, should go vp to Hierusalem vnto the Apostles and elders, about this question. Galath. 2. a.

And being they were brought on their way by the Churche, they passed through Phenice and Samaria, declaryng the conuersation of the Gentiles; and they brought great ioy vnto all the brethren.

And when they were come to Hierusalem, they were receyued of the Churche, and of the Apostles, and elders, and they declared all thynges that God

had done with them.

5 Then rose vp certayne of the sect of the Phari-
which dyd beleeue, saying that it was ne-
circumcise them, and to commaund to kepe the
of Moses.

6 And the Apostles and elders came together to
consyder of (a) this matter.

D 7 And when there had ben muche disputyng, Pe-
rose vp, and sayde vnto them, Ye men and brethr-
ye knowe howe that a good whyle agoe, God
choose among vs, that the Gentiles by my mo-
shoulde heare the woorde of the Gospel, and beli-

Actes.1.b. 8 And God whiche knoweth * the hartes bare wi-
Psalm.7.c. witnesse, and gaue vnto them the holy ghost,
1.Par.28.b as he dyd vnto vs:

9 And put no difference betweene vs and them,
John.13.b. * iustifying their * hartes by fayth.

10 Nowe therefore why tempte ye God, to put a
disciples neckes the yoke, which neyther our fa-
re; we were able to beare?

11 But we beleeue that throughe the grace of the
Iesu Christe, we shalbe saued, euen as they.

12 Then al the multitude kept silence, and gaue
dience to Barnabas and Paul, whiche rehe-
signes and woonders God had wrought amo-
Gentiles by them.

13 And when they helde their peace, Iames ans-
red, saying, Men and brethren, heareken vn-

E 14 Simon tolde howe God at the beginning
site, to receyue of the Gentiles, a people to ha-

15 And to this agree the woordes of the Prophe-
it is wrytten,

16 After this I wyll returne, and wyll buylde
the tabernacle of Dauid, which is fallen dow-
that whiche is fallen in decaye of it, wyll I bu-
gayne, and wyl set it vp:

17 That the residue of men myght seke

lande, and all the Gentiles vpon whom my name is
called, sayth the Lord, which doeth all these thinges,
Knowen vnto God are all his woorkes from the be-
ginning of the worlde.

Wherefore my sentence is, that we trouble not them
which from among the Gentiles are turned to God:
But that we wryte vnto them, that they abstayne
themselues * from fylthinesse of idols, and from fay- * Exod.20.a
ornication, and from strangled, and * from blood. * Gene.9.a.
For Moyses of olde tyme, hath in euery citie them * Leuit.7.c.
that preache hym in the synagogues, where he is read D
euery Sabboth day.

Then pleased it the Apostles and elders, with the
whole Churche, to sende chosen men of their owne
company to Antioche, with Paul and Barnabas:
(Iuda,) * Judas, whose syrname was Barsabas, & * Iohn.14.a.
Silas, which were chiefe men among the brethren,
And wrote letters by them after this maner, The
Apostles, and elders, and brethren, sende greetyng
vnto the brethren which are of the Gentiles in An-
tioche, Syria, and Cilicia.

Forasmuche as we haue heard that certayne which
departed from vs, haue troubled you with wor-
des, and cumbred your myndes, saying, Ye must be
circumcised, and keepe the lawe, to whom we gaue
no such commaundement:

It semed therefore to vs a good thyng, when we
were come together with one accord, to sende chosen
men vnto you, with our beloued Barnabas & Paul,
Men that haue ieoparded their lyues for the name
of our Lorde Iesu Christe.

We haue sent therefore Judas and Silas, which
shall also tell you the same thynges by mouth.

For it semed good to the holy ghost, & to vs, to lay C
vpon you no greater burden then these necessarie
thynges.

That ye abstaine from thinges offe-

ryb to idolles, from blood, and from strangled, and from fornication: from which if ye kepe your selues ye shal doo wel. Be fare ye wel.

30 Now therfore, whē they were departed, they came to Antioche: and when they had gathered the multitude togather, they delyuered the Epistle.

31 Whiche when they had read, they reioyced at the consolation.

32 And Judas and Silas, being Prophetes also themselues, exhorted the brethren with many wordes, and strengthed them:

33 And after they had tarried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstandyng, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioche, teachyng and preachyng the worde of the Lord, with many other also.

36 But after a certayne space, Paul sayd vnto Barnabas, let vs goe agayne and visite our brethren in euery citie where we haue preached the worde of the Lord, and knowe (and see) howe they doo.

37 And Barnabas gaue counsell to take with them John, whose syrname was Marke.

Actes.12.a. 38 But Paul wouldē not take him vnto their company, whiche departed from them from Pamphylia, (b) and went not with them to the worke.

39 And the contention was so sharpe betweene them, that they departed asunder: one from the other. So Barnabas toke Marke, and sayled vnto Cyprus.

40 And Paul chose Silas, and departed, being recommitted of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, confirmyng the Churches.

The Notes.

a. When coūsayles be gathered in the name of Christe, there is no doubt but that Christe is [illegible]

...ynde of them, & with his spirite doeth assiste them, when they be gathered in their owne name, that is to say, to set forth their owne glory, they are utterly destituted of the holy ghoste, and whatsoever they either devise or set forth, ought be esteemed none other but mens doctrines & traditions.

S. Paul and Barnabas had done before many wonderfull and godly actes. Because therefore that no man should attribute to muche unto them, the holy ghoste dyd suffer them to fal out, thereby to declare that the most holiest are subiect to infirmities, & rather, being separated, they myght do the more good.

The. xvi. Chapter.

1. Paul circumcideth Timothe. 7. The spirite calleth them from one countrey to another. 24. Lydia is converted.

Then came he to Derbe, and to Lystra: and beholde, a certayne disciple was there, named Timotheus, a womans son whiche was a Jewesse, and beleved: but his father was a Greke. A

Which was well reported of the brethren that were at Lystre and Iconium.

Paul wolde that he shoulde go forth with hym, and toke and circumcised hym, because of the Jewes whiche were in those quarters: for they knewe all that his father was a Greke.

And as they went through the cities, they delivered them the decrees for to kepe, that were * ordeyned of the apostles & elders which were at Hierusalem. Acts. 15. d.

And so were the Churches stablished in the fayth, and encreased in number dayly.

Nowe when they had gone throughout Phrygia, and the region of Galatia, and were * forbydden of the holy ghoste to preache the woorde in Asia, Rom. 1. c.

They comming to Mysia, sought to go into Bithynia: but the spirite suffered them not. B

And they passing through Mysia, came downe * to Troada. Acts. 18. c.

9 And

9 And a vision appeared to Paul in the night: There
stoode a man of Macedonia, and prayed him, saying,
Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we
prepared to goe into Macedonia, gathering by con-
ference, that the Lorde had called vs for to preache
the Gospel vnto them.

11 Then we, being carried from Troade, came with
a straight course to Samothracia, and the next day
to Neapolis:

12 And from thence to Philippos, which is the chiefe
citie in the parties of Macedonia, and a free citie:
and we were in that citie abyding certayne dayes.

13 And on the day of the sabbothes we went out of the
citie, besydes a ryuer, where prayer was wont to be
made: and we sate downe, and spake vnto the wo-
men which resorted thyther.

¶ 14 And a certayne woman named Lydia, a seller of
purple, of the citie of the Thyatirians, which wor-
shipped GOD, gaue vs audience: whose heart the
Lorde opened, that she attended to the things which
were spoken of Paul.

15 And when she was baptised, and her houshold, she
besought vs, saying, If ye haue iudged me to be
faithfull to the Lorde, come into my house, and abyde
there. And she constrayned vs.

16 And it came to passe, as we went to prayer, a cer-
tayne damsel possessed with a spirite of soothsaying,
met vs: which brought her masters much gaine
with soothsaying.

17 The same followed Paul and vs, and cryed, saying,
These men are the seruantes of the most high God,
which shewe vnto vs the way of saluation.

18 And this dyd she many dayes: But Paul was
grieued, turned about, and sayde to the spirite, I
commaunde thee in the name of Iesu Christe, that thou
come out of her. And he came out the same houre.

Math.16.b
Actes.19.c.

19 And when her maisters saw that the hope of their
gayne was gone, they caught Paul and Silas, and
drewe them into the market place, vnto the rulers,
20 And brought them to the officers, saying, These
men beyng Iewes, doo exceedyngly trouble our
cyte:
21 And teache ordinaunces, whiche are not lawfull D
for vs to receyue, neyther to obserue, seeyng we are
Romaynes.
22 And the people came agaynst them, & the officers
rent their clothes, and commaunded to beate them 2.Cor.11.f.
with rodes.
23 And when they had layd many stripes vpon them,
they cast them into prison, commaundyng the Jayler
of the prison to keepe them diligently.
24 Whiche when he had receyued such commaunde-
ment, thrust them into the inner prison, and made
their fete fast in the stockes.
25 And at mydnight, Paul and Silas prayed, and lau-
ded God: and the prisoners hearde them.
26 And sodaynly there was a great earthquake, so
that the foundation of the prison was shaken: and im-
mediatly all the doores opened, and euery mans ban- Actes.5.v.
des were loosed. and.12.b.
27 When the keeper of the prison waked out of his
slepe, and sawe the prison doores open, he drewe out
his swearde, and woulde haue kylled hym selfe, sup-
posyng that the prisoners had ben fledde.
28 But Paul cryed with a loude voyce, saying, Doo E
thy selfe no harme, for we are all here.
29 Then he called for a light, and sprang in, and came
trembling, and fell downe before Paul and Silas, F
30 And brought them out, and sayde, Syrs, what
must I doo to be saued?
31 And they said, Beleeue on the Lord Iesus Christ, Luke.7.a.
and thou shalt be saued, and thy household. Actes.2.f.
32 And they spake vnto hym the woorde of the Lorde, Iohn.6.b.
and

and to al that were in the house.

33 And he tooke them the same houre of the nyght, and washed their woundes, and was baptised hym selfe, and al they of his houshold straightway.

34 And when he had brought them into his house, he set meate before them,* and ioyed that he with al his houshold beleeued on God.

Luke.19.5.

35 And when it was day, the officers sent the sergeantes, saying, Let those men go.

36 And the keeper of the prison tolde this saying to Paul, The officers haue sent word to loose you: Now therefore geat you hence, and go in peace.

37 Then sayde Paul vnto them, They haue beaten vs openly vncondemned, beyng Romanes, and haue cast vs into prison, now doo they thrust vs out priuily? Nay verily: but let them come them selues, and fetche vs out.

38 And the sergeantes tolde these woordes vnto the officers: and they feared when they heard that they were Romanes.

Mark.8.d. 39 And they came and besought them, and brought them out, & desyred them to departe out of the citie.

40 And they went out of the prison, and entred into (the house) of Lydia, and when they had seene the brethren, they comforted them, and departed.

The Notes.

a. Reade the Chapter before, for the vnderstanding of these secretes.

The.xvii.Chapter.

Paul commeth to Thessalonica, where the Iewes set the citie in an vproare.

1 AND they made their iourney through Amphipolis, and Appolonia, they came to Thessalonica, where was a synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabboth dayes disputed with them out of the scriptures,

3 Opening

Opening and alleaging, that *Christ muste needes Luke. 24.g.
haue suffered, and ryse agayne from the dead: and
that this is Christ Jesus whiche I preach vnto you.

And *some of them beleued, and ioyned with Paul Actes. 28.f.
and Silas, and of the deuoute Grekes a great mul-
titude, and of the cheefe women not a fewe.

But the Iewes whiche beleeued not, moued with
enuie, toke vnto them certayne vagabondes, & euyl
men, and gathered a company, and set al the citie on
a rore, and made assaute vnto the house of Iason, and
sought to bring them out to the people.

And when they founde them not, they drue Iason
and certaine brethren vnto the heads of the citie, cry-
ing. These that haue troubled the worlde, are come
hyther also,

Whom Iason hath receiued (priuily:) and these all B
doo contrary to the decrees of Caesar, sayeing that John. 19. c.
there is an other kyng, (one) Jesus.

And they troubled the people, and the officers of
the citie, when they heard these thinges.

And when they had taken sufficient suertie of Iason,
and of the other, they let them goe.

And the brethren immediately sent away Paul and
Silas by night vnto Berea: which when they were
come thyther, they entred into the synagogue of the
Iewes.

These were the noblest of byrthe among them of
Thessalonica, which receiued the woord with al re-
dynesse of mynd, and (a) searched the scriptures day-
ly, whether those thinges were so.

Therfore many of them beleeued: also of honest wo- John. 5.g.
men which were Grekes, and of men not a fewe.

But when the Iewes of Thessalonica had knowe-
ledge, that the woord of God was preached of Paul
at Berea, they came thither, and moued the people.

And then immediately the brethren sente awaye C
Paul, as it were to the sea: but *Silas, and Ti- Actes. 18.d.
motheus

motheus abode there styl.

15 And they that gyded Paul, brought him vnto
Athens, and receiued a commaundement vnto Silas
and Timotheus, for to come to him with spede, and
went their way.

16 Whyle Paul wayted for them at Athens, his spi-
rite was moued in hym, when he sawe the cite ge-
uen to worshipping of Idols.

17 Therefore disputed he in the synagogue with the
Iewes, and with the deuout persons, and in the mar-
ket daily with them that came vnto him by chance.

18 Then certayne Philosophers of the Epicures, and
of the Stoikes, disputed with him, and some sayd,
What wyl this babbler say? Other some, he semeth
to be a setter forth of new gods: because he preached
vnto them Iesus, and the resurrection.

19 And they tooke hym, and brought him into the
streete of Mars, saying, May we know what this
newe doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange thinges to our
eares, we would knowe therefore what these thinges
meane.

D 21 (For all the Athenians and strangers which were
there, had leisure to nothing els, but either to tell,
or to heare some newe thing.)

22 Then Paul stoode in the middes of the streete of
Mars, and sayde, Ye men of Athens, I perceiue that
in all thynges ye are too superstitious.

23 For as I passed by, and beheld the maner how ye
worshyp your Gods, I found an aulter wherin was
written, Vnto an vnknowen God. Whom ye there-
fore vnknowyngly worshyp, him shewe I vnto you.

Gene. 1 a.
Actes. 14 c.
Psal. 46. a.
Apoc. 14. b.
Actes. 7. f.
Esai. 66. a.
4. Reg. 8. c.

24 God that made the worlde, and all that are therin,
seeing that he is Lord of heauen and earth, dwelleth
not in temples made with handes:

25 Neither is worshipped with mens handes, as though
he needed of any thing, seeing he him selfe geueth

and breath to al euery where:

God hath made of one blood, al nations of men, 1.Par.5.c.
for to dwel on al the face of the earth, and hath deter- Gene.1.b.
mined the times before appoynted, & also the bondes
of their habitation:

That they should seke the Lord, if perhaps they
might feele him and founde hym: though he be not
farre from euery one of vs.

For in hym we lyue, and moue, and haue our be- c
yng, as certaine of our owne Poetes haue sayde, For
we are also his offspring.

Forasmuche then as we are the offspryng of God,
we ought not to thynke that the Godhead is lyke
vnto golde, syluer, or stone, grauen by art and mans
deuice.

And the time of this ignorance God winked at, but
nowe commaundeth al men euery where to repent:

Inasmuch he hath appoynted a day in the whiche he
will iudge the worlde in righteousnesse, by that man
whom he hath appoynted, & hath offered fayth to al
men, in that he hath rayſed him from the dead.

And when they heard of the resurrection from the
dead, some mocked: and other sayde, We wyl heare
thee agayne of this matter.

So Paul departed from among them.

Howbeit, certaine men claue vnto him, & beleeued:
among the whiche was Dionys Areopagita, and a
woman named Damaris, and other with them.

The Notes.

In this place are al Christians taught what they
ought to haue, to trye the preachers, and other that
wold vnder colour to sette foorth true religion vnto
vs, according to the sayeing of saint Paul. Trye all
things and chaose out that which is good. 1. Joh. 4.
Marke here that the woord is the touchstone.

The xvij. Chapter.

1. Paul preacheth at Corinth. 24. Of Apollos.
26. Aquila, and Priscilla.

1 After

A 1 After these thinges, Paul departed from Athens and came to Corinth,

Rom. 16. a. 2 And founde a certaine Jewe named Aquila
2. Tim. 4. b borne in Pontus, lately come frō Italy with his wife
Priscilla, (because that Claudius had commaunded
all Jewes to depart frō Rome) & he came vnto them.

3 And because he was of the same craft, he abode with
them, and (a) wrought, (for by their occupacion they
were tentmakers.)

4 And he disputed in the Synagogue euery Sabbath
and exhorted the Jewes and the Grekes.

Actes. 17. d. 5 And when * Silas and Timotheus were come from
Macedonia, Paul was constrayned by the spirite &
testifie to the Jewes, that Jesus was Christ.

Matth. 10. b. 6 And when they sayd contrary, and blasphemed, he
Marke. 6. b. shooke his rayment, and sayd vnto them, Your blud
Actes. 13. a. be vpon your owne heades: from henceforth will I
B go cleane vnto the Gentiles.

7 And he departed thence, and entred into a certain
mans house, named Justus, a worshipper of God,
whose house ioyned harde to the Synagogue.

8 And one Crispus, the chefe ruler of the Synagogue,
John. 4. g. beleued on the Lorde with all his household, and ma-
ny of the Corinthians hearyng, beleeued, and were
baptised.

Actes. 17. b. 9 Then spake the Lord to Paul in the night by a vi-
on: Be not afrayd, but speake, & holde not thy peace:

10 For I am with thee, and no man shall lay hande
to hurt thee: For I haue much people in this citie.

11 And he continued there a yeere and sixe monethes,
teaching the woord of God among them.

12 And when Gallio was the deputie of Achaia, the
Jewes made insurrection with one accorde against
Paul, and brought him to the iudgement seate,

13 Saying, This felowe counselleth men to worship
God contrary to the lawe.

14 And whē Paul was now about to open his mouth,
Gallio

Gallio sayde vnto the Iewes, If it were a matter of
wrong, or an euyl deede, O ye Iewes, reason woulde
that I should beare with you:

But if it be a question of woordes and names, or
of your lawe, looke ye to it your selues: for I will be
no iudge of such matters.

And he droue them from the iudgement seate.

Then al the Grekes tooke Sosthenes the chiefe
ruler of the synagogue, and smote him before the iud-
gement seate: & Gallio cared for none of those things.

And Paul after this tarried (there) yet a good while,
and then toke his leaue of the brethren, and sayled
thence into Syria (Aquila and Priscilla accompa-
nying him.) And he shaue his head in Cenchrea: for
he had a vowe.

And he came to Ephesus, and left them there: but
he himself entred into the synagogue, and reasoned
with the Iewes.

When they desired him to tary longer tyme with
them, he consented not:

But bade them farewel, saying, I must needes at
this feast that commeth, be in Hierusalem, but I will
returne againe vnto you, if God wyl: And he sayled
from Ephesus.

And when he was come vnto Cesarea, & ascended
vp, and saluted the Church, he went to Antioche.

And when he had tarryed there a whyle, he depar-
ted, and went ouer al the countrey of Galatia and
Phrygia by order, strengthing al the disciples.

And a certaine Iewe named Apollos, borne at A- 1. Cor. 1. b.
lexandria, came to Ephesus, an eloquent man, and
mighty in the scriptures.

This same was informed in the way of the Lord,
and being feruent in the spirite, he spake and taught
diligently the thinges of the Lorde, knowyng onely
the baptisme of Iohn.

And the same began to speake boldely in the syna-

gogue: Whom when Aquila & Priscilla had heard, they tooke hym vnto them, and expounded vnto hym the way of God perfectly.

27 And when he was disposed to go into Achaia, the brethren wrote, exhorting the disciples to receive him. Which when he was comme, helped them much which had beleued through grace.

28 For he ouercame the Iewes mightily, and that openly, shewing by the scriptures, that Iesus was that Christe.

The Notes.

a. Howe dos they folowe Paules example who neyther geue them selues to the studie of the holy scriptures to feede the floche of Christe, nor yet to labour with their handes, but lyue idelly with the sweate of other mens browes? There was a lawe among the Massilians, that if any man dyd giue himself to lyue idelly vnder the pretence of some vayne religion, he should in no wyse be receiued into the cite.

The. xix. Chapter.

3. Of baptisme. 6. Of the holy ghost geuen by laying on handes. 9. The Iewes blaspheme the doctrine of the

a 1 AND it came to passe, that while Apollos was at Corinth, Paul passed through the vpper coastes, and came to Ephesus, and founde certayne disciples,

2 And sayd vnto them, Haue ye receiued the holy ghost since ye beleued? And they sayde vnto hym, We haue not heard whether there be any holy ghost or no.

3 And he sayde vnto them, Vnto what then were ye baptised? And they sayde, Vnto Iohns baptisme.

4 Then sayde Paul, Iohn verily baptised with the baptisme of repentance, sayeng vnto the people, that they shoulde beleeue on hym which shoulde come after hym, that is, on Christe Iesus.

5 When

5 When they heard this, they were baptised in the
name of the Lorde Iesus.
6 And when Paul had layde his handes vpon them,
the holy ghoste came on them, and they spake with
tongues, and prophesied.
7 And all the meane were about twelue.
8 And he went into the synagogue, and spake boldely
in the space of three monethes, disputyng and per-
swadyng those thyngs that (appertaine) to the kyng-
dome of God.
9 But when diuers were hardehearted, and beleeued
not, but spake euyl of the way (of the Lord) and that
before the multitude, he departed from them, and se-
parated the disciples: and he disputed dayly in the
schoole of one called Tyrannus.
10 And this continued by the space of two yeeres, so
that all they which dwelt in Asia, heard the woorde
of the Lorde Iesus, both Iewes and Grekes.
11 And God wrought special myracles by the handes
of Paul:
12 So that from his body were brought vnto the sicke,
napkins, and partlettes, and the diseases departed
from them, and the euyl spirites went out of them.
13 Then certaine of the vagabond Iewes exorcistes,
tooke vpon them to cal ouer them whiche had euyll
spirites, the name of the Lorde Iesus, saying, We
charge you by Iesus whom Paul preacheth.
14 And there was seuen sonnes of one Sceua a Iewe,
and chefe of the priestes, whiche dyd so.
15 And the euyl spirite answeared, and sayd, Iesus I
knowe, and Paul I knowe, but who are ye?
16 And the man in whom the euyl spirite was, ranne
on them, and ouercame them, and preuayled agaynst
them, in that they fledde out of that house naked and
wounded.
17 And this was knowen to al the Iewes and Grekes
also whiche dwelt at Ephesus, and feare came on

B

Mark. 16. B.
Acts. 5. C.
Math. 16. D.
Math. 7. C.
C

them al, & the name of the lord Jesus was magnified
Mark.1.a. 18 And many that beleeued, came and * confessed, and
shewed their workes.
19 Many also of them whiche vsed curious crafte,
brought their bookes, & burned them before al men:
and they counted the price of them, and found it fyf-
tie thousand peeces of syluer.
20 So mightyly grewe the worde of God, and pre-
uayled.
D 21 After these thinges were ended, Paul purposed in
the spirite, when he had passed ouer Macedonia &
Achaia, to go to Hierusalem, sayeng, After I haue
benne there, I must also see Rome.
22 So sent he into Macedonia two of them that mi-
nistred vnto him, Timotheus and Erastus, but he
hym selfe remayned in Asia for a season.
23 And the same time there arose no litle adoo about
that way.
24 For a certaine man, named Demetrius, a syluer
smyth, which made syluer shrynes for Diana, minis-
tred no smal gayne vnto the craftes men:
25 Whom he called together, with the workemen of
like occupation, and sayd, Syrs, ye know that by this
craft we haue aduantage.
Actes.16.b. 26 Moreouer, ye see and heare that not alone at Ephe-
sus, but almoste throughout al Asia, this Paul hath
perswaded and turned away muche people, sayeng
Psal.115.a. that they be no Gods which are made with handes.
27 So that not only this our craft commeth into da-
ryl to be set at nought: but also that the temple of the
great Goddesse Diana shoulde be despised, and her
magnificence should be destroyed, whom al Asia and
the worlde worshipperh.
28 And when they hearde these sayenges, they were
ful of wrath, and cryed out, sayeng, Great is Diana
of the Ephesians.
29 And al the citie was on a roye, and they rushed into
the

the common hal, with one assent, and caught Gaius and Aristarchus, men of Macedonia, Paules compaynions.

30 When Paul woulde have entred in vnto the people, the disciples suffered hym not.

31 For certayne of the chiefe of Asia, which were his frendes, sent vnto hym, desyryng hym that he would not presume into the common hal.

32 Some therfore cryed one thyng, and some another: for the assemblie was all out of quiet, and the more part knewe not wherfore they were come together.

33 And (concerning) of the people drewe Alexander out of the multitude, the Iewes thrusting him forewarde. And Alexander beckened with the hande, and would have geuen the people an answeare. Acts. 21. g.

34 But when they knewe that he was a Iewe, there arose a voice almoste for the space of two houres, of all men, crying, Great is Diana of the Ephesians. F

35 And whe the towne clarke had pacified the people, he sayde, Ye men of Ephesus, what man is it that knoweth not howe that the citie of the Ephesians is * the temple keeper of the great goddesse Diana, & of the (image) which came downe from Jupiter? * Some read, a worshipper

36 Seyng then that these thynges can not be spoken against, ye ought to be quiet, & to do nothing rashly.

37 For ye have brought hyther these men, which are neyther robbers of Churches, nor yet blasphemers of your goddesse.

38 Wherfore, if Demetrius and the craftes men which are with hym, have a matter against any man, the lawe is open, and there are Deputies, let them accuse one another.

39 But if ye enquyre any thyng concernyng other matters, it shalbe determined in a lawful assemblie.

40 For we are in ieoperdie to be accused of this dayes vprore: seyng as muche as there is no cause wherby we may geue a reckenyng of this concourse of people.

41 And when he had thus spoken, he let the assemblye departe.

The Notes.

a. Baptisme in this place is taken for doctrine, and not for the Lauer of water. For the baptisme of Christe, and the baptisme of John which is done in the water, be al one: Els Christe, who was baptised by John, ought to haue benne baptised agayne. Here then we do gather, that these fathers were not onyse baptised with the baptisme of water, but were twise instructed, & at length after perfect instruction they were baptised with water in the name of Christ.

The .xx. Chapter.

1. Paul goeth into Macedonia and Grecia, 7. he celebrateth the Lordes supper, and preacheth.

A 1 AND after the vproar was ceased, Paul called the disciples, and tooke his leaue of them, and departed, for to goe into Macedonia.

2 And when he had gone ouer those partes, and geuen them a long exhortation, he came into Grecia.

3 And there abode three monethes: and when the Iewes layd wayte for him, as he was about to haue sayled into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea: and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tychicus and Trophimus.

Actes. 21. f. 2. Tim. 4. b

5 These goyng before, tarried vs at Troas:

6 And we sayled away from Philippos, after the Dayes of sweete bread, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

B 7 And vpon one of the sabbath dayes, when the disciples came together for to (a) breake bread, Paul preached with them, redy to departe on the morowe, and continued the talke vnto midnight.

8 And there were many lightes in an vpper chamber where they were gathered together.

And there sate in a wyndow a certayne yonng man named Eutichus, being fallen into a deepe sleepe, & as Paul was long reasonyng, he was the more ouercome with sleepe, and fell downe from the third loft, and was taken vp dead.

And when Paul went downe, he fell on hym, and imbraced hym, and sayd, Make nothing a doo: for his life is in hym. 3. Reg. 17. d. 4. Reg. 4. f. Luke. 7. c. Acts. 9. g.

When he therefore was come vp agayne, and had broken bread, and eaten, and talked a long whyle, euen vntil the morowyng, so he departed.

And they brought the young man aliue, and were not a little comforted.

And we went afore to shyp, and sayled vnto Asson, there to receyue Paul: for so had he appoynted, mynding hym selfe to goe a foote.

And when he was come to vs to Asson, we tooke him in, and came to Mitylene.

And we sayled thence, and came the nexte day ouer against Chius, and the nexte day we arryued at Samos, and came to Trogyllium: the nexte day we came to Miletum.

For Paul had determined to sayle ouer by Ephesus, because he would not spend the tyme in Asia: for he hasted, if it were possible for hym, to be at Hierusalem the day of Pentecost.

And from Miletum he sent to Ephesus, and called the elders of the Churche.

Whiche when they were come to hym, he sayde vnto them, Ye knowe from the fyrste day that I came into Asia, after what maner I haue ben with you at all tymes,

Seruing the Lorde with all humblenesse of mynde, and with many teares, & temptations, whiche came vnto me by the layenges awayte of the Iewes:

And howe I kept backe nothing that was profitable vnto you, but haue shewed you, & haue taught you

openly, and throughout euery house:

21 Witnessing both to the Iewes, & also to the Gentiles,
Luke.42.f. the * repentaunce that is towarde GOD, and
the faythe which is toward our Lorde Iesus Christe.

22 And nowe beholde, I goe bounde in the spirite into
Hierusalem, not knowyng the thynges that shall come
vnto me:

23 But that the holy ghoste witnesseth in euery citie,
saying that bondes and trouble abyde me.

2.Tim.2.b. 24 But none of these thynges moeue me, neyther
count I my life deare vnto me selfe, so that I might
fulfyl my course with ioy, and the ministerie which
I haue receyued of the Lorde Iesu, to testifie the Gos-
pel of the grace of God.

25 And nowe beholde, I am sure, that henceforth ye
all among whom I haue gonne preachyng the king-
dome of God, shal see my face no more.

26 Wherefore, I take you to recorde this day, that I
am pure from the blood of all men.

27 For I haue kept nothyng backe, but haue shewed
you all the counsel of God.

28 Take heede therefore vnto your selues, and vnto
the flocke, ouer the which the holy ghoste hath made
you ouerseers, to rule the Church of God, which he
hath purchased with his owne blood.

29 For I knowe this, that after my departyng, shall
grieuous woolues enter in among you, not sparyng
the flocke.

30 Also of your owne selues shall men arise, speaking
peruerse thynges, to drawe away disciples after
them.

31 Therefore watche, and remember that by the space
of three yeres I ceassed not to warne euery one night
and day with teares.

32 And nowe brethren, I commende you to God, and
to the woorde of his grace, whiche is able to buylde
further, & to giue you an inheritaunce among all them
which

which are sanctified.

33 I haue desired no mans siluer, or golde, or vesture.

34 Yea, ye your selues knowe, that these handes haue ministred vnto my necessities, & to them that were with me.

35 I haue shewed you al thynges, howe that so labouring ye ought to helpe the weake, and to remember the wordes of the Lorde Iesu (howe that he sayde,) It is more blessed to geue, then to receyue.

36 And when he had thus spoken, he kneeled downe, and prayed with them al.

37 And they all wept sore, and fell on Paules necke, and kissed hym,

38 Sorowing moste of all for the woordes which he spake, that they shoulde see his face no more: And they accompanied him vnto the shyp.

1.Cor.11.c. Gene.3.a. 1.Cor.9.b. 2.Thes.3.b. Acts.12.b.

The Notes.

a. By this it is euident and playne, that in the administration of the sacramentes, we are bounde neyther to tyme, nor yet to place. For Paul dyd breake the breed, and dyd minister the Communion in the nyght tyme, and we doo it in the day tyme. Agayne, he dyd onely preach Christe, and minister the Lordes Supper as a pastor. And these thinges are we woont reuerently to doo in the Church. Howbeit, al thynges ought to be done in a due decent order. August. ad Ianuarium, Epist. 118.

The .xxi. Chapter.

1 Paules iourney by shyp. 8. Of Philip the Euangelist, 10. and Agabus the Prophete.

1 AND when it came to passe that we had forsaken them, and were departed from them, we came with a strayght course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And when we had found a shyp sayling vnto Phenice, we went aboorde, and set forth.

3 Now when Cyprus began to appeare (vnto vs) we

we left it on the lefte hande, and sayled into Syria, & came vnto Tyre, for there the shippe shulde vnlade the burden.

4 And when we had found disciples, we taried there seuen dayes, who sayde to Paul through the spirite, *that he should not goe vp to Hierusalem.

Acts.20.t

5 And when the daies were ended, we departed, and went our way, and they all brought vs on our way, with wyues & children, tyl we were come out of the citie: and we kneeled downe on the shore, * and prayed.

Acts.20.g

6 And when we had taken our leaue one of another, we tooke shippe, and they returned home agayne.

B 7 When we had ful ended the course from Tyre, we came downe to Ptolemaida, & saluted the brethren, and abode with them one day.

8 And the next day, we that were of Pauls company departed, and came vnto Cesarea, and we entred into the house of Philip the Euangelist (which was one of the seuen) and abode with him.

Acts.6.b. and.3.a.

9 And the same man had foure daughters, virgins, which did * prophecie.

Ioel.2.g.

10 And as we taried there a good many of daies, there came a certaine prophet from Iury, named Agabus.

11 And when he was come vnto vs, he toke Pauls girdle, & bound his owne handes and feete, & sayde, Thus saith the holy ghost, (a) *So shal the Iewes at Hierusalem binde the man that owneth this girdle, and shal deliuer him into the handes of the Gentiles.

Acts.9.c. 2. Cor.11.c.

12 And when we hearde these thynges, both we, and other whiche were of the same place, besought him that he would not goe vp to Hierusalem.

13 Then Paul answeared, What doe ye weeping and breaking myne hart? for I am redy, not to be bounde onely, but also to dye at Hierusalem for the name of the Lorde Iesus.

14 And when we could not turne his minde, we ceased

saying. The wyl of the Lorde be fulfylled. Math.6.b.
5 And after those dayes, we tooke vp our burdens, and went vp to Hierusalem.
6 There went with vs also (certayne) of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge. Actes.9.c.
7 And when we were come to Hierusalem, the brethren receyued vs gladly.
8 And on the morowe, Paul went in with vs vnto Iames, and all the elders came togyther.
9 And when he had saluted them, he tolde by order all thynges that God had wrought among the Gentiles by his ministerie.
10 And when they heard (it) they glorified the Lord, and sayde vnto hym, Thou seest brother, how many thousand Iewes there are whiche beleeue, and they are all zelous followers of the lawe.
11 And they are enformed of thee, that thou teachest D all the Iewes whiche are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neyther to walke (after) the customes.
12 What is therefore? the multitude must needes come together: for they shal heare þ thou art come.
13 Do therefore this that we say to thee: We haue Num.6.a. foure men whiche haue a vowe on them.
14 Them take, and purifie thee selfe with them, and bestowe on them, that they may shaue their heades: and all shal know that those thinges which they haue heard concerning thee, are nothyng, but that thou thy selfe also walkest and keepest the lawe.
15 As touchyng the Gentiles whiche beleeue, we Actes.14.d haue written and concluded, that they obserue no such thyng, saue onely that they keepe them selues from thynges offered to idolles, and from blood, and from strangled, and from fornication.

26 Then

26 Then Paul tooke the men, and the next day pu-
fying him self with them, entred into the temple, de-
clarying the accomplishment of the dayes of the puri-
fication, vntyl that an offeryng should be offered for
euery one of them.

27 And when the seuen dayes were almost ended, the
Iewes whiche were of Asia, when they sawe him in
the temple, moued all the people, and layd handes on
hym,

28 Crying, Men of Israel, helpe: this is the man that
teacheth all men euery where agaynst the people, and
the lawe, & this place: he hath also brought Grekes
into the temple, and hath polluted this holy place.

29 (For they had seene before with hym in the citie,
Trophimus an Ephesian, whom they supposed that
Paul had brought into the temple.)

Actes.20.b.
2. Tim.4.b

30 And al the citie was moued, and the people ran
med together: and they tooke Paul, & drewe him
out of the temple, & forthwith the doores were shut.

31 And as they went about to kyl hym, tidinges came
vnto the high captaine of the souldiers, that all Hie-
rusalem was in an vprore.

32 Whiche (immediately) tooke souldiers, and their
captaynes, and ranne downe vnto them: and when
they sawe the cheefe captayne, and the souldiers, they
left smytyng of Paul.

33 Then the cheefe captayne came neare, and tooke
hym, and commaunded hym to be bounde with two
chaynes, and demaunded who he was, and what he
had done.

34 And some cryed one thyng, some another, among
the people: and when he couldc not knowe the cer-
taynetie for the rage, he commaunded hym to be car-
ried into the castle.

35 And when he came vpon the stayres, it was so that
he was borne of the souldiers for the violence of the
people.

for the multitude of the people followed after, cryeng, Away with hym.

And when Paul began to be caryed into the castle, he sayd vnto the hygh captayne, May I speake vnto the? Who sayd, Canst thou speake Greeke?

Art not thou that Egyptian, whiche before these dayes madest an vproyr, and leddest out into the wyldernesse foure thousande men that were murderers?

But Paul sayd, I am a man which am a Iewe, of Tarsus, a citie in Cilicia, a citizen of no vile citie: & I beseech the, suffer me to speake vnto the people. Acts. 9. b. and. 22. a.

And when he had geuen hym licence, Paul stood on the stayres, & beckened with the hande vnto the people: and when there was made a great silence, he spake vnto them in the Hebrue tongue, sayeng. Acts. 11. f.

The Notes.

God for the most part is wont to warne his elect seruaunts, what affliction and trouble shal happen vnto them for his sake, and not to fray them thereby, but that he might prepare and arme their myndes against the furious tempestes of persecution. Therefore dooth Agabus vnto Paul to prophesie vnto him of the emprisonment and bondes that he should suffer at Hierusalem. Where wee haue also a good example of constancie and stedfastnesse in Paul, which notwithstanding nothyng the teares of his familiers and frendes, nay yet the peryl of his owne lyfe, dyd rather spye and watch out a tyme to set forth the glory of God.

The. xxii. Chapter.

Paul maketh accompt of his lyfe and doctrine.

He escapeth the whippe, by reason he was a citizen of Rome.

MEn, brethren, and fathers, heare ye mine answere which I make vnto you. A

(And when they heard that he spake in the Hebrue tongue to them, they kept the more silence: and he sayth,)

I am verily a man whiche am a Iewe, borne in Tarsus

Actes.9.b. * Tarsas (a citie) in Cilicia, e yet bryngbt vp in
and.21.g. citie at the feete of Gamaliel, and taught accordyng
Actes.5.f. to the perfect maner of the lawe of the fathers, a
was zelous towarde God, as ye all are this same

Actes.8.a. 4 And * I persecuted this way vnto the death, bindyng
and.26.a. and deliuering into prisons, both men and women,
1.Cor.15.b. 5 As also the chiefe priest doth beare me witnesse, a
Galat.2.b. all the estate of the elders: of whom also I receyued
letters vnto the brethren, and went to Damascus
to bryng them which were there, bounde vnto Hie-
salem, for to be pounished.

6 And it came to passe, that as I made my iourney
and was comme nigh vnto Damascus about noone
suddenly there shone from heauē a great light
about me.

7 And I fell vnto the earth, and heard a voyce say-
B vnto me, * Saul, Saul, why persecutest thou me?
Actes.9.a. 8 And I answeared, Who art thou Lorde? And
sayde vnto me, I am Jesus of Nazareth, whom
persecutest.

9 And they that were with me, sawe verily the light
and were afrayde: but they heard not the voyce
hym that spake to me.

10 And I sayde, What shal I do Lorde? And
Lorde sayd vnto me, Aryse, and goe into Damas-
and there it shalbe tolde thee of all thynges which
appoynted for thee to doo.

11 And when I sawe not byng for the brightnes
the lyght, being ledde by the hande of them that
with me, I came into Damascus.

Actes.9.c. 12 And * one Ananias, a deuout man as pertaining
the lawe, hauing a good report of all the Iewes
the there dwelt,

13 Came vnto me, and stoode, and sayd vnto me,
ther Saul, receiue thy sight. And the same houre
looked vp vpon hym.

14 And he said, The God of our fathers hath ordey-
C

ther before, that thou shouldest knowe his wyl, and
se that iust one, and shouldest heare the voyce of his
mouth.
15 For thou shalt be his witnesse vnto al men, (of those
things) which thou hast seene and heard.
16 And nowe, why tarryest thou? Aryse, and be bap- Rom.10.c.
tised, and (a) washe away thy sinnes, in calling on the
name of the Lorde.
17 And it came to passe, that when I was come againe
to Hierusalem, and prayed in the temple, I was in a
trance,
18 And sawe hym sayeing vnto me, Make haste, and
get thee quickly out of Hierusalem: for they wyl not
receiue thy witnesse concernyng me.
19 And I sayd, Lord, they knowe that I prisoned, and
beat in euery synagogue, them that beleeued on ther.
20 * And when the blood of thy witnesse Steuen was Actes.7.a.
shed, I also was standing by, & consenting vnto his
death, and kept the rayment of them that slue hym.
21 And he sayd vnto me, Depart: for I wyl send thee D
farre hence vnto the Gentiks. Actes.13.B.
Galat.1.B.
22 And they gaue hym audience vnto this woorde,
and then lyft vp their voyces, and sayde, Away with
such (a fellowe) from the earth: for it is no reason that
he should lyue.
23 And as they cryed, and caste of their clothes, and
threwe dust into the ayre,
24 The cheefe captaine cõmaunded him to be brought
into the castle, and bade that he should be scourged,
and examined: that he might knowe wherefore they
cryed so on hym.
25 And as they bounde him with thonges, Paul sayd
vnto the Centurion that stoode by, Is it lawful for you
to scourge a man that is a Romane, & vncondemned?
26 When the Centurion hearde that, he went, and
tolde the cheefe captayne, sayeing, Take heede what
thou doest: for this man is a Romane.

27 Then

27 Then the cheefe Captayne came, and sayde vnto him, Tell me, Art thou a Romane? He sayd, Yea.

28 And the cheefe captaine answered, With a great summe obteyned I this freedome. And Paul sayd, I was free borne.

29 Then straightway departed from him they which should have examined him: and the cheefe captayne also was afrayde, after he knewe that he was a Romane, and because he had bounde him.

30 On the morowe, because he would have knowen the certaynetie wherefore he was accused of the Jewes, he loosed him from his bondes, and commaunded the high priestes, and all the counsell to come together, and *brought Paul forth, and set him before them.

Actes. 23.b

The Notes.

a. We ought not to thynke that water washeth away the sinnes, but the mercy and grace of God which is signified and represented vnto vs by the water. Ye shal note, that by a figure named Allusio, the same is ascribed vnto the outwarde signe which doth only perteyne vnto the grace and election of God.

The. xxiii. Chapter.

1. Paul commeth before the Counsel. 2. Ananias causeth him to be stryken.

A

Actes. 24.b

1 AND Paul earnestly beholdyng the counsell, sayd, Men & brethren, *I have lyued in all good conscience before God vntyl this day.

2 And the high priest Ananias commaunded them that stoode by to smyte him on the mouth.

Deut. 17. b.

3 Then sayde Paul vnto him, God shal smyte thee (a) paynted wal: for *sittest thou and iudgest me after the lawe, and commaundest me to be smitten contrary to the lawe?

Iohn. 18. b.

4 And they that stoode by, sayd, *Reuilest thou God's hyeh priest?

5 Then sayde Paul, I wyst not, brethren, that

ther the high priest: For it is written, Thou shalt not curse the ruler of thy people.

But when Paul perceiued that the one part were Sadducees, and the other Pharisees, he cryed out in the counsell, Brethren, and brethren, I am a Pharisee, the sonne of a Pharisee: * of the hope & resurrection of the dead am I iudged. Phil. 3. a. Acts. 23. c. B

And when he had so sayde, there arose a debate betwene the Pharisees and the Sadducees: and the multitude was deuided.

* For the Sadducees say, that there is no resurrection, neither angel, nor spirite: but the Pharisees confesse both. Math. 22. c. Mark. 12. b. Luke. 20. c.

And there arose a great crie: And when the Scribes which were of the Pharisees part arose, they stroue, saying, We finde no euyl in this man: but if a spirite or an angell hath spoken to hym, let vs not fyght against God.

And when there arose a great debate, the cheefe captayne feryng lest Paul shoulde haue ben plucke in pieces of them, commaunded the souldiers to goe downe, and to take hym from among them, and to bryng hym into the castle.

And the nyght folowing, the Lord stoode by hym, and sayde, Be of good cheare Paul: for as thou hast testified of me in Hierusalem, * so must thou beare witnesse also at Rome. Acts. 16. c. Acts. 27. b.

And when it was day, certayne of the Iewes gathered them selues together, and made a bowe, sayeng that they would neyther eate, nor drinke, tyl they had killed Paul.

And they were more then fourtie (menne) which had made this conspiracie.

And they came to the cheefe priestes and elders, & sayde, We haue bounde our selues with a vowe, that we wil eate nothing, vntyl we haue slayne Paul. C

Now therefore geue ye knowledge to the cheefe cap-

tayne, and to the counsell, that he bryng hym forth
vnto you to morow, as though ye would know some-
thing more perfectly of him: and we, or ever he come
neare, are ready to kyl hym.

16 And when Paules systers sonne heard of their lay-
ing awayte, he went and entred into the castle, and
tolde Paul.

17 And Paul called one of the vnder captaynes vnto
hym, and sayd, Bring this young man vnto the high
captayne: for he hath a certayne thyng to shewe him.

18 And he tooke him, and brought hym to the high
captayne, and sayd, Paul the prisoner called me vnto
hym, and prayed me to bryng this young man vnto
ther, which hath a certaine matter to shewe him.

19 Then the high captayne tooke hym by the hande,
and went with him out of the way, and asked him,
What is it that thou hast to tell me?

20 And he sayde, The Iewes are determined to de-
sire thee, that thou wouldest bring forth Paul mor-
rowe into the counsel, as though they would enquire
somewhat of him more perfectly.

D 21 But folowe not thou their mindes: for there lie
wayte for him of them more then fourtie men, which
the haue bounde them selues with a vowe, that they
wyl neither eate nor drinke, tyl they haue killed him:
and now are they ready, and looke for a promise of
thee.

22 The cheefe captayne then let the young man
part, and charged him, See thou tell it vnto no man
that thou hast shewed these thinges to me.

23 And he called vnto him two vnder captaynes, say-
ing, Make redy two hundred soudiours to go to Cesa-
rea, and horsemen three score and tenne, and speare-
men two hundred, at the third houre of the night.

24 And deliuer them beastes, that they may set Paul
on, and bryng him safe vnto Felix the high ruler.

25 And he wrote a letter, after this maner.

26 Claudius

26 Claudius Lysias, vnto the most mighty ruler Felix sendeth greetings.

27 *This man was taken of the Iewes, and should Acts. 20.l.
have been killed of them: Then came I with an
army, and rescued hym, and perceiued that he was a
Romane.

28 And when I would haue knowen the cause wher-
fore they accused hym, *I brought hym forth into Acts. 22.g.
their counsel.

29 Whom I perceiued to be accused of questions of
their lawe: *but hauing nothing layde to his charge Acts. 25.f.
worthy of death, or of bondes.

30 And when it was shewed me how that the Iewes
layde waite for the man, I sent (him) straightway to
you, and gaue commaundement to his accusers, that
the things which they haue against hym, they should
tell before thee. Farewel.

31 Then the souldiers, as it was commaunded them,
toke Paul, and brought him by night to Antipatri-
da.

32 On the morowe, they left the horsemen to go with
hym, and returned vnto the castle.

33 Which when they came to Cesarea, and deliuered
the Epistle to the deputie, presented Paul also before
hym.

34 And when the deputie had read (the letter) he as-
keed of what prouince he was. And when he vnder-
stode that he was of Cilicia:

35 *I will heare thee, sayde he, when thine accusers Deut. 17.a.
are come also. And he commaunded him to be kept
in Herodes iudgement hall.

The Notes.

By a figurative maner of speaking, we cal hym
selfe wel, which pretendeth hym selfe to be one
thing, and is another. As yf a man shoulde in coun-
terfeit gesture make an outwarde shewe of right-
eousnesse, where as inwardly he is ful of al iniqui-
ty, rapine, and filthy couetousnesse.

b. We wyl speake of bowes. when we come to the fyfth chapter of the first to Timothi. This beyng in the sight of al menne is deuilishe and abominable.

The .xxiiii. Chapter.

Paul beyng accused, answereth for his life and doctrine.

a 1 AND after fyue dayes, Ananias the high priest
Actes.25.b. descended, with the elders, and with a certayne
orator, named Tartullus, which appeared be-
fore the deputie against Paul.

2 And when Paul was called forth, Tartullus be-
gan to accuse hym, sayeng, Seeing that we haue ma-
tryued great quietnesse by the meanes of the, & that
many good thinges are donne vnto this nacion thy
rowe thy prouidence,

3 That alowe we euer, and in al places, most nobl
Felix, with al thankes.

4 Notwithstanding, that I be not tedious vnto the
I pray the, that thou wouldest heare vs of thy cu
tesie a fewe wordes.

5 For we haue founde this man a pestilent fellow, a
mouer of debate vnto all the Iewes in the whol
worlde, & a mayntayner of the sect of the Nazarites

6 Which also hath gone about to pollute the temple
whom we tooke, and would haue iudged accordi
Actes.21.c. to our lawe.

b 7 But the high captaine Lysias came vpon vs, &
great violence tooke hym away out of our handes,

8 Commaundyng his accusers to come vnto the
whom thou mayest, if thou wylt enquire, know
certaintie of al these thinges, whereof we accuse

9 And the Iewes likewise affirmed, sayeng, th
these thynges were so.

10 Then Paul, after that the deputie had beck
bricked vnto hym, that he should speake, answe
With a more quiet mind do I answere for my
forasmuch as I vnderstande, that thou hast bene

many yeres a iudge vnto this nation:
Inasmuch that thou mayest knowe, that there are yet
but twelue dayes, since I went vp to Hierusalem for
to worship.
And they neyther founde me in the temple disput-
yng with any man, eyther raysyng vp the people,
neyther in the synagogues, nor in the citie:
Neyther can they proue the thynges wherof they
accuse me.
But this I confesse vnto thee, that after the way C
which they call heresie, so worshyp I the God of my
fathers, beleuyng all thynges which are written
in the lawe and the Prophetes,
And haue hope towardes God, that * the resurrecti- Actes.13.a.
on of the dead, which they themselues looke for, al-
so, shalbe both of the iust and vniust.
And herein * studie I, to haue alway a cleare con- Rom.15.f.
science toward God, and toward men.
Now after many yeeres, I came* and brought al- Actes.11.b.
mes to my nation, and offerynges:
In the which they found me purified in the temple,
neyther with multitude, nor yet with vnquietnesse.
Howbeit, there were certayne Iewes out of Asia,
which ought to be here present before thee, and
accuse me, if they had ought agaynst me.
Or let these same here say, if they haue founde D
any euill doyng in me, whyle I stande here in the
counsayle.
Except it be for this one voyce, that I cryed stan-
ding among them, * That of the resurrection from Actes.23.a.
the dead, am I iudged of you this day.
And when Felix heard these thynges, he deferred
them, for he knewe very well of that way, and sayd,
When Lysias the captayne is come downe, I will
know the determinat of your matter.
And he * commaunded an vnder captayne to keepe Iere.39.c.
Paul, and to let him haue rest, and that he should for- Actes.27.a
C c iiij bydde

byd none of his acquayntance to minister vnto hym, or to come vnto hym.

25 And after certayne dayes, when Felix came with his wyfe Drusilla, whiche was a Jewesse, he called forth Paul, and heard hym of the fayth which is towarde Christe.

26 And as he reasoned of righteousnesse, temperaunce and iudgement to come, Felix (a) trembled, and answered, Goe thy way for this tyme, when I haue a conuenient season, I wyl sende for thee.

27 He hoped also that money should haue ben geuen hym of Paul, that he myght loose hym: wherefore he sent for hym the oftener, & communed with him.

28 But after two yeeres, Porcius Festus came into Felix roome: and Felix wyllyng to shew the Iewes a pleasure, left Paul bounde.

Actes. 25. d

The Notes.

a. The feare of the dreadful iudgement of God profiteth nothing, vnlesse it doo engender true repentance in mens hartes. Felix was afraide at the preachyng of the iudgement, but he was neuer the better for it. For why? he byd gape styl for hyghe promotions, as a most corrupt iudge.

The .xxv. Chapter.

3. The Iewes accuse Paul before Festus. 8. He answereth for hym selfe.

1 Then when Festus was come into the prouince, after three dayes he ascended from Cesarea to Hierusalem.

2 Then enformed him the high Priest, & the chiefe of the Iewes agaynst Paul, and they besought him,

3 And desired (a) fauour against hym, that he would sende for hym to Hierusalem, layeng wayte in the way to kyl hym.

4 But Festus answered, that Paul should be kept at Cesarea, and that he hym selfe would shortly goe thyther.

Let them therfore, sayde he, whiche among you are
able, come downe with vs, and accuse hym, if there
be any fault in this man.

And when he had tarried among them more then
ten dayes, he went downe vnto Cesarea, and the
next day sate downe in the iudgment seate, and com-
manded Paul to be brought.

The kyng come, the Iewes which were come B
from Hierusalem, stode about (hym) & layde many
and grieuous complaynts agaynst Paul, whiche
they could not proue,

While he answered (for hym selfe) that neyther a-
gaynst the lawe of the Iewes, neyther agaynst the
temple, nor yet agaynst Cesar, haue I offended a-
nything at al.

But Festus wyllyng to doo the Iewes a pleasure,
answered Paul, & said, Wilt thou goe vp to Hieru-
salem, & there be iudged of these thinges before me?

Then sayde Paul, I stande at Cesars iudgement
seate, where I ought to be iudged, to the Iewes
haue I done no wrong, as thou very wel knowest.

For if I haue any wrong, or haue committed any
thing worthie of death, I refuse not to dye: but yf
there be none (of these thinges) whereof they accuse
me, no man may deliuer me vnto them. I appeale
vnto Cesar.

Then spake Festus with the counsayle, and ans-
wered, Hast thou appealed vnto Cesar? vnto
Cesar shalt thou goe.

And after certayne dayes, kyng Agrippa, and Ber-
nice, came vnto Cesarea, to salute Festus.

And when they had ben there a good season, Festus C
rehersed Paules cause vnto the king, saying, There
is a certayne man left in bondes of Felix.

About whom, when I came to Hierusalem, the
hye Priestes & elders of the Iewes enformed me,
and desired to haue iudgement agaynst hym.

16 To whom I answeared, It is not the maner of the
Romanes, for fauoure to deliuer any man / he should
perishe, before that he whiche is accused, haue the ac-
cusers face to face, and haue license to answeare for
hym selfe, concernyng the crymt layde against hym.
17 Therefore when they were come hyther without
any delay, on the morowe I sate on the iudgement
seate, and commaunded the man to be brought forth.
Actes.23.l. 18 Against whom, when the accusers stoode vp, they
brought none accusation of suche thynges as I sup-
posed:
19 But had certayne questions against hym of their
owne superstition, and of one Iesus, which was dead,
whom Paul affyrmed to be alyue.
20 And because I doubted of suche maner of questions,
I asked hym whether he would go to Hierusalem,
and there be iudged of these matters.
D 21 But when Paul had appealed to be kept vnder
knowledge of Augustus, I commaunded hym to be
kept, tyl I myght sende hym to Cesar.
22 Then Agrippa sayde vnto Festus, I would also
(b) heare the man mee selfe. To morowe (sayde he)
thou shalt heare hym.
23 And on the morowe when Agrippa was come, and
Bernice, with great pompe, and were entred into
the counsayle house, with the chefe captaynes and
chefest men of the citie, at Festus commaundement
was Paul brought forth.
24 And Festus sayde, kyng Agrippa, and all men
whiche are here present with vs, ye see this man,
about whom all the multitude of the Iewes haue
treated me, both at Hierusalem, and also here, cry-
ing that he ought not to lyue any longer.
25 But founde I nothyng worthy of death that he
committed: neuertheles, seeing that he hym selfe
hath appealed to Augustus, I haue determined to send him.
26 Of whom I haue no certayne thyng to write

my Lorde: Wherefore I haue brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I myght haue somewhat to write.

For me thinketh it unreasonable to send a prisoner, and not to shew the causes which are laid against him.

The Notes.

1. Here we doo learne, that many good men are by meanes of them that be in authoritie, or by hatred of the religion, cast away.

2. Agrippa wyll heare Paul, not for to learne the truth, whereof he was nothyng desyrous, but that he myght heare some new thyng, beyng in this matter like vnto many whiche nowe a dayes goe to sermons not to learne howe to amend their lyues, but to heare newes.

The.xxvi. Chapter.

1. King Agrippa heareth Paul. 25. Paules moderate answere against the iniurie of Festus.

1 Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered (for himselfe.)

2 I thinke me selfe happy, king Agrippa, because I shall answere this day before thee, of al the thynges whereof I am accused of the Iewes,

3 Namely, because thou art expert in al customes and questions whiche are among the Iewes: wherefore I beseche thee to heare me patiently.

4 My life then that I haue ledde of a chylde, which was at the first among mine owne nation at Hierusalem, knowe al the Iewes,

5 Whiche knewe me from the begynnyng (yf they wolde testifie) that after the moste straytest sect of our religion, I lyued a Pharisee.

6 And nowe I stande, and am iudged for the hope of the promise made of God vnto our fathers:

7 Vnto whiche promise our twelue tribes instantly serving God day and nyght, hope to come: For which hope's

hopes sake, king Agrippa, I am accused of the Iewes.
8 Why shoulde it be thought a thing incredible with you, that God raiseth the dead?
9 I also verily thought in mine selfe, that I ought to do many contrary thynges, cleane against the name of Iesus of Nazareth:
Actes.8.a. 10 *Which thing I also did in Hierusalem, and many
1.Cor.15.b. of the saintes dyd I put in prisons, hauing receyued
Galat.2.c. authoritie of the hygh Priests, and when they were put to death, I gaue the sentence.
11 And I punished them oft in euery synagogue, & compelled them to blaspheme, & was yet more mad vpon them, and persecuted them euen vnto strange cities.
12 About whiche thynges as I went to Damascus with authoritie & commission of the hygh Priests,
13 Euen at mydday, O kyng, I sawe in the way a lyght from heauen, aboue the brightnesse of the Sunne, shyne rounde about me, and them which iourneyed with me.
14 And when we were al fallen to the earth, I heard a voyce speakyng vnto me in the Hebrue tongue, and
Actes.9.c. saying, *Saul, Saul, why persecutest thou me? It
and.22.c. is harde for thee to kycke against the pricke.
15 And I sayde, Who art thou Lorde? And he sayde, I am Iesus whom thou persecutest.
16 But ryse and stande vpon thy feete, for I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse, both of those thinges which thou hast seene, and of those thinges in the whiche I wyl appeare vnto thee,
17 Deliuerying thee from the people, and from the Gentiles, vnto whom nowe I sende thee,
18 To open their eyes, that they might be turned from darknesse to light, and from the power of Satan vnto God, that they may receyue forgeuenesse of sinnes and inheritaunce among them which are sanctified by faith that is in me.

19 Where-

19 Wherefore, O king Agrippa, I was not disobedi-
ent vnto the heauenly vision:
20 But shewed first vnto them of Damascus, and at
Ierusalem, and throughout all the coastes of Iurie,
and then to the Gentiles, that they shoulde repent
and turne to God, and doe suche woorkes as become
them that repent.
21 For this cause the Iewes caught me in the temple, D
and went about to kyl me.
22 Seeing therefore that I haue obteyned helpe of
God, I continue vnto this day, witnessyng both to
small and great, saying none other thinges then those
which the Prophets (a) & Moses did say should come:
23 That Christ shoulde suffer, and that he shoulde be
the first that shoulde ryse from the dead, and shoulde
shew light vnto the people, and to the Gentiles.
24 And as he thus spake for him self, Festus said with
a loude voyce, Paul, thou art beside thee self, muche
learning doeth make thee mad.
25 But he sayde, I am not mad, most noble Festus,
but speake forth the woordes of trueth, & soberneſſe.
26 For the king knoweth of these things, before whom
also I speake freely, neyther beleeue I, that any of
these thynges are hydden from hym, for this thyng
was not done in a corner.
27 King Agrippa, beleeuest thou the Prophetes? I
know wel that thou beleeuest.
28 Then Agrippa saide vnto Paul, Somewhat thou C
perswadest me to be a Christian.
29 And Paul sayde, I woulde to God, that not only
thou, but also all that heare me to day, were both
somewhat, and also in a great deale suche as I am,
except these bandes.
30 And when he had thus spoken, the king rose vp, &
the Iuge, and Bernice, & they that sate with them.
31 And when they were gone aparte, they talked be-
tweene them selues, saying, This man doeth nothing
woorthie

worthie of death, or of bondes.

32 Then sayde Agrippa vnto Festus, This man myght haue ben let lose, yf he had not appealed vnto Cæsar.

The Notes.

a. We ought to preache nothing of Christe but that whiche is written in Moses & the prophetes. Thou shalt note, that the newe Testament is included in the olde, and the olde is expounded by the newe. For Christe our sauiour, & al his apostles, lyue the same, confirmyng al theyr preachynges and sermons with the scriptures of the olde Testament.

The .xxvii. Chapter.

1. Paul sayleth toward Rome. 3. Iulius the captayne entreateth hym curteously.

A 1 AND when it was concluded, that we shulde sayle into Italie, they delyuered both Paul and certayne other prisoners vnto one named Iulius, an vnder captayne of Augustus bande.

2 And we entred into a (a) ship of Adramyttium, and loosed from lande, appoynted to sayle by the coastes of Asia, * one Aristarcus out of Macedonia, of the countrey of Thessalonica, tarryng styl with vs.

Colos. 4. a.

3 And the nexte day we came to Sidon: And Iulius * curteously intreated Paul, and gaue hym libertie to go vnto his frendes, and to refreshe hym selfe.

Jerem. 39. c
Actes. 24. c.

4 And when we had lanched from thence, we sayled hard by Cyprus, because the wyndes were contrary.

5 And when we had sailed ouer the sea of Cilicia and Pamphylia, we came to Myra (a citie) whiche is in Lycia,

6 And there the vnder captaine founde a ship of Alexandria, sayling into Italie, and he put vs therein.

D 7 And when we had sayled slowly many dayes, and scarse were come ouer agaynst Gnidum, because the wynde withstoode vs, we sayled hard by * Candie, ouer agaynst Salmone,

* or, Crete, whiche was an yle of the sea of Candie.

8 And with much wo[illegible] sayled we beyond [illegible]

vnto a place whiche is called the Fayre hauens, nygh vnto whereunto was the citie of Lasea.

When much time was spent, and when sayling was now iuspardous, because also that the fast was now alredy past, Paul put them in remembrance,

And sayde vnto them, Syrs, I perceiue that this voyage wyl be with hurt and muche damage, not of the lading and shyp only, but also of our lyues.

Neuertheles, the vnder captaine beleeued the gouernour and the maister of the shyp, more then those thinges which were spoken of Paul.

And because the hauen was not commodious to winter in, many tooke counsaile to depart thence, yf by any meanes they might attayne to Phenice, and there to wynter, whiche is an hauen of Candie, and lieth towarde the Southwest and Northwest wynde.

And when the south wynde blewe softly, they supposing that they had obteyned their purpose, loosed vnto Asson, and sayled past Candie.

But not long after, there arose against their purpose a stroke of wynde out of the Northeast, which is called Euroclydon.

And when the shyp was caught, and could not resist the wynde, we let her goe, and were driuen with the wynde.

And we were carryed into an Ile, which is called Clauda, and had much woorke to come by a boate,

Which they tooke vp, and vsed helpe, & made fast the shyp, fearing lest they should fal into the Syrtes: and so they let downe a * vessel, and were caryed.

* Some reade, the sayles.

The next day, when we were tossed with an exceeding tempest, they lightned the shyp:

And the thirde day we caste out with our owne handes the tacklyng of the shyp.

And when neyther the sunne nor starres in many dayes appeared, and no smal tempest lay vpon vs, al hope

hope that we should be saued, was then taken away.

D 21 But after long abstinence, Paul stood forth in the
myddes of them, and sayd, Syrs, ye shoulde haue har-
kened vnto me, and not haue loosed from Candie,
to haue gayned vnto vs this harme and losse.

22 And nowe I exhort you to be of good cheare:
there shalbe no losse of any mans life among you,
of the shyp.

23 For there stood by me this night the angel of God
whose I am, and whom I serue,

Actes.25. 24 Saying, Feare not Paul, thou must be brought
before Cesar, and lo, God hath geuen thee all
that sayle with thee.

25 Wherefore syrs be of good cheare: for I beleue
God, that it shalbe euen as it was told me.

26 Howbeit, we must be cast into a certaine Iland.

27 But when the fourteenth night was come, as we
were sayling in Adria about mydnight, the shyp-
men deemed that they drewe neare to some countrey.

E 28 And sounded, and found it twentie fadomes: and
when they had gone a little further, they sounded
gayne, and found it fifteene fadomes.

29 Then fearing lest we should haue fallen in
rocke, they cast foure ankers out of the sterne, and
wyshed for the day.

30 And as the shypmen were about to flee out of the
shyp, when they had let downe the boate into the sea
vnder a colour, as though they would haue cast an-
kers out of the foreshyp,

31 Paul sayde to the vnder captayne, and to the sol-
diers, Except these abyde in the shyp, ye can not be
saued.

32 Then the souldiers cut of the rope of the boate,
let it fal away.

33 And when the day began to appeare, Paul be-
sought them all to take meate, saying, This is the
fourteenth day that ye haue tarryed and continued
fasting

talking, receiuing nothing at al.

34 Wherefore, I pray you to take meate, for this no
matter is for your health, for there shal not an heare
fal from the head of any of you.

35 And when he had thus spoken, he tooke bread, and f
gaue thankes to God in presence of them al: and 1. Tim. 4. 4.
when he had broken it, he began to eate.

36 Then were they al of good cheare, and they also
tooke meate.

37 And we were altogether in the ship, two hundred,
three score and fifteene soules.

38 And when they had eaten ynough, they lightned the
ship, and cast out the wheate into the sea.

39 And when it was day, they knewe not the lande:
but they spied a certain hauen with a banke, into the
which they were minded, if it were possible, to thrust
in the ship.

40 And when they had taken vp the ankers, they
committed * (them selues) vnto the sea, and loosed * Or, the
the rudder bandes, & hoysed vp the maine saile to the shyppe.
wynde, and drewe to lande.

41 And when they fel into a place which had the sea g
on both sides, they thrust in the ship, and the forepart
stucke fast, and moued not, but the hynder part brake
with the violence of the waues.

42 And the souldiers counsel was to kyll the pris-
oners, lest any of them, when he had swomme out,
should runne away.

43 But the vnder captayne, willyng to saue Paul,
kept them from their purpose, and commaunded that
they which couldde swymme, shoulde cast them selues
first into the sea, and scape to lande:

44 And the other, some on boordes, and some on bro-
ken peeces of the shyppe: and so it came to passe, that
they escaped al safe to lande.

The Notes.

The life of man is a perpetual warfare vpon the earth.

earth. Paul being delyuered out of the handes of the
vngodly. and that so many tymes. in moue sayde
commyt hym selfe to the rough waters of the
where he was a long season in great perill
parde of his owne lyfe. God beyng alwayes
great comfort of al them that beare of
to helpe and succour hym. Fyrst, he dyd
moste sweete and freendly company. I
Barens and Lucas. so tulyng the hart
der captayne. that he was beneficial
wayes. In lyke maner. God dyd
appoynt men for Joseph. and the prophete
when they were in they; most troubles.

The. xxviii. Chapter.

5. The Viper hurteth not Paules hande. 23. Paul preacheth Christe at Rome.

A 1 AND when they were escaped, then they
that the Ile was called Melita.

2 And (a) the barberous people shewed
tle kyndnesse, for they kyndled a fire, and
euery one, because of the present rayne, and
of the colde.

3 And when Paul had gatherd a bundle of
and layd them on the fyre, there came a Viper
the heate, and caught hym by the hande.

4 And when the strangers sawe the beast
hande, they sayde among them selues. No
man is a murderer, whom though he
the sea, yet vengeance suffereth not to

5 And he shooke of the viper into the fire, and
harme.

6 Howbeit, they waited when he should
or fallen downe dead suddenly: but
looked a great whyle, and sawe no
hym, they chaunged their myndes, and
was a God.

B 7 In the same quarters were possessions
man of the Ile, whose name was

entertayned vs, and lodged vs three dayes curteously.

8 And it came to passe, that the father of Publius lay sicke of a feuer, and of a bloody flixe, to whom Paul entred in, and prayed, and layde his handes on hym, and healed hym.

9 So when this was donne, other also whiche had diseases in the Ile, came, and were healed:

10 Whiche also dyd vs great honour, and when we departed, they laded vs with suche thinges as were necessarie.

11 And after three moneths, we departed in a ship of Alexandria, whiche had wyntered in the Ile, whose badge was Castor and Pollux.

12 And when we came to Syracusa, we taryed there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the south wynd blewe, and we came the next day to Puteolus:

14 Where we found brethren, & were desyred to tarry with them seuen dayes: & so we came toward Rome. C

15 And from thence, when the brethren heard of vs, they came to meete vs at Appii forum, & at the three tauernes: Whom Paul sawe them, he thanked God, and tooke boldnesse.

16 And when we came to Rome, the vnder captaine deliuered the prisoners to the chiefe captaine of the host: but Paul was suffered to dwell by himself, with a souldier that kept hym.

17 And it came to passe, that after three dayes, Paul called the chiefe of the Iewes together. And when they were come together, he said vnto them, Men and brethren, though I haue committed nothing a- Actes. 25. c.
gainst the people, or lawes of the fathers, yet was I Actes. 23. 6.
deliuered prisoner from Hierusalem into the handes of the Romanes.

18 Which when they had examined me, wolde haue let me go, because there was no cause of death in me.

Actes.23.b. 19 But when the Iewes spake contrary, I was co-
strayned to appeale vnto Ceasar, not that I had
ought to accuse my nation of.

20 For this cause then haue I called for you, euen to
see (you) and to speake with you: because that for the
hope of Israel, I am bound with this chayne.

D 21 And they said vnto him, We neither receiued let-
ters out of Iurie concernyng thee, neyther any of the
brethē that came, shewed or spak any harme of thee.

22 But we wyl heare of thee what thou thinkest: for
as concerning this sect, we knowe that euery where
Luke.2.c. it is spoken against.

23 And when they had appoynted him a day, there
came many to him into his lodging, to whom he ex-
pounded and testified the kyngdome of God, perswa-
ding them concerning Iesus, both out of the lawe of
Moses, and out of the prophetes, from morning
to nyght.

Actes.17.a. 24 And some were perswaded in the thinges which
were spoken, and some beleued not.

25 And when they agreed not among themselues
they departed, after that Paul had spoken one word
(that is to say,) Well spake the holy ghost by Esaias
the prophete, vnto our fathers,

26 Saying, Goe vnto this people, and say, With
Esai.6.c. your eares shall ye heare, and shall not vnderstande:
Mark.13.b. and with your eyes shal ye see, and not perceiue.
Marke.4.b. 27 For the hart of this people is waxed grosse, and
Luke.8.b. eares are dul of hearing, & their eies haue they closed:
Iohn.12.f. lest they shoulde see with their eyes, and heare with
their eares, and vnderstande with their hart, and
shoulde be conuerted, and I shoulde heale them.

E 28 Be it knowen therefore vnto you, that this saluation
of God is sent to the Gentiles, and they shal heare it.

29 And when he had sayd these wordes, the Iewes
departed, & had great reasoning among themselues.

30 And Paul dwelt two yeeres full in his owne hyre

[illegible], and received all that came in vnto hym,
preachyng the kyngdome of God, and teachyng
those things which concerne the Lord Jesus Christ,
with all confidence, no man forbyddyng hym.

The Notes.

The barbarous nation whiche dyd shewe such
[illegible] vnto Paul and his companions, beyng
[illegible] moued with a compassion and pitie that they
[illegible] vpon the. that ryse at the day of iudgement. and
[illegible] of Christians. Chrisostome on this place
[illegible] the Iewes were forsaken, and the Gentiles
[illegible] it shalbe tolde more playnely in the nineth,
[illegible] and eleuenth Chapters of the Epistle to the
[illegible]. This onely we shal note in this place, that
[illegible] we vse not vnthankfully the woorde of god.
[illegible] take it away from vs, and geuen vnto a peo-
[illegible] that bryng foorth the fruites thereof.

Here endeth the Actes
of the Apostles.

The order of tymes.

[illegible] last thing (gentle reader, for thy better instruction)
[illegible] description of the peregrination and iourney of saint
Paul, which is in this seconde booke of S. Luke (called
[illegible] of the Apostles) moste intreated of. So that thou
[illegible] know and see, both what was donne, and by whom,
[illegible] where, and in what place. And for because
[illegible] knowe the names of Emperours, Kinges, and Deputies,
[illegible] vnder whom, and in howe many yeares of euery Emperour or Kyng raigned, or Deputie go-
uerned, and vnder whom any of these Actes were
done, from the death of
Saint Paul.

The Cart Cosmographie

iourney of Saint Paul



f the peregrination or
ith the diſtaunce



The order of tymes.

The yeres of the Emperours of Rome.	The yeres of the presidentes of the Iewes.	The yeres of the Herodians.	The yeres of Christes incarnation.
Tiberius.	Pilate.	Herode.	Christe.	Paul.
xviij.	vi.	xviij.	xxxiij.

Herodes Antipas. Matth.3. Mark.6. Luke.9.

In this yeere Christe suffered, arose from the dead, ascended into heauen, from thence he sendeth vnto his Apostles the holy ghost. The Apostles do assemble and gather a congregation vnto the Lord Christe, and continue in prayer, and suffer persecution.

xix.	vij.	xix.	xxxiij.

Steuen was stoned this yere. Eusebius, Carth.

Samaria doeth receiue the Gospel of Christ. Steuen was stoned. Saint Paul was conuerted to Christe as he iourneyed towarde Damascus, from thence he departed into Arabia to preach the Gospel.

xx.	viij.	xx.	xxxiv.

Philip doeth preache the Gospel vnto the men of the sea syde, and doeth conuert a man of Ethiopia, an Eunuch, a of great authoritie with Candace Quene of the Ethiopians.

xxi.	ix.	xxi.	xxxv.

The Gospel is preached to the Cyprians, and Phenicians, of those that were dispersed and fled from Hierusalem.

xxii.	x.	xxii.	xxxvi.

Pilate was president ful tenne yeres. Iosephus.

Saint Paul commeth to Hierusalem to see Peter, from thence he goeth into Syria, Cilicia &c. Peter commeth into Lydda. After that, he was called of Cornelius to come into Cesarea, where he did baptise. From thence he went to Hierusalem, praying continually to eache one that entred in question with him.

xviii.	Marcel.	xxiij.	xxviii.	v.

Cornelius in Cyrta is converted vnto Christ, the Apostles sende thyther Barnabas. Barnabas bryngeth Paul out of Tarsa to Antioche, vnbyther also Agabus came, speakyng of dearth that was to come. Paul and Barnabas bryng succour them of Hierusalem.

Claud.	Agrippa.	xxiiij.	xxxix.	vi.

Paul and Barnabas by the commaundement of the holy ghost, were sent from Antioch, to preach the Gospel vnto the Gentyles.

In this yere Alchynges partetynyng to this former Herode, was geuē to this Herode Agrippa: of whom reade Actes. 12. Iosephus. Eusebius.

ij.	ij.	Her. Agrip	xl.	vii.

Paul and Barnabas sailed from Paphus to Perga, a cite of Pamphylia. From Perga, vnto Antioche, a cite of Pisidia: From whence by a commotion wrought by the Iewes, they were expelled out of theyr coastes.

iij.	iij.		xli.	viii.

Paul and Barnabas thus dryuen from Antioche, came to Iconium where they abode a long tyme.

iiij.	iiij.		xlii.	ix.
Claudius.	v.		xliij.	x.
i.	vi.		xliiij.	xi.
ii.	vij.		xlv.	xij.

In these yeres were Cyprers, Pamphylia, Pisidia, and Licaonia, conuerted. Prophecied by Agabus was the dearth this yere, as Eusebius, Orosius, & Beda affyrmeth.

This yere was Iames the elder beheaded of Herode Agrippa, and Peter was cast into prysō, and was delyuered by the Angel of the Lorde. This kyng died in his seuenth yere.

iij.	Festus.	dearth	xlvi.	xiij.

Paul and Barnabas (after they) preaching) returned vnto Antioche, where they continued many dayes with the congregation.

v	lii	Felix about	xlviii
vi	liii	this tyme	xlviii
		came into	
		Syria.	

About the beginnyng of this yere, Paul and Barnabas tooke their iourney through Phenicia and Samaria, vnto Hierusalem, to the synode or council. After that, they returned vnto Antioche, where they tarryed a yere, whyther commeth Peter, whom Paul rebuketh. Galath. 2. Then Paul goeth vnto Cilicia and Licaonia.

Iosephus sayth that the dearth was in this yere.

vii	Tib. Alex.		xlix	
viii	ii		l	

In these yeres were conuerted the countreys of Phrygia, Galatia, Mysia. From Troada he went by water into Macedonia, & conuerted the cities, namely Philippos, Appolonia, Amphipolis, Thessalonica, Athens.

He cõmeth to Corinth. Agrippa of whom reade Acts. 26.

ix	iii		li	
x	Cumanus	Agrippa	lii	
		the younger		

Paul goeth by sea vnto Hierusalem, from thence he commeth againe vnto Antioche, from Antioch he visiteth the congregations of hym in tyme past confirmed in Galatia, and Phrygia.

He cõmeth to Ephesus

xi	Felix	xi	liii	
xii	ii	iii	liiii	
xiii	iii	iiii	lv	
xiiii	iiii	v	lvi	

Paul ferryeth ouer into Grecia: From thence he returneth after in his. 12. yere he goeth by sea into Syria, a straight course, because of the Iewes, but first vnto Philippa, a citie of Macedonia, and commeth [illegible]

The order of tymes.

Paul returneth vnto Hierusalem, there he is vnpryſoned of the Iewes, ſet at libertie immediatly of Claudius Lyſias Tribune, and is ſent vnto Ceſarea to Felix, is kept in priſon of Felix two yeres.

Nero	v	vi	lvii	xxiiii

Feſtus commeth about Eſay into Iudea, before whom he pleadeth his matter: After that, before Feſtus and Agrippa the kyng. He is ſent vnto Rome in Italie, the ſeconde yere of Nero.

ii	Feſtus. poſ.	vii	lviii	xxv
iii	ii	viii	lix	xxvi
iiii	iii	ix	lx	xxvii
v	iiii	x	lxi	xxviii
vi	Albinus.	xi	lxii	xxix
vii	vi	xii	lxiii	xxx
viii	vii	xiii	lxiiii	xxxi
ix	viii	xiiii	lxv	xxxii
x	Florus.	xv	lxvi	xxxiii
xi	x	xvi	lxvii	xxxiiii
xii	xi	xvii	lxviii	xxxv
xiii	xii	xviii	lxix	xxxvi
xiiii	xiii	xix	lxx	xxxvii

Two yeres he remayneth in free priſon.

The begynnyng of the fyrſt vniuerſal perſecution of chriſtians, the tenth yere of Nero.

After that Saint Paul had preached the Goſpel of Chriſte both in the Eaſt and weſt, about. 37. yeres, he was in the laſt yere of Nero the Emperour beheaded at Rome with the ſwoorde.

FINIS.

¶ *The Argument of* the Epistle to the Romanes.

THis is a most fruiteful and profitable Epistle, and worthie throughout to be learned of all Christians, euen on theyr fyngers endes. For in it Saint Paul, after a goodly order, intreateth vpon the cheefe and principall poyntes of our religion. First, he teacheth what the Gospel and glad tydinges of saluation is, & that through fayth only in Christ, without our owne workes and merites we are iustified, that is to say, counted iust before the maiestie of God. Furthermore he doeth declare what synne and grace is, and wherevnto the lawe is both geuen and taught, and that we obtayne saluation, not by our owne merites and deseruynges, but by the meere grace and mercie of God. For God hath not elect and choose a man accordyng to that which is in him either doeth or deserueth, but accordyng to the grace and cheefe of his grace: which if a man will not receyue, but leaneth or trusteth to his owne woorkes or merites, the Lord hath no pleasure in him. Finally, after that he hath intreated thus vpon the cheefe poyntes of our religion, he teacheth what ought to be the life & conuersation of a christian. For where fayth in Iesu Christ is, there is also the holy spirit of God, which bringeth al men vnder the obedience towardes God, causing them to behaue themselues honestly, accordyng to the woorthinesse of their profession, and to walke so vprightly in all their dealynges, that they shal minister no occasion of offence. The whole summe and effect of this most worthy Epistle.

All difficulte and harde sentences concernyng the lawe, sinne, grace, fayth, righteousnesse, flesshe, spirite, and such like, shalbe expounded in the Notes vpon the same.

¶ The

The Epistle of the apostle Saint Paul to the Romanes. Cap. j.

The first Chapter.

S. Paul sheweth to whom and to what purpose he is called, 16. What the Gospel is. 18. The vengeance of God upon the wicked. 20. The vie of the creatures. 24. The ingratitude and punishment of the wicked.

1 PAUL the seruant of Jesus Christe, called (to be) an Apostle, seuered into the Gospel of God,

2 Which he had promised afore by his Prophetes in the holy scriptures,

3 Of his sonne, which he was made of the * seede of Dauid after the flesche: * Math. 1. a.

4 And hath ben declared to be the sonne of God, with power after the spirite that sanctifieth, by the resurrection from the dead, of Jesus Christe our Lorde:

5 By whom we haue receiued grace (a) and Apostleship, that obedience might be geuen vnto the fayth in his name among al heathen,

6 Among whom, ye are also y called of Jesus Christ:

7 To all that be in Rome, beloued of God, sainctes by calling: * Grace to you, and peace, from God our father, and the Lorde Jesus Christe. y 1. Cor. 1. a. Galat. 1. a.

8 First truely I thanke my God through Jesus Christe for you all, that your fayth is published throughout all the worlde.

9 For God is my witnesse, whom I serue * with my spirite in the Gospel of his sonne, that without ceasing I make mention of you: * Iohn. 4. c. 1. Cor. 3. c.

10 Desiring alwayes * in my prayers, that by some meane * Philip. 1. a. Colos. 1. a.

meane at the last, one tyme or other, I myght take a
prosperous iourney by the wyl of God, to come unto
you.

11 For I long to see you, that I myght bestow among
you some spiritual gyft, that ye myght be stablished.

12 That is, that I myght have consolation together
with you, eache with others fayth, yours and mine.

13 I would that ye shoulde knowe brethren, howe that
Acts 26. b I have oftentimes purposed to come unto you, (and
have ben let hitherto) that I might have some fruit
also among you, as among other of the Gentiles.

€ 14 I am debter both to the Grekes, and to the barba-
rous, both to the wyse, and to the unwyse.

15 So that as muche as in me is, I am redy to preach
the Gospel to you that are at Rome also.

16 For I am not (b) ashamed of the Gospel of Christ,
because it is the power of God unto salvation to all
that beleeve, to the Jew fyrst, and also to the Gen-
tile.

17 For by it is the ryghteousnesse of God opened from
fayth to fayth. As it is wrytten, The iust shal live
by fayth.

18 For the wrath of God is revealed from heaven, a-
gaynst all ungodlynesse and unrighteousnesse of men,
whiche withholde the trueth in unrighteousnesse.

19 For that that may be knowen of God, is manifest a-
mong them, because God hath shewed it unto them.

20 For his invisible thynges, beyng understanded by
his woorkes, throughe the creation of the worlde, are
seene, that is, both his eternall power and godhead:
so that they are without excuse.

D 21 Because that when they knewe God (as it becom-
meth,) they glorified hym not as God, neyther were
thankful, but waxed full of vanities in their imag-
Psal. 106. a inations, * and their foolishe hart was blynded.

22 When they counted them selves wyse, they became
fooles:

Jerem. 2. c. 23 * And turned the glory of the incorruptible God
into

ners ye image, made not only after the similitude of
a corruptible man, but also of birdes, and foure footed Ezech. 14. d
beastes, and of creeping beastes.

24 Wherfore God gaue them vp to vncleannesse, thro-
wes the lustes of their owne hartes, that their own
bodyes should be defiled among them selues.

25 Which changed his trueth for a lye, and wor-
shipped and serued the creature, more then the creatour,
which is to be praysed for euer, Amen.

26 Wherfore God gaue them vp vnto shameful lustes:
for euen their women dyd chaunge the natural vse,
into that which is against nature.

27 And likewise also, the men left the natural vse of
the woman, and brent in their lustes one with an o-
ther, and man with men wrought filthinesse, and re-
ceiued in them selues the reward of their errour (as
it was meeting.)

28 And as they regarded not to knowe God *(euen so)
God gaue them vp vnto a lewde mynde, that E
they should do those thinges which were not comely: Acts. 6. b

29 Being full of all vnrighteousnes, fornication, craftie-
nesse, couetousnesse, malitiousnesse, full of enuie, mur-
ther, debate, deceipt, euyl conditioned, whisperers,

30 Backbyters, haters of God, despiteful, proude,
boasters, deuisers of euyl thinges, disobedient to
father and mother:

31 Without vnderstanding, couenant breakers, with-
out naturall affection, truicebreakers, vnmercyful.

32 Who whiche knowing the righteousnesse of God,
(how that they whiche commit suche thynges, are
worthy of death) not only do the same, but also haue Deut. 7. d
pleasure in them that doo them.

The Notes.

* Grace is throughout all the Epistles of Paul
taken for the fauour and free mercy of God, whereby
he loueth vs freely with out any deseruynges or
workes of the lawe. In lyke maner peace is taken
for

for the tranquillitie of the conscience being fully per-
swaded, that through the merites of Christes death
and bloodsheadding, there is an attonement & peace
made betweene God & vs, so that God will no more
impute our sinnes vnto vs, nor yet condemne vs.

b. The Gospel is that heauenly message which
declareth vnto vs, that Jesus Christe is the power
of God, in whom and by whom God doth set forth
vnto the world all his heauenly treasures, that who-
soeuer doth beleue in him, whether he be a Romane
or Jewe, Greke or other, he shoulde not perishe, but
haue lyfe euerlastyng.

c. Here we do learne how horribly God doth pu-
nishe alwayes idolatrie. He geueth vp idolatrous men
to the lustes of their owne hartes, & suffereth them
according to his righteous and vnsearchable iudge-
ment, to woorke all mischefe to their vtter destruc-
tion and vndooyng.

The .ii. Chapter.

1. Gods iudgement vpon the hypocrites. 11. All
men are sinners.

Therefore art thou inexcusable, O man, whoso-
Matth. 7. a. euer* thou be that iudgest: For in that thing
wherein thou iudgest an other, thou condemnest
thee selfe. For thou that iudgest, doest euen the
same thynges.

2 But we are sure that the iudgement of God is ac-
cordyng to the trueth, agaynst them which commit
such thinges.

3 Thinkest thou this, O thou man, that iudgest them
which doo suche thinges, and doest the same (o-
selfe) that thou shalt escape (a) the iudgement of God?

4 Either despisest thou the riches of his goodnesse
and patience, and long sufferance, not knowing that
the goodnesse of God leadeth thee to repentance?

5 But thou, after thy stubburnesse, and hart that can
not repent, heapest vnto thee selfe wrath, against the
day of wrath, & declaration of the righteous iudge-
ment of God:

6 Who

Which wyl rewarde euery man accordyng to his workes: Esai. 30. d. Actes. 17. g.

Eyther vnto them which by continuing in wel doeing seeke for glory, and honour, and immortalitie, eternal life. B

But vnto them that are contentious, and doo not obey the truth, but obey vnrighteousnesse, (shall come) indignation and wyath. Psalm. 16. d.

Tribulacion, and anguish, vpon euery soule of man that doeth euyl, of the Iewe fyrste, and also of the Gentile:

But glory, and honour, and peace, to euery man that doeth good, to the Iewe fyrste, and also to the Gentile.

For there is no respect of persons with God. 2. Par. 19. c.

For whosoeuer hath sinned without lawe, shal also perishe without lawe: and as many as haue sinned in the lawe, shalbe iudged by the lawe, Actes. 10 c. Ephes. 6. b. Colos. 3. b.

(For not the hearers of the lawe are iust righteous: but the doers of the lawe shalbe iustified. Iames. 1. b.

For when the Gentiles, which haue not the lawe, doo of (by) nature the thinges conteyned in the lawe: they hauing not the lawe, are a lawe vnto them selues. C

Which shew the workes of the lawe written in their hartes, their conscience bearyng them witnesse, and their thoughtes accusing one an other, or excusing,)

In the day when GOD shal iudge the secretes of men by Iesus Christ, accordyng to my Gospel. Iohn. 8. c.

Beholde, thou art called a Iewe, and restest in the lawe, and makest thy boast of God,

And knowest (his) wyl, and alowest the thynges that be excellent, informed by the lawe:

And beleuest that thou thy selfe art a guide of the blinde, a light of them (which are) in darkenesse,

An informer of them which lacke discretion, a teacher of the vnlearned, which haste the fourme of knowledge, and of the trueth in the lawe.

21 Thou

D 21 Thou therfore which teachest another, teachest
Math.7.a. thee selfe? Thou preachest, a man should
yet stealest thou?

22 Thou that sayest a man shoulde not
terie, breakest thou wedlocke? Thou
and yet committest sacrilege?

23 Thou that makest thy boaste of the lawe, thro
breaking the lawe, dishonourest thou God?

24 For the name of God is euyl spoken of among
Esai.52.g. Gentiles, through you: as it is written.

Ezech.36.g 25 For circumcision verily auayleth, if thou kepe
lawe: but if thou be a breaker of the lawe,
cumcision is made vncircumcision.

26 Therfore if the vncircumcision kepe the ordi
ces of the lawe, shal not his vncircumcision be
ted for circumcision?

27 And shal not vncircumcision which is by nat
if it kepe the law, iudge thee, which being vnder
(c) letter and circumcision, dost transgresse the

* or, openly 28 For he is not a Iew, which is (a Iewe) *outwardly
Neyther is that circumcision, which is outwardly
the flesshe.

John.8.c. 29 But he is a Iewe, which is one *inwardly,
* or, se- the circumcision of the hart, which consisteth in
cretely. spirite, and not in the letter (in circumcision) wh
Rom.9.b. prayse is not of men, but of God.
Colos.2.b.

The Notes.

a. We may wel excuse our selues before men,
make them beleeue that we are holy and ri
ous: For why? men can only iudge according
the outwarde workes, and according to that
they see and heare. But GOD searcheth the
and the loynes, nothyng can be hydden from
therefore we can not escape his true iudgement.

b. It is not to be taught, that the Gentiles
altogether without a lawe, for they had the law
nature, but not the wrytten lawe which we
ten commaundementes: therefore they can not

vnto them selues from sinne.

4 The letter is here taken for the outwarde shewe of circumcision, as a token afore by the spirite, he vnderstandeth the circumcision of the harte.

The .iij. Chapter.

1 The Iewes haue a prerogatiue. 12 All are iustified before God through faith, and not through workes.

WHat preferment then hath the Iewe? or 1 A
what profite is there of circumcision?

2 Much euery way. First, for 'because that vn- Rom. 9. a.
to them were committed the woordes of God.

3 What then though somme of them dyd not beleeue? 3
Shall their vnbeleefe make the fayth of God without effect?

4 God forbyd: yea, let God be true, and euery man a 4
lyer, as it is written, That thou mightest be iustified in thy sayinges, and ouercome when thou art iudged.

5 But if our vnrighteousnesse setteth foorth the righ- 5
teousnesse of God, what shal we say? Is GOD vnmercyfull which taketh vengeance? (I speake after the manner of menne,)

6 God forbyd: for howe then shal GOD iudge the 6
worlde?

7 For if the trueth of God haue more abounded thro- 7
ugh my lye vnto his glory, why am I as yet iudged as a sinner?

8 And not rather (as we be slaunderously reported, 8
and some affirme that we say) let vs doo euyll, that good may come thereof? whose damnation is iust.

9 What then, are we better (then they?) No, in no wise: 9
for we haue before accused both Iewes & Gentiles, that they are all vnder sinne:

10 As it is written, 'There is none righteous, no not Psal. 14. a. and. 52. a.
one.

11 There is none that vnderstandeth, there is none

Et that

that seeketh after God.

12 They are al gonne out of the way, they are al become vnprofitable: there is none that doeth good, no not one.

Psal.5.b. 13 *Their throte is an open sepulchre, with their tongues they haue deceiued, the poyson of aspes is vnder their lippes.

Psal.5.b. Rom.3.b. 14 *Whose mouth is ful of cursing and bitternesse.

Esai.59.b. 15 *Their feete are swift to shed bloud.

16 *Hatred, grefe, and miserie are in their wayes.

17 And the way of peace haue they not knowen.

Psal.36.a. 18 *There is no feare of God before their eyes.

19 Nowe we knowe, that what thynges soeuer the (a) lawe sayth, it sayth it to them which are vnder the lawe: that euery mouth may be stopped, and all the worlde may be indangered to God.

Galat.2.c. 20 Because that *by the deedes of the (a) lawe shal no fleshe be iustified in his sight: For by the lawe commeth the knowledge of sinne.

21 But nowe the righteousnesse of God without the lawe is made manifest, beyng witnessed by the lawe and the prophetes.

22 The righteousnesse of God (commeth) by the faith of Iesus Christe, vnto al, and vpon al them that beleue. There is no differeuce:

23 For al haue sinned, and haue neede of the glorie of God,

Esai.53.b. 24 (Beyng) *iustified freely by his grace, through the redemption that is in Christe Iesu:

Iohn.2.c. 25 Whom God hath set foorth *to be a propitiation through faith in his blood, to declare his righteousnesse, by the forgeuing of the sinnes that are past,

26 Which God did suffer, to shewe at this time his righteousnesse: that he might be iust, and the iustifier of hym which beleeueth on Iesus.

27 Where is then thy boasting? It is excluded. By what lawe? Of workes? Nay: but by the lawe

lawe.

28 Therefore, we holde that a man is iustified by faith, without the dedes of the lawe.

29 Is he the God of the Iewes only? Is he not also of the Gentiles? Yes, euen of the Gentiles also.

30 For it is one God which shal iustifie the circumcision by faith, and vncircumcision through faith.

31 Do we then destroy the lawe through faith: God forbyd: but we rather maintayne the lawe.

The Notes.

a In this place the lawe is taken for al the holye scripture, as it appeareth by those places and testimonies that be alleaged here before: Whereby it is made euident and plaine, that al men without acceptation are sinners.

b. God in his lawe doth not only require of vs an outwarde ryghteousnesse, but also an inwarde perfection, that is to say. We are not only bounde to fulfyl the workes of the lawe outwardly in our liuing: but inwardly in our hartes to be most sincere, to loue God entirely aboue al things, & our neighbours as our selues. But our nature is so corrupted, that no man liuing is able to do the same, wherefore no man can be iustified by the woorkes of the lawe.

The .iiij. Chapter.

* Iustification is the free gyft of God, as it appeareth by Dauid and Abraham. 13. And also by the office of the lawe of faith.

WHat shal we then say that * Abraham our father as pertayning to the flesshe hath found?

2 For if Abraham were iustified by woorkes, he hath he wherein to boast, but not before God.

3 For what sayth the scripture? * Abraham beleeued God, & it was counted vnto him for righteousnesse.

4 To him that woorketh, is the reward not reckened of grace, but of dutie.

5 To him that woorketh not, but beleeueth on him that iustifieth the vngodly, his faith is counted for righteousnesse.

a Esai. 51. a.

Gene. 15. b. Galat. 3. a. Iames. 2. b.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousnesse without woorkes:

Psal.32.a. 7 (Saying) * Blessed are they whose vnrighteousnesse are forgeuen, and whose sinnes are couered.

B 8 Blessed is that man to whom the Lord will not impute sinne.

The Epistle on the new yeeres day. 9 (Came) this blessednesse then vppon the circumcision onely, or vpon the vncircumcision also? For we say that faith was reckened to Abraham for righteousnesse.

10 Howe was it then reckened? when he was in the circumcision, or (when he was) in the vncircumcision? Not in the circumcision, but in vncircumcision.

Gene.15.b. Deut.17.b. 11 And he receiued the * signe of circumcision, as a (a) seale of the righteousnesse of faith, which he had yet being vncircumcised: that he should be the father of al them that beleeue, though they be not circumcised, that righteousnesse might be imputed vnto them also.

12 And that he might be father of circumcision, not vnto them which are of circumcision only, but vnto them which walke also in the steppes of that faith that was in our father Abraham, before the time of circumcision.

13 For the promise that he should be the heire of the world, (was) not to Abraham, or to his seede through the lawe, but through the righteousnesse of faith.

C 14 * For if they which are of the lawe be heires, faith is voyde but vaine, and the promise made of none effect:

Galat.3.a.

15 Because the lawe causeth wrath: For where no lawe is, there is no transgression.

16 Therefore by faith (is the inheritance giuen) that it might (be) by grace, that the promise might be sure to all the seede, not to that only which is of the lawe, but to that also whiche is of the faith of Abraham,

whiche is the father of vs al, Esai.51.a.
(As it is wrytten, *I haue made thee a father of Gene. 17.a.
many nations) before God whom he beleeued, whi-
che quyckeneth the dead vnto lyfe, and calleth those
thynges whiche be not, as though they were.

In contrary to hope, beleeued in hope, that he
shulde be the father of many nations: according to
that whiche was spoken, So shal thy sede be.

And he feebled not in the fayth, nor consydered his
owne body nowe dead, when he was almost an hun-
dred yeres olde, neyther yet the deadnesse of Saraes
wombe.

He staggered not at ỹ promise of God through vnbe-
lefe: but was strong in fayth, geuing glory to God.

And being full certified, that what he had promi-
sed, he was able also to performe.

And therefore was it reckened to hym for ryghte-
ousnesse.

*Nowe therefore, it is not wrytten for him onely, that Rom.15.a.
it was reckened to hym:

But also for vs, to whom it shalbe reckened, so that
we beleue on hym that rayled vp Iesus our Lorde
from the dead.

Whiche was deliuered for our synnes, and was
rayled agayne for our iustification.

The Notes.

That is the righteousnesse of faith, whereof men-
tion is made here & in many other places: if through
it we lay take holde vpon the mercie of God, de-
nied vnto vs in our sauiour Iesus Christe, we are
with the same fayth counted as righteous before
him, as yf we had fulfylled the lawe to the vtter-
most.

He sayth that Christe rose for our iustification,
bicause that by his rysyng agayne from the dead, he
hath shewed that he hath taken away synne, syth that
death, which is the punishment & rewarde of synne,
is vtterly banquished and ouercome.

The Epistle

The.v.Chapter.

1. The fruite of faith. 12. From whence cometh death, and from whence lyfe.

A 1 THerefore beyng iustified by faythe, we are
Iohn.16.a. peace with GOD, through our Lorde Iesu Christe:

2 By whom also we haue had an entraunce by faythe vnto this grace wherein we stande, and reioyce in hope of the glory of God.

3 Not that onely: but also we reioyce in tribulations knowyng that tribulation worketh patience:

4 Patience proofe, proofe hope:

5 And hope maketh not ashamed, because the loue God is shed abroade in our hartes by the holy ghost which is geuen vnto vs.

Heb.2.a. 6 For when we were yet weake, according in tyme, Christe dyed for the vngodly.

B 7 Nowe scarse will any man dye for the righteous: Yet peraduenture for the good some man durst

8 But God setteth out his loue toward vs, in that whyle we were yet synners, Christe dyed for vs.

9 Muche more then nowe, we that are iustified by his blood, shalbe saued from wrath through him.

10 For if when we were enimies, we were reconciled to God by the death of his sonne: much more, being we are reconciled, we shalbe saued by his life.

11 Not onely so, but we also ioy in God, through our Lorde Iesus Christe, by whom we haue nowe receiued the attonement.

12 Wherefore, as by one man (a) sinne entred into the worlde, and (b) death by sinne: euen so, death is come into al men, in so much as al haue sinned.

Gene.2.c. Roma.6.d.

13 For vnto the lawe was sinne in the worlde, but (b) sinne is not imputed when there is no lawe.

C 14 Neuertheles, death raigned from Adam vnto Moses, euen vpon them also that had not sinned with the like transgression as dyd Adam, which is the figure

hym that was to come.

15 But not as the sinne, so is the free gyft: For if thorow the sinne of one, many be dead: much more the grace of God, and the gyft by grace, which (a) by one man Jesus Christe, hath abounded vnto many. John.1.b.

16 And not as by one that sinned (euen so) the gyfte: for the sinne entred by one (offence) into condemnation: but the gift of many sinnes vnto iustification.

17 For if by the sinne of one, death raigned by the meanes of one, much more (they) which receyue aboundance of grace and of the gift of righteousnesse, shall raigne in life by the meanes of one Jesus Christ.

18 Likewyse then, as by the sinne of one (sinne came) on all men to condemnation: euen so, by the ryghteousnesse of one (good came) vpon all men to the righteousnesse of lyfe.

19 For as by one mans disobedience, many became sinners: so by the obedience of one, shall many be made ryghteous.

20 Moreouer the lawe in the meane tyme entred in, that sinne should increase. But where sinne was plenteous, grace was more plenteous. Galat.3.a.

21 That as sinne hath raigned vnto death: euen so might grace raigne through ryghteousnesse vnto eternall lyfe, by Jesus Christe our Lorde.

The Notes.

a Sinne is here taken for the naturall inclination or readinesse to sinne, which some doo call (right well) the naturall corruption of man, which though it be sinne in mans hart, and declare not it selfe with the outward workes of wickednesse, yet it is able to corrupte all menne, onely they beyng excepted whom God in Jesus Christ doeth saue. This original corruption doeth manifest it selfe, fyrste by wicked and sinfull thoughtes, secondly, by consentyng vnto the entertainement of thoughtes, thyrdly, by committing the deede of facte.

b Though man imputeth not sinne, where there is

no lawe: yet it foloweth not, that God, which from the beginning hath written in mens hartes the lawe of nature, doeth impute no synne. For syth the death (which is the punishment of synne) hath raigned ouer al men, euē from Adam, it is euident that synne was imputed.

The. vi. Chapter.

Newnesse of lyfe foloweth iustification, to the whiche he exhorteth.

1 What shall we say then? Shall we continue in synne, that grace may abounde? God forbid.

2 Howe shal we that are dead to synne, liue any longer therein?

The Epistle on the. vi. sunday after Trinitie.

3 Knowe ye not, that all we which haue ben baptised into Iesus Christe, haue ben baptised into his death?

4 We are buried then with him by baptisme into death, that likewise as Christe was raysed vp from the dead by the glory of the father: euen so, we also should walke in newnesse of lyfe.

5 For yf we be graft together by the lykenesse of his death: euen so shal we be (partakers) of the resurrection:

6 Knowing this, that our (a) olde man is crucified with him also, that the body of synne might be destroied, that henceforth we should not serue synne.

7 For he that is dead, is iustified from synne.

8 And yf we be dead with Christe, we beleue that we shal also lyue with hym:

2. Tim. 2. b

9 Knowing that Christ, being raised from the dead, dyeth no more, death hath no more power ouer him.

Apoca. 1. b.

10 For as touchyng that he dyed, he dyed concerning synne once: And as touchyng that he lyueth, he lyueth vnto God.

11 Lykewyse reckon your selues to be dead in deed vnto synne, but aliue vnto God, through Iesus Christ our Lord.

12 Let not sinne raigne therefore in your mortall bo-
dy, that ye shulde therevnto obey by the lustes of it.
13 Neyther geue ye your members * as instrumentes
of vnrighteousnesse vnto sinne: but geue your selues
vnto God, as they that are aliue from the dead, and
your members * as instrumentes of ryghteousnesse
vnto God. * Or, weapons.
14 For sinne shal not haue power ouer you, because ye C
are not vnder the lawe, but vnder grace. Iohn. 8. B.
15 What then? Shal we sinne, because we are not Roma. 3. a.
vnder the lawe, but vnder grace? God forbyd.
16 Knowe ye not howe that to whomsoeuer ye com-
mit your selues as seruantes to obey, his seruantes
ye are to whom ye obey, whether it be of sinne vnto
death, or of obedience vnto ryghteousnesse?
17 But God be thanked, that ye were the seruantes
of sinne: but ye haue obeyed with hart the fourme of
doctrine, into the whiche ye were brought vnto.
18 Beyng then made free from sinne, ye are become
the seruantes of ryghteousnesse.
19 I speake after the maner of men, because of the in-
firmitie of your flesshe. For as ye haue geuen your
members seruantes to vncleannesse, and iniquitie,
vnto iniquitie: euen so nowe geue your members
seruantes to ryghteousnesse vnto holynesse.
20 For when ye were the seruantes of sinne, ye were
free from ryghteousnesse.
21 What fruite had ye then in those thyngs, whereof D
ye are nowe ashamed? For the ende of those thinges,
is death.
22 But nowe ye being made free from sinne, and made
the seruantes of God, haue your fruite vnto holinesse,
and the ende euerlastyng lyfe.
23 For * the rewarde of sinne is death: but the gyfte Gene. 2. c.
of God is eternall lyfe, through Iesus Christe our Rom. 5. c.
Lorde.

The

The Notes.

a. By the olde man, he vnderſtandeth our naturall diſpoſition that we haue of our fyrſt parentes, which is ſlowe to vertue, but moſte prompt & redy to ſinne. It is alſo called the body of ſinne.

The. vii. Chapter.

33. The fyght betweene the lawe of the fleſhe, and the lawe of the ſpirite.

1 KNow ye not brethren (for I ſpeake to them that knowe the lawe) (how) that the lawe hath power ouer a man, as long as he lyueth?

2 For the woman which hath an huſbande, is bounde by the lawe to her huſband as long as he lyueth: but yf the huſbande be dead, ſhe is loſed from the lawe of her huſbande.

3 So then, yf whyle her huſbande lyueth, ſhe couple her ſelfe with another man, ſhe ſhalbe called an adulteresſe: but yf her huſbande be dead, ſhe is free from the law, ſo that ſhe is no adulteresſe though ſhe couple her ſelfe with another man.

4 Euen ſo, ye alſo my brethren, are dead concernynge the lawe by the body of Chriſte, that ye ſhoulde be coupled to another, who is rayſed from the dead, that we ſhoulde bryng forth fruite vnto God.

5 For when we were in the fleſhe, the luſtes of ſinne (which were) by the lawe wrought in our membres to bryng forth fruite vnto death.

6 But now are we deliuered from the lawe, and dead vnto it wherevnto we were in bondage, that we ſhoulde ſerue in newneſſe of ſpirite, and not in the oldneſſe of the letter.

7 What ſhall we ſay then? Is the lawe ſinne? God forbyd. Howbeit, I knewe not ſinne, but by the lawe: For I had not knowen luſt, except the lawe had ſayde, Thou ſhalt not luſt.

8 But ſinne taking occaſion by the commaundement wrought in me all maner of concupiſcence. For

a

me thereby, sinne (was) dead.

9 I was (a) lyued without lawe: but when the commaundement came, sinne reuiued,

10 And I was dead: and the very same commaundement which was (ordeyned) vnto lyfe, was founde (to be) vnto me an occasion of death.

11 For sinne taking occasion by the commaundement, hath deceiued me, and by the same slue (me.)

12 Wherefore the lawe is holy, and the commaundement holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbyd. But sinne, that sinne might appeare, by that which was good to worke death in me: that sinne by the commaundement might be out of measure (c) sinfull.

14 For we knowe that the lawe is (b) spirituall: but I am carnal, solde vnder sinne. (b) Esai. 52. a.

15 For that which I doo, I alowe not: for what I would, that doo I not: but what I hate, that doo I. C

16 For if I doo not that which I woulde not, I consent vnto the lawe that it is good.

17 Nowe then, it is not I that doeth it: but sinne that dwelleth in me.

18 For I knowe, that in me (that is to say in my flesh) dwelleth no good thing. For to wyl, is present with me: but I finde no meanes to perfourme that which is good.

19 For the good that I woulde, doo I not: but the euil which I woulde not, that doo I.

20 And if I doo that I woulde not, then is it not I any longer that doeth it, but sinne that dwelleth in me.

21 I finde then by the lawe, that when I woulde doo good, euyl is present with me. D

22 For I delite in the lawe of God, after the inwarde man.

23 But I see another lawe in my members, rebelling against the lawe of my mynde, and subduyng me vnto

vnto the lawe of sinne, whiche is in my members.
24 O wretched man that I am: Who shal deliuer me
from the body of this death?
25 I thanke God, through Iesus Christe our Lorde.
So then, with the minde I my selfe serue the lawe
of God: but with the flesshe, the lawe of sinne.

The Notes.

a. That is to say, that by the lawe and commaundement, the greatenesse and haynousnesse of sinne might appeare.
b. The lawe is called spirituall, because that it requireth the spirite, that is to say, the righteousnesse and holynesse of the hart, and not the outwarde workes onely.

The. viii. Chapter.

I. The assurance of the faythful, 6. The fruites of the holy ghoste.

1 THere is then no (a) damnation to them which are in Christe Iesu, which walke not after the flesshe, but after the spirite.
2 For the lawe of the spirite of lyfe through Iesus Christe, hath made me free from the lawe of sinne and death.
3 For what the lawe could not doe, in as much as it was weake through the flesshe, God hauing sent his owne sonne in the similitude of sinnefull flesshe, and by sinne, condemned sinne in the flesshe:
4 That the righteousnesse of the lawe might be fulfylled in vs, which walke not after the (b) flesh, but after the spirite.
5 For they that are carnal, are carnally minded: but they that are spirituall, are spiritually mynded.
6 To be carnally mynded, is death: But to be spiritually mynded, is lyfe and peace:
7 Because that the fleshly mynde is enemitie against God: for it is not obedient to the lawe of God, neyther can be.

5 For

Gentiles, they that are in the flesshe, can not please God.

But ye are not in the flesshe, but in the spirite, if so be that ℣ spirite of God dwel in you. If any man haue not the spirite of Christ, the same is none of his.

And if Christ be in you, the body is dead because of sinne: but the spirite is lyfe for righteousnesse sake.

But if the spirite of him that raised vp Iesus from the dead, dwel in you: euen he that rayred vp Iesus from the dead, shal also quicken your mortal bodyes, because that his spirite dwelleth in you.

Therfore brethren, we are debters, not to the flesh, to liue after the flesshe. The Epistle on the .viii. sunday after Trinitie.

For if ye liue after the flesshe, ye shal dye: but if ye through the spirite, doo mortifie the deedes of the body, ye shal lyue.

For as many as are led by the spirite of God, they are the sonnes of God.

For ye haue not receiued the spirite of bondage again to feare: but * ye haue receiued the spirite of adoption, whereby we crye, Abba, father. Galat. 4. D. 1. Tim. 1. b. 2. Cor. 1. b. Ephes. 1. a.

The spirite it selfe beareth witnesse to our spirite, that we are the sonnes of God.

If we be sonnes, then are we also heyres, the heires of God, and ioynt heyres with Christe: So that we suffer together, that we may be also glorifyed together.

For I am certainely perswaded, that the afflictions of this time, are not woorthy of the glory which shalbe shewed vpon vs. The Epistle on the .viii. sunday after Trinitie.

For the earnest expectation of the creature abydeth, lookyng when the sonnes of God shal appeare:

Because the creature is subiecte to vanitie, not willyng, but for hym whiche hath subdued the same in hope.

For the creature it selfe shalbe made free from the

bondage

bondage of corruption, into the glorious liberty of the sonnes of God.

22 For we knowe that euerye creature groneth with us and trauaileth in payne with us, euen vnto this time.

23 Not onely (they,) but we also which haue the first fruites of the spirite, and we our selues mourne in our selues, waiting for the adoption, (euen) the redemption of our body.

24 For we are saued by hope: But hope that is seene is no hope. For howe can a man hope for that which he seeth?

25 But and if we hope for that we see not, then do we with patience abide for it.

26 Likewise, the spirite also helpeth our infirmities. For we knowe not what to desire as we ought: but the spirite it selfe maketh great intercession for us with groninges which can not be expressed.

27 And he that searcheth the harte, knoweth what is the meaning of the spirite: for he maketh intercession for the saintes, according to the pleasure of God.

28 For we knowe that all thynges worke for the best vnto them that loue God, to them which are called of purpose.

29 For those which he knewe before, he also did predestinate, that they should be lyke fashioned vnto the shape of his sonne, that he might be the first borne among many brethren.

30 Moreouer, whom he did predestinate, them he did also call: and whom he called, them also he iustified: and whom he iustified, them he also glorified.

Num. 14 b.
Luke. 20. b.
John. 3 b.
Esai. 53. b.

31 What shal we then say to these thynges? If God be on our syde, who can be against vs?

32 Which spared not his owne sonne, but gaue him for vs all: howe shal he not with him also geue vs all thynges?

33 Who shal lay any thyng to the charge of Gods

ther? It is God that iustifieth:

Who is he that condemneth? It is Christ which dyed, yea rather which is raised againe, which is also on the right hande of God, and maketh intercession for vs.

Who shal separate vs from ỳ loue of Christ? (shal) tribulation, or anguishe, or persecution, eyther hunger, eyther nakednesse, eyther peryl, eyther swoord?

(As it is written, * For thy sake are we kylled al day long, & are counted as sheepe for the slaughter.) * Psal. 44. B

Howbeit in all these thynges we ouercomme, through hym that loued vs.

For I am sure, that neyther death, neyther lyfe, neyther angelles, nor rule, neither power, neyther thynges present, neyther thynges to come,

Neither heigth, nor deapth, neither any other creature, shalbe able to separate vs from the loue of God, which is in Christ Iesu our Lorde.

The Notes.

Here we learne what it is to be deliuered from the lawe. It is sayde, we are free from the lawe, because that it worketh no more condemnation vnto vs, if we be grafted in Christe.

To walke after the flesche, is to be altogether geuen vnto the lustes of the flesche, and to folowe them, the feare of God being shaken of. Contrarywise to walke after the spirite, is to be obedient vnto fayth, & through the helpe of the spirite, to bridle the euyll concupiscences that be in vs.

The .ix. Chapter.

Paul declareth his feruent loue towarde his nation.

I say the truth in Christ, I lie not (my conscience also beareyng me witnesse by the holy ghost,) A

That I haue great heauinesse, and continual sorowe in my hart.

For I haue wished mine self to be cursed frō Christ, for my brethren, my kinsmen, as pertayneth to ỳ flesh,

A Which

4 Whiche are the Israelites: to whom pertayne
the adoption, and the glory, and the covenauntes, a
the lawe that was geuen, and the seruice of God, a
the promisses.

5 Of whom are the fathers, and of whom, as cone
ning the flesshe, Christe (came) which is God, o
thynges to be praysed for ever, Amen.

Rom. 2. b. 6 And it can not be, that the worde of God hath
ken none effect: For they are not all Israelites, w
che are of Israel:

D 7 Neyther are they all children, that are of the
Gene. 21. b. of Abraham: but In Isahac shal thy seede be calle
Iohn. 8. b. 8 That is to say, They which are the children of
flesh, these are not the children of god: but the
che be the children of promise, are counted the
9 For this is the worde of promise: About this
wyl I come, and Sara shal haue a sonne.

10 Not onely this, but also Rebecca was with
by one (euen) by our father Isahac.

11 For yer the (children) were borne, when they
neyther vonne good, neyther bad, (that the purp
of God by election might stande: not by the
of woorkes, but by the caller,)

Rom. 2. b. 12 It was sayde vnto her, The elder shal serue
youngest.

13 As it is written, Jacob haue I loued, but E
haue I hated.

C 14 What shal we say then? Is there any vnrighteo
nesse with God? God forbyd.

Gene. 18. b. 15 For he sayth to Moses, I wyl shewe mercy
whomsoeuer I shewe mercy: and wyl haue compa
sion, on whomsoeuer I haue compassion.

16 (*) So then (election) is not of the wyller, n
the runner: but of God that sheweth mercy.

Exod. 33. b. 17 For the scripture sayth vnto Pharao: Euen
Exod. 9. b. this same purpose haue I raysed the vp, that
myght shewe my power in the, and that my

might be declared throughout all the worlde.

19 Who hath he mercy on whom he wyl, and whom he wyl he hardeneth.

20 Thou wylt saye then vnto me, Why then blameth he yet? For who hath resisted his wyl?

21 (a) Nay O man, what art thou which disputest with God? Shal the worke say to the workeman, Why hast thou made me on this fashion? Or hath not the potter power ouer the clay, euen of the same lompe, to make one vessel vnto honour, and another vnto dishonour?

(a) Esai. 45. b. Eccle. 33. b. Jere. 18. a. D

22 What if God, willyng to shewe his wrath, and to make his power knowen, suffered with long patience the vessels of wrath ordyned to destruction:

23 To declare the riches of his glory on the vessels of mercy, which he had prepared vnto glory?

24 Whom also he called (I meane) vs, not of the Iewes only, but also of the Gentiles.

25 As he saith also in Osee, I wyl cal them my people, which were not my people: and her beloued, which was not beloued.

Osee. 2. b. 1. Pet. 2. b.

26 And it shal come to passe, that in the place where it was sayde vnto them, Ye are not my people: there shal they be called the children of the liuing God.

27 And Esaias cryeth concerning Israel, (Though) the number of the children of Israel be as the sande of the sea, yet (but) a remnant shalbe saued.

Esai. 10. a.

28 For he finisheth the worde, and maketh it short in righteousnesse: for a short worde wyl the Lord make in earth.

29 And as Esaias sayde before, Except the Lorde of Sabbath had left us seede, we had benne made as Sodoma, and had ben lyke vnto Gomorrha.

30 What shal we say then, That the Gentiles which followed not righteousnesse, haue obteyned righteousnesse, euen the righteousnesse (which commeth) of faith?

31 But Israel which folowed the lawe of righteous-
nes, hath not attayned to the lawe of righteousnesse.
32 Wherefore? Because (they sought it) not by faith,
but as it were by the woorkes of the lawe: For they
haue stumbled at the stumblyng stone,
33 As it is written, Beholde, I put in Sion a stum-
blyng stone, and a rocke of offence, and who so
beleeueth on hym, shal not be confounded.

The Notes.

a. It is euident by this text, that our woorthy
merites do not iustifie vs, but that our saluation
doth wholly depend vpon the free election of God,
which being the righteousnesse it selfe, doth chuse
whom it pleaseth hym, vnto lyfe euerlastyng.
b. Wee ought in no wise to reason or murmure
gaynst God, but rather we must perswade our selues
that what soeuer he doeth, the same he doeth most
righteously, though to carnal reason it seeme
otherwyse.

The .x. Chapter.

1. The vnfaythfulnesse of the Iewes. 14. Two maner of righteousnesse.

1 BRethren, my hartes desire and prayer to God for
Israel is, that they might be saued.
2 For I beare them recorde, that they haue
(a) zeale of God, but not according to knowledge.
3 For they, being ignorant of Gods righteousnesse,
and goeing about to stablishe their owne righteous-
nesse, haue not benne obedient vnto the righteousnesse
of God.
4 For Christe is the ende of the lawe, for righteous-
nesse to al that beleeue.
5 For Moses writeth of the righteousnesse which is
of the lawe, howe that the man which doeth those
thynges, shal liue by them.
6 (b) But the righteousnesse which is of faith, speak-
eth on this wise: Say not thou in thyne hart, Who
shal ascende into heauen? That is, to bring Christ

thyne from above.

Either who shal descende into the deepe? That is, to fetche up Christ agayne from the dead. D

But what sayth he, The woorde is nygh thee, euen in thy mouth, & in thy hart. This same is the woord of faith, which we preache.

For if thou shalt knowledge with thy mouth the Lorde Iesus, and shalt beleue in thine hart that God hath rayed him from the dead, thou shalt be saued. The Epistle on saint Andrewes day.

For with the hart man beleueth vnto righteousnes, & with the mouth confession is made vnto saluation.

For the Scripture sayth, Who soeuer beleeueth on him, shal not be confounded.

There is no difference betweene the Iewe and the Greeke: for the same Lorde ouer al, is riche vnto all that call vpon him.

For who soeuer shal cal on the name of the Lorde, shalbe saued.

How then shal they call on him, on whom they haue not beleued? Howe shal they beleue on him of whom they haue not heard? Howe shal they heare, without a preacher? C

And how shal they preach, except they be sent? As it is written, Howe beautiful are the feete of them which bring good tidinges of peace, and bring good tidinges of good thynges? Esai. 52. a.

But they haue not al obeyed the Gospel, for Esaias saith, Lorde, who hath beleued our sayinges? Esai. 53. a.

So then fayth commeth by hearyng, and hearyng commeth by the woorde of God. Ioha. 12. a.

But (I aske) haue they not heard? No doubt, their sound went out into al landes, and their woordes vnto the endes of the worlde.

But I demaunde whether Israel did knowe, or not? First Moses sayth, I wyl prouoke you vnto enuie by them that are no people: and by a foolishe nation I wyl anger you. Deut. 13. a.

Esai.25.b. 20 And Esaias is bold, and sayth, 'I haue ben found
of them that sought me not: I haue ben made mani-
fest vnto them that asked not after me.

Esai 65.a. 21 But against Israel he sayth, 'All day long haue I
stretched forth my handes vnto a people that beleu-
eth not, but speaketh against me.

The Notes.

a. There be two manner of feruentnesse of mind, &
two manner of good intentes. The one is grounded
vpon a bayne or fleashly opinion, & not vpon God's
woorde. This good intent is damnable before God.
The other proceedeth of fayth, and suffereth it self
to be ruled by the wysedome and iudgement of the
spirit of God. Such feruentnesse was in Moses &
Phinees, and in Elias, with other innumerable.

b. That is to say, he that is iustified through fayth
is not curious, he doubteth of nothyng that perta-
neth vnto his saluation, but is perswaded that in
Christ he hath his full redemption. He asketh no
sygnes from heauen, where he knoweth that his
sauiour and mediatoure is. He goeth not about to
learne the trueth by the dead, for he beleeueth that
Christe, being risen from death, hath taught all things.
Reade the xiii. Chapter of Deut.

The.xi.Chapter.

29. God repenteth hym not of his gyftes. 33. The
depth of Gods iudgementes.

R 1 I Say then, hath God caste away his people? God
forbyd. For I also am an Israelite, of the seede of
Abraham, of the tribe of Beniamin.

2.Reg. 19.b 2 God hath not cast away his people which he knew
before. Wote ye not what the scripture saith of Elias?
as: how he maketh intercessiō to god against Israel,

3 Saying, 'Lorde, they haue kylled thy prophetes,
and dygged downe thine (a) aultres: and I am left
alone, and they seeke my lyfe.

4 But what sayth the answeare of God vnto him? I
haue reserued vnto me selfe seuen thousand men,
which haue not bowed ẏ knee to (the image of)

Euen so at this tyme there is a remnaunt, accordyng to the election of grace.

And yf it be of grace, then is it not nowe of workes: for then grace is no more grace. But yf it be of workes, then is it nowe no grace, for then worke is no more worke.

What then? Israel hath not obteyned that which he seketh for, but the election hath obteyned it, the remnaunt * hath ben blynded.

(According as it is written, God hath geuen them the spirite of rechlesnesse: eyes that they should not see, & eares that they should not heare) euen vnto this day.

And Dauid sayth, Let their table be made a snare, and a trap, and a stumbling stocke, and a recompence vnto them.

Let their eyes be * blynded, that they see not, and bowe thou downe their backe alway.

I say then, Haue they therefore stumbled, that they should fall? God forbyd: but through their fall, saluation (is come) vnto the Gentiles, for to prouoke them vnto.

Now yf the fal of them be the richesse of the world, and the minishyng of them, the richesse of the Gentiles: howe much more their fulnesse?

For I speake to you Gentiles, in as much as * I am the Apostle of the Gentiles, I magnifie myne office, If by any meane I may prouoke them which are my flesh, and myght saue some of them.

For yf the castyng away of them, be the reconcilyng of the world: what shal the receyuyng (of them) be, but life from the dead?

For yf the fyrst fruites be holy, the whole lumpe also (is holy.) And yf the roote be holy, the braunches also.

And yf some of the (b) braunches be broken of, and thou being a wylde Olyue tree, wast graft in among them, and made partaker of the roote and fatnesse

B

* Or, hardened. Esai. 6. c. Matth. 13. b

* Or, hardened.

Rom. 1. a. 1. Tim. 2. a. 2. Tim. 1. c.

C

of the Olive tree.

18 Boaste not thee selfe agaynst the braunches. For
thou boast thee selfe, thou bearest not the roote,
the roote thee.

19 Thou wylt say then, The braunches are broken
that I myght be graft in.

20 Well: because of unbeleefe they were broken
and thou stoodest fast in faith. Be not hye
ded, but feare.

21 For seeyng that God spared not the natural
thes, (take heede) lest it come to passe, that he
not thee.

22 Beholde therefore, the kyndnesse and
of God: on them which fell, rygh
wardes thee, kyndnesse, yf thou continue in
nesse: or els thou also shalt be hewen of.

2. Cor. 3. d. 23 And they, yf they abyde not
be graffed in: for God is of power to
in agayne.

24 For if thou were cut out of a natural
tree, and were graffed, contrary to nature,
Olive tree, howe muche more shall they
the natural braunches, be graffed in their
live tree?

25 For I woulde not, brethren, that ye
norant of this mysterie, (least ye
your owne conceytes) that partly
hapned in Israel, untyl the fulnesse
be come in.

* or, hardnesse.

Esai. 59 d. Psalm. 14. c 26 And so all Israel shalbe saued,
There shal come out of Sion
and shal turne away ungodlynesse
27 And this is my covenant
take away their synnes.

28 As concernyng the Gospel, they
your sakes: but as touching the
ued for the fathers (sake.)

For the free gyftes and callyng of God are without repentaunce.

As ye in tyme paste have not beleeued God, yet have ye nowe obteined mercy through their unbeleefe:

Even so nowe have they not · beleeued the mercie shewed unto you, that they also may obteyne mercy.

For God hath shut up al (nations) in unbeleefe, that he might have mercy on al.

O the depnesse of the richesse, both of the wysdome and knowledge of God: howe unsearchable are his iudgementes, and his wayes past fyndyng out?

For who hath knowen the mynde of the Lorde? Or who hath ben his counsaylour?

Or who, hath geuen unto hym fyrste, and he shalbe recompenced agayne?

For of him, and through hym, and for him, are all thynges: To him be glory for euer. Amen.

The Notes.

God doth preserue his elect, euen in the middest of multitudes of Idolaters. Here also we do learne, that many do beleeue the worde and folowe it, whom we see not, or knowe.

The braunches that are broken of, are the Jewes, whiche are forsaken and cast of. The wild Olyue tree, are the Gentiles. The ryght Olyue tree, is the couenaunt of faith and vocation of the saintes. The fatnesse thereof, is the grace of God, and the glory of the same. The Jewes then being comme of the fathers, were as a man myght say, naturally graffed in the couenaunt. But the Heathen, beyng comme of Idolaters, were as wild Olyue trees graffed thereon.

The .xij. Chapter.

How euery man should walke in his seuerall callyng.

I Beseche you therfore brethren, by the mercyfulnesse of God, that ye · geue up your bodyes a quicke (a) sacrifice, holy, acceptable unto God, (which is) your reasonable seruice.

And be not ye fashioned lyke unto this worlde: but be ye chaunged in your shape, by the renuyng of your

· Or, obeyed

Ezek. 9. b.
Esai. 40. c.
1. Cor. 2. b.

A The Epistle on the fifth sunday after the Epiphany

· Or, present.

myndе, that ye may proove what is the good, and acceptable, and perfect wyl of God.

3 For I say, through the grace geuen vnto me, to euery man that is among you, that no man esteme himself more then he ought to esteeme: but so esteeme (himselfe) that he behaue himself discreetly, according as GOD hath dealt to euery man the measure of fayth.

4 For as we haue many membеrs in one body, and all membеrs haue not one office:

5 So we being many, are one body in Christ, and euery one, membеrs one of another.

The Epistle on the second sunday after the Epiphany

6 Seyng that we haue diuers gyftes, according to the grace that is geuen vnto vs: eyther prophecie, after the measure of fayth:

7 Eyther office, in administration: or he that teacheth, in teachyng:

8 Or he that exhorteth, in exhorting: he that geueth, in singlenesse: he that ruleth, in diligence: he that is merciful, in cheerefulnesse:

9 Loue without dissimulation, hating euyll, cleauyng to good.

10 Affectioned one to another with brotherly loue, in geuing honour, goyng one before another.

11 Not lyther in businesse, feruent in spirite, seruyng the Lorde.

12 Reioycyng in hope, patient in trouble, instant in prayer.

13 Distributing vnto the necessitie of saintes, geuen to hospitalitie.

C 14 Blesse them whiche persecute you, blesse and curse not.

Deut.13.c. Matth.5.g. The Epistle on the third sunday after the Epyphany

15 Reioyce with them that do reioyce, & weepe with them that weepe.

16 Being of lyke affection one towardes another, beyng not hygh mynded: but maiyng your selfe equall to them of the lowest sort. Be not wyse in

cont opinions.

17 Recompensing to no man cuyl for cuyl. Prouidyng thynges honest, (not onely before God, but also) in the syght of al men.

18 If it be possible, as much as lyeth in you, lyue peaceably with al men.

19 Dearly beloued, auenge not your selues, but rather geue place vnto wrath. For it is written, Auengeaunce is myne, I wyl repay, sayth the Lorde. Deut. 32. d.

20 Therefore, if thyne enimie hunger, feede hym: if he thyrste, geue hym drynke: for in so doyng, thou shalt heape coales of fyre on his head.

21 Be not ouercome of cuyl: but ouercome cuyl with good.

The Notes.

a. The sacrifices of the newe Testament are spirituall. This is a sacrifice moste acceptable vnto God, if we mortifie our mortal bodies, that is to say, if we kyll and lay our fleshly concupiscences, and carnall lustes and so bring our flesshe, through the helpe of the spirit vnder the obedience of Gods holy lawe.

b. This place may be vnderstanded two maner of wayes: eyther that our gentle kyndnesse towarde our enimie shalbe vnto him a cause of greater damnation, & so by the coales, we shal vnderstande the vengeance of God: or that our enimies being ouercome by our gentlenesse, & as a man might say, being kynded with loue, wyl repent and become our freende.

The .xiij. Chapter.

1 Obedience to the rulers, who beare not the sword in vayne. 8 Charitie must measure al our dueties.

1 LET euery soule be subiect vnto the higher powers: For there is no power but of God. The powers that be, are ordeyned of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinaunce of God: and they that resist, shal receyue to them selues damnation.

3 For Rulers are not feareful to good workes, but to the euyl. Wylt thou not feare the power? Doo wel, and

A
The Epistle on the fourth sunday after the Epiphany Capt. 6. a. Iohn. 3. b.

and thou shalt have prayse of the same.

4 For he is the minister of God for thy wealth. But yf thou doo euyl, feare: for he beareth not the sworde in vayne: For he is the minister of God, a revenger to wyrath on hym that doeth euyl.

5 Wherefore ye must needes be subiect, not only for feare of * punishment, but also be cause of conscience.

* Gr. wrath.

6 And for this cause pay ye tribute, for they are Gods ministers, seruing for the same purpose.

B 7 Geue to euery man therefore his duetie, * tribute to whom tribute (is due) custome to whom custome, feare to whom feare, honour to whom honour (belongeth.)

Math. 17. c. 8 *Owe nothyng to no man, but to loue one another: (For he that loueth another, hath fulfilled the lawe.

The Epistle on the fyrste Sunday in Aduente.

9 For this: *Thou shalt not commit aduoutrie. Thou shalt not kyll, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not lust: and if there be any other commaundement, it is in these wordes comprehended in this saying: Namely, Thou shalt loue thy neyghbour as thy selfe.

Exod. 20. c. Deut. 5. a. Math. 5. b. Luke. 18. b. Leuit. 19. b.

10 Charitie worketh no euyl to his neyghbour therefore the fulfyllyng of the lawe is charitie.

Math. 21. b Mark. 12. c. Galath. 5. b. Iames. 2. b.

11 And chefely consyderyng the season, howe that it is tyme that we shoulde nowe awake out of slepe: For nowe is our saluation nearer then when we beleeued.

12 The nyght is passed, the day is come nygh. Let vs therefore caste away the deedes of darkenesse, and let vs put on the armour of lyght.

Luke. 21. f. Eccle. 31. c. and 38. b.

13 Let vs walke honestly, as in the day, not in rioting and dronkennesse, neyther in chambering and wantonnesse, neyther in stryfe and enuying.

14 But put ye on the Lorde Iesus Christe, and make not prouision for the flesh, to (fulfill) the lustes (thereof.)

The Notes.

1. We are bound in al maner of thinges to obey the magistrates, syth that they are the ordinance of God, whether they be good or euill, vnlesse they commande Idolatrie and vngodlynesse, that is to say, thinges contrary vnto true religion, then ought we to say with Peter, We ought rather to obey GOD then men. But we must beware of tumult and insurrection. The weapon of a Christian in this matter, ought to be the sworde of the spirite, whiche is Gods worde and prayer, coupled with humilitie, and due submission, and with harte redy rather to dye, then to lose any vngodlynesse.

The .xiiij. Chapter.

One ought to beare with anothers conscience in charitie.

1 HIm that is weake in the fayth receyue, not to vnfruitfulnesse of disputations. 2

2 One believeth that he may eate every thyng, another which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receyued hym.

4 What art thou that iudgest another mans seruant? to his owne master he standeth or falleth: Yea, he shall be holden vp, for God is able to make him stand. Iacob. 4. b.

5 One man putteth difference betweene day and day. Another man counteth al dayes alike. Let euery man be fully perswaded in his owne mynde.

6 He that esteemeth the day, esteemeth it vnto the Lord: and he that esteemeth not the day, to the Lord he doeth not esteeme it. He that eateth, eateth to the Lord, for he geueth God thankes: and he that eateth not, eateth not to the Lord, and geueth God thankes.

7 For none of vs liueth to hym selfe, and no man dyeth to hym selfe. 3

8 For if we liue, we liue vnto the Lorde: and if we

we dye, we dye vnto the Lorde: Whether we liue therefore, or dye, we are the Lordes.

Actes.2.f. Philip.2.b 9 For to this ende Christe both dyed, and rose and reuiued, that he might be Lorde both of quicke and dead.

10 But why dooest thou then iudge thy brother? Or ther, why dooest thou set at nought thy brother? we shal al stande before the iudgement seate of Christe.

Esai 65.c. Philip.2.b 11 For it is wrytten, I liue, sayth the Lorde, and al knees shall bowe to me, and all tongues shall confesse prayse to God.

12 So shal euery one of vs gene accompte of him self to God.

13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fal, in his brothers way.

¶ Wath.15.b. Actes.10.b 1.Tim.4.b 14 For I knowe, and am perswaded by the Lorde Iesus, that there is nothyng common of it self: but vnto him that iudgeth it to be common, to him it is common.

Wath.2.d. 15 But if thy brother be greeued with thy meate, now walkest thou not charitably: destroy not him with thy meate, for whom Christe dyed.

16 Let not your good be euyl spoken of.

Titus.1.d. 17 For the kyngdome of God is not meate & drynke: but ryghteousnesse, and peace, and ioy in the holy ghost.

18 For he that in these thynges serueth Christe, pleaseth God, and is commended of men.

19 Let vs therefore folowe those thinges whiche make for peace, and thinges wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: al thinges are pure, but it is euyl for that man who eateth with offence.

D 21 It is good neyther to eate flesshe, neither to drynke wyne, neither (any thyng) whereby thy brother stum-

with ryther is offended, or is (a) made weake.

Thou thou sayth? Haue it with thee selfe before God. Happy is he that condemneth not him selfe in that (thing which) he alloweth.

For he that maketh conscience, is damned, yf he eate, because (he eateth) not of fayth: For whatsoeuer is not of fayth, is sinne.

The Notes.

(a) We cause our good, that is to say, the Gospel and the profession thereof, to be euyll spoken of, when we without any respect of the weake (Saint Paul calleth them weake, whiche be not yet strong in the fayth, and for lacke of instruction doo yet make conscience of this meate or that meate) doo eate indifferently all kyndes of meates, geuyng thereby to those weake persons an occasion to thinke and to say, that we lacke seeding els in the Gospel, but the pampering of our bellyes.

The .xv. Chapter.

S. Paul sheweth his zeale toward them. 30. and requyreth the lyke of them.

WE which are strong, * ought to beare the infirmities of the weake, and not to stand in our owne conceytes. * Galat. 6.

Let euery man please his neyghbour in that that is good to edifying.

For Christ pleased not hym selfe, but as it is written, The rebukes of them whiche rebuked thee, fell on me.

For whatsoeuer thynges haue benne written afore time, were written for our learnyng: that we thorow patience and comfort of the scriptures, myght haue hope. The Epistle on the .ij. sonday in Aduent

The God of patience and consolation, grant you to be lyke mynded one towardes an other, after the ensample of Christ Jesu: Luuit. 19. a

That ye al agreeing together, maye with one mouth prayse God, and the father of our Lord Jesus Christ.

Christe.

D 7 Wherefore receyue ye one another, as Christ receyued vs to the glory of God.

8 And I say, that Jesus Christ was (a) minister of the circumcision for the trueth of God, to confirme the promises (made) vnto the fathers:

Deut. 20. f. 2. Reg. 22. d Psalm. 18. g

9 * And that the Gentiles might glorifye God for his mercye, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy name.

Deut. 32. f.

10 And againe he sayth, * Reioyce ye Gentiles with his people.

Psal. 117. a.

11 And againe, * Prayse the Lorde all ye Gentiles, and laude hym all ye people together.

Esaias. 11. a

12 And againe Esaias sayth, There shalbe the roote of Jesse, and he that shal ryse to raigne ouer the Gentiles, in him shal the Gentiles trust.

13 The God of hope fyl you with all ioy and peace in beleeuyng, that ye may be riche in hope, through the power of the holy ghost.

C 14 I my selfe am perswaded of you, my brethren, that ye also are full of goodnesse, and filled with all knowledge, able also to exhort one another.

15 Neuertheles, brethren, I haue somwhat more boldly written vnto you, as puttyng you in remembrance through the grace that is geuen me of God

(a) or, sacrificing.

16 That I should be the minister of Jesus Christ to the Gentiles, * and should minister the Gospel of God, that the offering of the Gentiles might be acceptable, and sanctifyed by the holy ghost.

17 I haue therefore wherof I may reioyce through Christe Jesus, in those thinges which pertayne to God.

18 For I wyl not be bolde to speake of any of those thinges which Christe hath not wrought by me, to make the Gentiles obedient with worde and deede,

19 In mighty signes and wonders, by the

of the spirite of God, so that from Hierusalem, and
the coastes round about vnto Illyricum, I haue ful-
ly preached the Gospel of Christe.

So haue I endeuored mee selfe to preache the Gos-
pel, not where Christ was named, lest I should haue
built vpon an other mans fundation.

But as it is written, to whom he was not spoken
of, they shal see: and they that heard not, shal vnder-
stande.

For this cause I haue ben oft let, that I could not
come vnto you.

But nowe hauing no more to doo in these coun-
trees, and also hauyng a great desire many yeeres
to come vnto you:

Whensoeuer I take my iourney into Spayne, I
will come to you: for I trust to see you in my iourney,
and to be brought on my way thytherwarde by you,
after that I be somewhat fylled with you.

But nowe goe I vnto Hierusalem, to minister vn- Acts. 11. d.
to the Saintes.

For it hath pleased them of Macedonia and Acha-
ia, to make a certaine common gatheryng for the
poore Saintes which are at Hierusalem.

It hath pleased them verely, and their debters
are they. For if the Gentiles be made partakers of
their spirituall thynges, their dutie is to minister vn-
to them in carnal thynges.

When I haue performed this, and haue sealed to
them this fruite, I wyl come by you into Spayne.

And I am sure that when I come vnto you, I shal
come with abundance of the blessing of the Gospell
of Christ.

I beseeche you brethren for the Loyde Iesus
Christes sake, and for the loue of the spirite, that ye
helpe me in my businesse with your prayers to God
for me:

That I maye be deliuered from them whiche
beleue

beleue not in Iurie, and that this my seruice which I haue at Hierusalē, may be accepted of the saintes

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

A.Cor.14.f. 33 * The God of peace be with you al, Amen.

The Notes.

a. Saint Paul meaneth here that Christ was principally sent vnto the Iewes, to confirme the promises made vnto the Fathers, but that neuertheles the Gentiles were called vnto saluation not of promise (though their calling was spoken of before by the prophetes) but through the mercy of God. Seing then that God hath called both the Iewes and the Gentiles vnto saluatiō, they ought to put away all hatred and with one accorde to receiue the grace of God, praysing and laudyng hym together.

The. xvi. Chapter.

1. A number of salutations. 17. Paul warneth them to beware of false brethren. 20. He prayeth, and giueth thankes for them.

R 1 I Commende vnto you Phebe our sister, which is a minister of the Churche of Cenchrea:

2 That ye receyue her in the Lorde, as it becommeth saintes, and that ye assist her in whatsoeuer busines she hath need of you: For she hath succoured many, and mee selfe also.

3 Greete Priscilla and Aquila, my helpers in Christ Iesu:

4 (Which haue for my lyfe layde downe their owne neckes: Vnto whom, not onely I geue thankes, but also al the Churches of the Gentiles:)

5 Likewise (greete) the Church that is in their house. Salute my welbeloued Epenetus, which is the firstfruites of Achaia in Christe.

6 Greete Marie, which bestowed much labour on vs.

V 7 Salute Andronicus, and Iunia my cosins and fellow prisoners with mee also, which are worthy of

the Apostles, and were in Christ before me.
Greete Amplias my beloued in the Lord.
Salute Urbane, our helper in Christ, and Stachys my beloued.
Salute Apelles approued in Christe. Salute them which are of Aristobulus houshold.
Salute Herodion my kynsman. Greete them that be of the houshold of Narcissus, whiche are in the Lorde.
Salute Tryphena, and Tryphosa, whiche labour in the Lorde. Salute the beloued Persis, whiche laboured much in the Lord. 2. Cor. 12. c.
Salute Rufus chosen in the Lord, and his mother and myne.
Greete Asyncritus, Phlegon, Hermas, Patrobas, Hermetius, and the brethren whiche are with them.
Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saintes whiche are with them.
Salute one another with an (a) holy kysse. The Churches of Christ salute you.
Now I beseech you brethren, marke them which cause diuision, & geue occasion of euyl, contrary to the doctrine which ye haue learned, and auoyde them.
For they that are such, serue not the lord Jesus Christ, but their owne belly, and with sweete and flattering wordes deceiue the hartes of the innocentes.
For your obedience is comme abrode vnto al men. I am glad therefore on your behalfe: but yet I wolde haue you wise vnto that whiche is good, and simple concerning euyl.
The God of peace shal treade Satan vnder your feete shortly. The grace of our Lorde Jesus Christe be with you. Amen.
Timotheus my workefelowe, and Lucius, and Jason, and Sosipater my kynsmen, salute you.

22 I Tertius, which wrote this Epiſtle, ſalute you in the Lord.

23 Gaius myne hoſt, and of the whole Churche, ſalu-teth you, Erastus the chamberlayne of the citie ſalu-teth you, and Quartus his brother.

24 The grace of our Lord Jeſus Chriſt be with you all, Amen.

25 To hym that is of power to ſtablyſhe you, accord-dyng to my goſpel, and preachyng of Jeſus Chriſte, by revealyng of the myſterie which was kept ſecret ſince the world began.

26 But nowe is opened, and by the ſcriptures of the prophetes, at the commaundement of the everlaſting God, to the obedience of fayth, among all nations pu-bliſhed.

27 To (the ſame) God, wyſe only, be glory thorow Jeſus Chriſt, for ever, Amen.

¶ This Epiſtle was written to the Romanes by Corinthus, (and ſent) by Phebe the miniſter of the church at Cenchrea.

The Notes.

a. To kyſſe one an other among the Jewes was a token of concord and love. And because love ought to be without fayning or diſſimulation, Saint Peter did adde, that this kiſſe might be holy that is to ſay, commyng of a ſyncere and pure hearte. For he that kyſſeth one, and beareth malice in his hearte againſt hym, he is no better then Judas, which betrayed Chriſte with a kyſſe.

The Argument of the firſt Epiſtle to the Corinthians.

IN this Epiſtle S. Paul doth not entreate vpon matter of doctrine, as he did in the Epiſtle to the Romanes, but vpon many other matters, which were neceſſary for men to be inſtructed in. For he reproveth them for ſtrife, and of ſecte, and diſcorde, and teacheth them to beware of ſtrife, and of ſecte, and diſcorde, and ſheweth that open and manifeſt offences ought not to be ſuffered without

vnperfection. Agayne, that they ought rather to suffer wrong, than to law one with an other before vnbeleuing Iudges. After this, he geueth them instruction touching mynisters, and meates offered vnto idoles, of the supper of the Lorde, of the gyftes of the holy ghoste, and how they ought to vse them vnto the edifying of Christes church. At the last, he speaketh of the resurrection of the dead, and of the second commyng of Christ. And to the entent he might exhorte them to make certaine collections or gatheringes for the saintes, he doeth ende and conclude the fyrst Epistle.

The first Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

He preacheth the great graces of God shewed towarde them. He exhorteth them to concorde and humilitie.



PAul called (to be) an apostle of Iesus Christe, throwe the wil of God, and brother Sosthenes: A

Vnto the churche of God whiche is at Corinthus, to them that are sanctified in Christ Iesus, saintes by calling, with all that cal on the name of oure Lord Iesus Christ in euery place, both of theirs and ours:

Rom. 1. a. Galat. 1. a. The Epistle on the xviij. sunday after Trinitie.

Grace be vnto you, & peace from God our father, and from the Lord Iesus Christ.

I thanke my God alwayes on your behalfe, for the grace of GOD whiche is geuen you in Iesus

Christe:

5 That in al thynges ye are enriched in hym, in al vtterance, and in al knowledge:

6 As the testimonie of Iesus Christ was confirmed in you.

¶ 7 So that ye are destitute of no gyft, wayting for the appearing of our Lord Iesus Christ.

* or, confyrme. Num. 23. c. 1. Cor. 10. c.

8 Which shal also * strength you vnto the ende, that ye may be blamelesse in the day of our Lorde Iesus Christe.

9 *God is faythful, by whom ye haue ben called vnto the felowshyp of his sonne Iesus Christe our Lorde.

10 Nowe I beseeche you brethren, by the name of our Lorde Iesus Christ, that ye al speake one thyng, and that there be no diuision among you: but that ye be perfectly ioyned together in the same mynde, and in the same meanyng.

11 For it hath ben declared vnto me, my brethren, of you, by them whiche are of the house of Chloe, that there are contentions among you.

Actes. 18. d. 1. Cor. 3. a. and. 16. c.

12 This I say, that euery one of you saith, I am of Paul, and I am of * Apollo, and I am of Cephas, and I am of Christ.

13 Is Christ diuided? was (a) Paul crucified for you? eyther were ye baptised in the name of Paul?

¶ 14 I thanke God that I baptised none of you, but Crispus and Gaius:

15 Least any shoulde say that I had baptised in myne owne name.

16 I baptised also the houshelde of Stephana: besides, I knowe not whether I baptised any other.

17 For Christ sent me not to baptise, but to preache Gospel: not with wisdome of wordes, lest the crosse of Christ shoulde be made of none effect.

18 For the preachyng of the crosse, is to them that perish, foolishnesse: but vnto vs which are saued, it is the power of God.

19

For it is wrytten, I wyl destroy the wysedome of the wise, and wyl cast away the understanding of the prudent. Rom.1.b. Esai.29.b. Esai.33.c.

Where is the wyse? where is the Scribe? where is the disputer of this worlde? Hath not God made the wysedome of this worlde foolish?

For after that in the wysedome of God, the worlde through their wysedome knewe not God, it pleased God through foolishnesse of preachyng, to save them that beleeve. D

For the Iewes require a signe, and the Grekes seke after wysedome. Mat.8.b. Luke.11.b.

But we preache Christe crucified, vnto the Iewes a stumblyng blocke, & vnto the Grekes foolishnesse: But vnto them which are called, both Iewes and Grekes, Christe the power of God, and the wysdome of God. John.6.b.

For the foolishnesse of God is wyser then men: and the weakenesse of God is stronger then men.

Brethren, ye see your callyng, howe that not many wyse men after the flesh, not many myghty, not many noble (are called:)

But God hath chosen the foolishe thynges of the worlde, to confounde the wyse: and God hath chosen the weake thynges of the worlde, to confound the thynges whiche are myghty:

And vnnoble thynges of the worlde, and thynges that are despised, hath God chosen, (yea) & thynges that are not, to bryng to naught thynges that are: E

That no fleshe shoulde glorye in his presence.

But of hym are ye in Christe Iesus, whiche of God is made vnto vs wysedome, and ryghteousnesse, and sanctification, and redemption:

That accordyng as it is wrytten, He that glorieth, glorie in the Lorde.

The Notes.

...g rebuke by Saint Paules saying, that Christ

only, who was crucified for vs, ought to be our [illegible]
and that in matters of religion, we ought rather
haue our name of him, & not to be called after the
doctour or that doctours name: For that is to
uide Christe, and to wryng agayne the hypocrisie
sectes of Fryers, and Monkes.

The.ii. Chapter.

He putteth for example his maner of preachyng, which
was accordyng to the tenour of the Gospel.

2 1 AND I, brethren, when I came to you, came
* Or, excel- in * glorioustnesse of wordes, or of wyshdome
lencie, shewyng vnto you the testimonie of God.

2 For I esteemed not to know any thing among
saue Jesus Christe, and hym crucified.

3 And I was among you in weakenesse, and in
and in muche trembleyng.

4 And my wordes and my preachyng was not
enticing wordes of mans wysdome, but in
of the spirite, and of power.

5 That your faith should not stande in the wyse
of men, but in the power of God.

6 And we speake wysdome among them that
fect: not the wysdome of this worlde, nor
princes of this worlde, which come to nought:

2 7 But we speake the wysdome of God in a
(even) the hyd (wysedome) which God ordeyned
fore the worlde, vnto our glorie.

Acts.13.g. 8 Which none of the princes of this world
For had they knowen it, they would not
sen the Lorde of glorie.

Esai. 63. a. 9 But as it is wrytten, The eye hath not
the eare hath not heard, neither hath entred
hart of man, the thynges which God hath
for them that loue hym.

10 But God hath reuealed them vnto
Rom.8.d. rite: For the spirite searcheth all thynges
Depe thynges of God.

For what man knoweth the thynges of a man, saue the spirite of man whiche is in hym? Euen so the thynges of God, knoweth no man, but the spirite of God.

And we haue not receyued the spirite of the worlde, but the spirite whiche is of God, that we myght knowe the thynges that are geuen to vs of God.

Whiche thynges also we speake, not in the woordes which mans wysdome teacheth, but whiche the holy ghoste teacheth: comparyng spirituall thynges with spirituall thynges.

But the naturall man perceyueth not the thynges of the spirite of God, for they are foolishnesse vnto hym. Neyther can he knowe (them) because they are spiritually discerned.

But he that is (a) spirituall, discerneth all thynges, yet is hym selfe is iudged of no man.

For who hath knowen the myndes of the Lorde, that he may be instruct hym? But we haue the mynde of Christe. Rom.8.2. Esai.40.c.

The Notes.

(a) Paul doth cal hym spirituall, whiche is renued by the holye ghoste and woord of God, and being gouerned with the same spirite, doeth examine and trye all thynges with the true touchestone of Gods woorde, whiche is set foorth vnto vs by the inspiration of the same spirite that he is endued withal, but he him selfe (that is to say the spirite) is iudged of no man. Here calls the naturall man vnraken for him, whiche, being without the spirite of God, is led by his naturall vnderstanding.

The iij. Chapter.

1. Paul rebuketh the sectes and authours therof. 4. 13. Christe is the foundation of the Churche.

AND I could not speake vnto you brethren, as vnto spirituall, but as vnto carnall (euen) as

vnto babes in Christe.

2 I have nourished you with mylke, and not with meate: for ye then were not strong, neyther are ye as yet.

3 For ye are yet carnal: Seeyng then there is among you envying, and stryfe, and sectes, are ye not carnal and walke as men?

4 For whyle one sayth, I am of Paul, and another I (am) of Apollo, are ye not carnal?

5 For what is Paul? what is Apollo? But ministers by whom ye believed, even as the Lord gave to every man.

6 I have planted, Apollo watered: but God gave the increase.

¶ 7 So then, neyther is he that planteth any thyng neyther he that watereth: but God that giveth the increase.

8 He that planteth, and he that watereth, are one: and every man shal receyve his reward accordyng to his labour.

Ephes. 2. d. 9 For we together are Gods labourers, ye are Gods husbandrie, ye are Gods buyldyng.

10 Accordyng to the grace of God which is given to me, as a wyse maister buylder, have I layd the fundation, and another buylderh thereon. But let every man take heede howe he buyldeth upon.

11 (a) For other fundation can no man laye then that is layde, which is Jesus Christe.

Math. 16. c.

12 If any man buylde on this fundation, gold, silver, pretious stones, tymber, haye, (or) stubble:

13 Every mans worke shalbe made manifest. The day shal declare it, because it shalbe revealed by the fyre, & the fyre shal try every mans worke what it is.

¶ 14 If any mans worke that he hath buylded upon, abide, he shal receyve a reward.

15 If any mans worke burne, he shal suffer losse. He shalbe save hym selfe: yet as (it were) through

16 Knowe ye not that ye are the temple of God, and 1. Cor. 6. b.
the spirite of God dwelleth in you?

17 If any man * defyle the temple of God, him shall * or, destroy
God destroy: for the temple of God is holy, whiche (temple) ye are.

18 Let no man deceyue hym selfe: If any man among you seme (to hym selfe) to be wyse in this worlde, let hym become a foole, that he may be wyse.

19 For the wysdome of this worlde is foolishnesse with God: for it is wrytten, * He compasseth the wyse in Iob. 5. b.
their owne craftinesse.

20 And agayne, The Lorde knoweth the thoughtes of the wyse, that they be but vayne.

21 Therfore let no man glorie in men: for all thynges are yours.

22 Whether Paul, or Apollo, or Cephas, eyther the worlde, eyther lyfe, or death, whether thynges present, or thynges to come, all are yours:

23 For ye are Christes, and Christ (a) Gods.

D

The Notes.

2. If Christe be the fundation, then are they fondly deceyued that wyll haue the Churche to be buylded vpon Peter.

12. By hye, Saint Paul doeth here vnderstand persecution and trouble. By golde, syluer, and pretious stones he vnderstandeth them that in the myddest of persecution doo abyde stedfastly in the worde. By stubble, hay and stubble, are meant suche as in tyme of persecution do fal away from the trueth. Yf they whiche beleeue doo in tyme of persecution stand stedfastly in the trueth, the buylder shal receyue a reward and the worde shalbe preserued and saued. But yf he be suche they shame and goe backe when persecution ariseth, he shal suffer losse, that is to say, the buylder shal lose his labour and cost, but yet the buylding (I meane) the preacher of the worde, shalbe saued, yet he, beyng tryed by persecution, doo abyde fast in the fayth.

The

The .iiii. Chapter.

1. After that he had described the office of a true Apostle, 3. seyng they did not acknowledge him suche one. 4. He appealeth to Gods iudgement.

A 1 LET a man so esteeme of vs as the ministers of Christe, and disposers of the secretes of God.

The Epistle on the third sunday in Aduent.

2 Furthermore, it is requyred in the dispenser, that a man be founde faythful.

3 With me it is but a very smal thyng that I should be iudged of you, eyther of mans iudgement: yea, I iudge not myne owne selfe.

4 For I knowe nothyng by mee selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lorde.

5 Therefore iudge nothyng before the tyme, vntyll the Lorde come, who wyll lyghten the hydden thynges of darknesse, and open the counsayles of the hartes: and then shal euery man haue prayse of God.

6 And these thynges brethren, I haue transferred applied vnto mee selfe, & to Apelles for your sakes, that ye myght learne by vs not to be wyse aboue that whiche is wrytten, that you swel not one against another for any mans cause.

B 7 For who separateth thee? And what (a) hast thou that thou hast not receyued? If thou haue receyued it, why dost thou glory, as thou hadst not receyued it?

8 Nowe are ye full, nowe are ye ryche, ye haue reigned as kynges without vs, and I wolde to God ye did raigne, that we also myght raigne with you.

9 For me thynketh that God hath set forth vs the apostles the last Apostles, as it were men appointed to death. For we are made a gasyng stocke vnto the worlde, and to angelles, and to men.

Psal. 64. d. Rom. 8. f.

10 We (are) fooles for Christes sake, but ye (are) wyse in Christ. We (are) weake, but ye (are) strong. Ye (are) honourable, but we (are) despised.

11 C

11 Even vnto this * tyme we both hunger & thyrste, * o;, house.
and are naked, and are buffeted, and haue no certayne dwellyng place,

12 And labour, * worcheyng with our owne handes: be- * Acts.20.g
ing reuiled, we bleſſe: being perſecuted, we ſuffer it: I. Thes 2.c.
13 Being defamed, we pray: we are made as the fylthyneſſe of the worlde, (and are) the offcouryng of all thynges vnto this day. 2. Thes.3.b

14 I wryte not theſe thynges to ſhame you, but as my C
beloued ſonnes I warne you.

15 For though ye haue tenne thouſande inſtructours in Chriſte, yet (haue ye) not many fathers. For in Chriſte Ieſus I haue begotten you through the Goſpel.

16 Wherefore I deſyre you, be ye followers of me.

17 For this cauſe haue I ſent vnto you Timotheus, whiche is my beloued ſonne, and faythfull in the Lorde, who ſhall put you in remembraunce of my wayes whyche be in Chriſte, as I teache euery where in all Churches.

18 Some are puffed, as though I woulde come no more vnto you:

19 But I will come to you ſhortly, * yf the Lorde wyl, * Acts 18. c.
and wyl knowe, not the wordes of them which are puffed, but the power. Heb. 6. 4.

20 For the kyngdome of God is not in worde, but in power.

21 What wyl ye? Shal I come vnto you with a rod, or in loue, & in the ſpirite of meekeneſſe?

The Notes.

1. This ſentence ought to be had in remembrance of vs euer. For yf we haue nothyng but that we vnde ſerued, what can we deſerue. I pray you: In what caſe were we, yf we ſhoulde meaſure the rewarde of our ſeruice? We ſhoulde remember of the free gift of god that we liue, that we loue God that we walke in his feare. Where be our treaſuryes then?

The

The first Epistle

The .v. Chapter.

1. He reproueth sharply their negligence in punishyng hym that had committed incest, 3. wylyng them to excommunicate hym, 7. to imbrace purite. 9. and flee wickednesse.

A 1 It is reported commonly that there is fornication among you, and such fornication as is not named among the Gentiles, that one should have his fathers wyfe.

2 And ye are puffed vp, and have not rather sorowed, that he that hath done this deede, might be taken away from among you.

3 For I verily as absent in body, but present in spirite, have determined alredy, as though I were present, that he that hath so done this deed,

4 In the name of our Lorde Iesus Christe, you being gathered together, and my spirite with you, with the power of the Lorde Iesus Christe,

Mat. 18. d. 5 To (a) deliuer such (a one) vnto Satan, for the destruction of the flesshe, that the spirite may be saued in the day of the Lorde Iesus.

6 Your glorying is not good. Knowe ye not that a litle leauen leauened the whole lumpe?

B 7 Purge out therefore the olde leauen, that ye may be a newe lumpe, as ye are vnleauened. For (euen) Christe our Passeouer is · offered vp for vs.

· or, is slayne.

8 Therefore let vs keepe holyday, not with olde leauen, neyther with the leauen of malitiousnesse and wickednesse, but with the leauened (bread) of pure nesse and trueth.

9 I wrote vnto you in an Epistle, that ye should not companie with fornicatours.

10 (I dyd not meane) not at al with the fornicatours of this worlde, or with the couetous, or extortioners, or with idolaters: for then must ye nedes haue gone out of the worlde.

2. Thes. 3. b 11 But nowe (this) I write vnto you, · not to company

ye togather, yf any that is called a brother be a fo-
nicator, or couetous, or a woorshipper of idols, or a
reuiler, or a dronkarde, or an extortioner: with hym
that is such, not to eate.

For what haue I to doo to iudge them that are
without? doo not ye iudge them that are within?

Them that are without, God shal iudge. And ye
shal put away from among you that wicked person. Deut. 13. b.

The Notes.

To deliuer to Satan, is to banishe a man from
congregation of the faythfull, whiche is the my-
stical body of Christe. Ye shal vnderstande that there
are two kyngdomes that is to say, the kingdome
Christ, whiche is the Church or the congregation
the faythfull, and the kingdome of Satan. Who so-
euer is as a rotten member cut of from the bo-
of Christe, he is immediatly receyued into the
kingdome of the deuil, as though he were beliuered
into Satan. and that ought to be done to the in-
tent that carnal and fleshly wysedome, & hawtinesse
of mynde may be thereethrough abated.

The. vi. Chapter.

1. Christians ought rather to suffer. 12. He reproueth the vsing of Christian libertie, 15. and sheweth that we ought to serue God purely both in body and soule.

Dare any of you, hauing * busines with another,
be iudged vnder the vniuste, and not rather vn-
der the saintes? * A against.

Doo ye not knowe that the saintes shal iudge the
world? If the world shalbe iudged by you, are ye vn-
worthy to iudge the smalest matters?

Knowe ye not howe that we shal iudge the angels?
howe much more, thynges that pertein to this lyfe? Psalm. 7. b.

If then ye haue iudgement of thynges pertеynyng
to this lyfe, set vp them to iudge, which are least este-
med in the church.

I speake it to your shame. (1) Is it so that there is
not a wyse man among you? no not one that shalbe
able

able to iudge betweene his brethren?

6 But brother goeth to lawe with brother, and that vnder the vnbeleuers.

7 Nowe therefore there is vtterly a * fault among you, because ye goe to lawe one with another. Why rather suffer ye not wrong? why rather suffer ye not harme?

8 Nay, ye your selues doo wrong, and doo harme, and that to your brethren.

9 Knowe ye not that † vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselues with mankinde,

10 Neither theeues, nor couetous, nor drunkards, nor reuylers, nor * pylers, shal inherite the kingdome of God.

11 And some suche lyke ye were: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lorde Iesus, and by the spirite of our God.

12 All thinges are lawful vnto me, but all thinges are not profitable: all thinges are lawful vnto me, but I will not be brought vnder the power of any.

13 Meates for the belly, and the belly for meates: but God shal destroy both it and them. Now the body (is) not for fornication, but for the Lorde: and the Lorde for the body.

14 And God both hath raysed vp the Lorde, and shal rayse vs vp by his power.

15 * Knowe ye not that your bodies are the members of Christ? Shal I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, knowe ye not, that he which is ioyned vnto an harlot, is one body? * For two (saith he) shalbe one flesshe.

17 But he that is coupled vnto the Lorde, is one spirite.

18 Flee fornication: Euery sinne that a man doeth

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a) Or, want.

Galat. 5. d. Ephes. 5. a.

* Or, extortioners.

Eccle. 37. d. Deu. 10. c.

1. Cor. 3. c.

* With the harlot.

Geue. 2. d. Matth. 19. c. Mark. 10. a Ephes. 5. g.

in vnchaste the body: but he that committeth fornication, sinneth against his owne body.

What, knowe ye not that your body is the temple of the holy ghost (whiche is) in you, whom ye haue of God, and ye are not your owne?

For ye are bought with a price: therefore glorifie God in your body, and in your spirite, whiche are Gods.

The Notes.

We learne here in this place, that we may haue our matters discussed before Christian iudges, that is to say, before them that be of a good and vncorrupt conscience. Howbeit, it were good that in euery parish, some honest & conscionable men should be appointed to make vnitie and peace betweene neighbour and neyghbour.

The .vii. Chapter.

The Apostle answereth to certayne questions which the Corinthians desired to knowe.

NOw as concernyng the thynges wherof ye wrote vnto me: It is good for a man not to touche a woman. a

Nerthelesse, to auoyde fornication, let euery man haue his owne wyfe, and let euery woman haue her owne husbande.

Let the husbande geue vnto the wyfe due beneuolence: Likewise also the wyfe vnto the husbande.

The wyfe hath not the power of her owne body, but the husband: And likewise also the husband hath not the power of his owne body, but the wyfe.

Defraude you not the one the other, except (it be) with both your consentes for a tyme, that ye may geue your selues to fastyng & prayer: and after warde come together agayne, that Satan tempt you not for your incontinencie. Tobi. 6 b. Ioel. 2. d.

This I say * of fauour, & not of commaundement. * or, by way of sufferance

For I would that al men were euen as I my self: but

but euery man hath his proper gyft of God, one after this maner, another after that.

8 I say therefore to the vnmaryed and wydowes, It is good for them, if they abyde euen as I:

1. Tim. 5. c. 9 But * if they can not abstayne, let them marry: for it is better to marry, then to burne.

Matth. 5. c. and. 19. a. 10 Vnto the maryed commaund, not I, but the Lord: * let not the wife depart from the husbande:

11 But and if she depart, let her remayne vnmaryed, or be reconciled to her husbande (agayne:) And let not the husband put away his wyfe.

12 But to the remnant speake I, not the Lord. If any brother haue a wyfe that beleeueth not, and she consent to dwel with hym, let hym not put her away.

13 And the woman whiche hath to her husbande an Infidel, and he consent to dwel with her, let her not put him away.

¶ 14 For the vnbeleuing husbande is sanctified by the wyfe, and the vnbeleuing wyfe is sanctified by the husband: els were your children vncleane, but now are they holy.

15 But if the vnbeleuing depart, let hym depart. A brother or a sister is not made subiect in such (case:) but God hath called vs in peace.

16 For howe knowest thou, O woman, whether thou shalt saue thy husbande? or howe knowest thou, O man, whether thou shalt saue thy wyfe?

Ephes. 4. a. 17 But as God hath distributed to euery man, as the Lord hath called euery one, so let hym walke, and so ordeyne I in al Churches.

18 Is any man called being circumcised, let him not abde (vncircumcision:) Is any called in vncircumcision? let him not be circumcised.

19 Circumcision is nothyng, and vncircumcision is nothyng: but the keepyng of the commaundements of God.

Let euery man abyde in the same callyng wherin he was called.

Art thou called a seruant? care not for it: neuertheles, if thou mayst be made free, vse it rather. D 1. Tim. 6. a.

For he that is called in the Lord (beyng) a seruant, is the Lordes free man: lykewise also he that is called (beyng) free, is Christes seruant.

Ye are bought with a price, be not ye the seruants of men.

Brethren, let euery man wherin he is called, therin abyde with God.

Now concernyng virgyns, I haue no commaundement of the Lorde: yet geue I counsel, as one that hath obteyned mercy of the Lorde to be faythfull.

I suppose therefore that it is good for the present necessitie, that (I say) it is good for a man so to be.

Art thou bound vnto a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wyfe.

But and if thou marry, thou hast not sinned: and if a virgyn marry, she hath not sinned: neuertheles such shall haue trouble in the fleashe: But I * beare with you. E * or, spare you. Psal. 90. a.

But this say I, brethren, because the time is short: it remayneth, that they also which haue wiues, be as though they had none: 2. Pet. 3. b.

And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buye, as though they possessed not:

And they that vse this worlde, as not abusing it: for the fashion of this worlde goeth away. E Psal. 60. b. 1. Iohn. 2. c.

I would haue you without care. He that is vnmarried, careth for the thinges that belong to the Lord, how he may please the Lord: Matth. 6. b. Luke. 6. a.

But he that hath maryed, careth for the thynges that are of the worlde, how he may please his wife.

There is difference betweene a virgyn, and a wife: The vnmaryed woman careth for the thynges that

are of the Lorde, that she may be holy both in body and in spirite: But she that is maryed, careth for thynges that pertayne to the worlde, howe she may please her husbande.

35 This speake I for your profite: not that I may caste a snare vppon you, but for comelynesse sake, and sittyng fast vnto the Lord without separacion.

36 But if (a) any man thinke that it is vncomely for his virgin, if she passe the time of maryage, and if so requyre, let him doo what he wyl, he sinneth not: let them be maryed.

37 Neuertheles, he that standeth stedfast in his heart, hauyng no neede, but hath power ouer his owne will, and hath so decreed in his hart that he will kepe his virgyn, dooth wel.

38 So then he that geueth in maryage, doeth well: but he that geueth not in maryage, doeth better.

Rom. 7. a. * Or, by the lawe of maryage.

39 The wife is bounde to the * lawe, as long as her husbande liueth: but if her husbande be dead, she is at libertie to be maryed to whom she wyl, only in the Lorde.

40 But she is happyer, if she so abide after my iudgement: And I thinke verily that I haue the spirite of God.

The Notes.

a. Here we learne that it is the parentes parte to marry fooorth their children. For in the olde time the contract of matrimonie toke effect without the consente of the parents. Reade Deut. xxii. Also the parentes ought to prouide be tymes for their children, and not wise to compel them either to virginite or to mariage, vnlesse they see them to minde them. Reade Gen. xxiiii.

The. viii. Chapter.

1. He rebukeh them that vse their libertie to the hinderance of other, in goyng to the idolatrous sacrifices.

Now as touchyng thynges * offered vnto Idolles, we know we that we al haue knowledge. Knowledge

Acts. 15. a

with a mans swerd, but charitie edifyeth.

2 If any man thinke that he knoweth any thyng, he knoweth nothyng yet as he ought to knowe.

3 But if any man love God, the same is * knowen of him. * ὑπ' αὐτοῦ

4 As concernyng therfore the eating of those thinges that are offered in sacrifice vnto Idols, we knowe that * an Idol is nothyng in the worlde, and that there is none other God but one. 1. Cor. 10. 6.

5 And though there be that are called gods, whether in heaven, or in earth, (as there be gods many, and lordes many)

6 Yet vnto vs is there but one God, (which is) the father, of whom are all thynges, and we in him, and one Lorde Iesus Christ, by whom are all thinges, and we by him.

7 Howbeit is not in euery man that knowledge: for * some hauing conscience of the Idol vnto this houre eate as a thyng offered vnto Idols, and their conscience being weake, is defiled. 1. Cor. 8. 7

8 But meate doeth not commende to God: for neyther if we eate, haue we the more: neither if we eate not, lose we the lesse.

9 But take heede, least by any meanes this libertie of yours become a stumblyng to them that are weake.

10 For if any man see thee which hast knowledge, sit at meate in the Idols temple: shal not the conscience of him which is weake, be boldened to eate those thynges which are offered to Idols?

11 And through thy knowledge shal the weake brother perishe, for whom Christ died.

12 But when ye sinne so against the brethren, & wounde their weake conscience, ye sinne against Christ.

13 Wherefore, * if meate offende my brother, I wyl eate no fleshe while the worlde standeth, lest I shoulde offende my brother. Rom. 14. 8.

The Notes.

a. We must beware that we misuse not our liberty, and so wounde the consciences of the weake: for, so doyng we sinne against Christe.

The.ix. Chapter.

He exhorteth them by his example to vse their liberty to others edification.

1 Am I not an Apostle? am I not free? haue I not seene Iesus Christe our Lorde? Are not ye my worke in the Lorde?

Acts. 11. a.

2 If I be not an apostle vnto other, yet doubtlesse am I vnto you: For the seale of myne apostleship are ye in the Lorde.

3 Myne answeare to them that aske me, is this,

4 Haue we not power to eate and drinke?

5 Haue we not power to leade about a (a) sister a woman, as wel as other apostles, and as the brethren the Lorde and Cephas?

6 Is the libertie of not labouryng * taken from me and Barnabas only?

* with the handes.

B 7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruite therof? or who feedeth a flocke, and eateth not of the mylke of the flocke?

8 Say I these thynges after the maner of men? or sayth not the lawe the same also?

9 For it is written in the lawe of Moses, Thou shalt not mooseł the mouth of the oxe that treadeth out the corne. Dooth God take care for the oxen?

10 Or ther sayth he it not altogether for our sakes? For our sakes no doubt (this) is written: that he which eareth, should care in hope: and that he that thresheth in hope, should be partaker of his hope.

11 If we haue sowen vnto you spirituall thynges, is it a great thyng, if we shall reape your carnall thynges?

yf others be partakers of (their) power ouer you,
(wherfore we) not we rather? Neuertheles, we
haue not vsed this power: but suffer all thynges, lest
we shulde hynder the Gospel of Christe.

Do ye not knowe that they whiche mynister about
holy thynges, eate of the thynges of the temple? and
they whiche wayte at the aulter, are partakers with
the aulter?

Euen so hath the Lord ordeyned, that they whiche C
preach the Gospel shoulde lyue of the Gospel.

But I haue vsed none of these thinges. Neuerthe-
les, I wrote not these thinges, that it shoulde be so
done vnto me: For it were better for me to dye, then
that my man shoulde make my * reioycing vayne.

For yf I preache the Gospel, I haue nothyng to
reioyce of: for necessitie is layde vppon me. But
woo vnto me, yf I preache not the Gospel.

For if I doo this thyng with a good wyl, I haue a
rewarde: but yf agaynst my wyl, the dispensation is
committed vnto me.

What is my rewarde then? Verely, that when I
preache the Gospell, I maye make the Gospell of
Christe free, that I misuse not myne authoritie in
the Gospel.

For though I be free from all men, yet haue I
made my selfe seruaunt vnto all men, that I myght
winne the more.

And vnto the Iewes, I become as a Iewe, that I Actes. 16. a.
might wynne the Iewes: to them that are vnder Galath. 2. a.
the lawe, as vnder the lawe, that I myght wynne
them that are vnder the lawe:

To them that are without lawe, as without lawe,
(where I was not without lawe as pertayning to
the lawe of God, but was in the lawe of Christe)
that I myght wynne them that are without lawe.

To the weake became I as weake, that I myght
wynne the weake: I am made all thinges to al men, 1. Cor. 10. b

* Or, boast.
Or, boast of.

that I myght by al meanes saue some.

23 And this I doo for the Gospels sake, that I may be partaker therof.

The Epistle on Septuagesima sunday.

24 Knowe ye not, that they whiche runne in a race runne al, but one receyueth the reward? So runne that ye may obteyne.

25 Euery man ꝑ proueth maisteries, abstayneth from all things: & they (do it) to obteine a corruptible crowne: but we (to obteyne) an incorruptible (crowne.)

2. Tim. 4. b
1. Pet. 5. b.

26 I therfore so runne, not as at an vncertayne: so fyght I, not as one that beateth the ayre:

27 But I tame my body, and bryng it into subiection: lest by any meanes that when I haue preached to other, I my selfe should be a castaway.

The Notes.

a. Or a sister, a wyfe. Saint Paul vseth none other worde to expresse a wyfe then γυνή. Valla, what he doth it to adde a woman, where was premised a sister: wherefore I coniecture (sayth he) it ought to be translated a wyfe, specially because it is expressed in the singuler number γυναῖκα. The old translater ꝑuerted, transposeth the wordes, saying: Mulierem sororem, where the most olde writers expresse it plainly haue sororem Mulierem, and all the Latine copies, καὶ ἀδελφὴν γυναῖκα.

The. x. Chapter.

1. He feareth them with the exemples of the Iewes that they put not their trust carnally in the grace of God, 14. Exhorting them to flee al idolatry, &c. and offences of their neyghbours.

The Epistle on the fyfth sunday after Easter.

1 Brethren, I wolde not that ye shulde be ignorant, howe that al our fathers were vnder the cloude, and al passed through the sea.

2 And were all baptised vnto Moyses in the cloude and in the sea:

3 And dyd al eate of the same spirituall meate:

4

did dyd all drynke of the same spirituall drynke:
(for they dranke of that spirituall rocke that folowed
them: and that rocke was Christe.)
But in many of them God had no delyte: for they
were ouerthrowen in the wylderneſſe.
These thinges verily are our ensamples, to the entent we
should not be lusters after euyll thinges, as they also lusted.
Neyther be ye idolaters, as (were) some of them,
as is wrytten, The people sate downe to eate and
drynke, and rose vp to play.
Neyther let vs commit fornication, as some of them
committed * fornication, and fell in one day three
and twentie thousande.
Neyther let vs tempt Christe, as some of them
tempted, and were destroyed of serpentes.
Neyther murmure ye, as some of them also mur-
mured, and were destroyed of the destroyer.
All these thinges happened vnto them for ensam-
ples: but they are wrytten for our admonition, vp-
on whom the endes of the worlde are come.
Wherfore, let hym that thynketh he standeth, take
heede lest he fall.
There hath no temptation taken you, but suche as
longeth the nature of man: but God is faythfull,
which shall not suffer you to be tempted aboue that
ye are able, but shall with the temptation make a
way to escape, that ye may be able to beare it.
Wherfore, my dearly beloued, flee from idolatrie.
I speake as vnto them whiche haue discretion:
iudge ye what I say.
The cup of blessyng whiche we blesse, is it not the
partakyng of the blood of Christ? The bread which
we breake, is it not the partakyng of the body of
Christe?
For we that are many, are one bread and one body,
for we are all partakers of one bread.
Beholde Israel (whiche is) after the fleshe: are
not

B
Math.16.c.
Exod.33.d.
* Or, dyd
commit for-
nication.

Num.14.c.
1.Cor.1.b.
1. Thes.5.d
2. Pet.2.d.

C

not they whiche eate of the sacrifices, partak
the aulter?

1.Cor.8.a. 19 What say I then? that the idoll is any thyng
that it whiche is offerd in sacrifice to idols, is
thyng?

20 But (this I say) that the thynges whiche the
tiles offer in sacrifice, they offer to deuylles, an
to God: and I woulde not that ye shoulde ha
lowshyp with the deuylles.

21 Ye can not drynke the cup of the Lorde, and the
of deuylles: Ye can not be partakers of the Lo
table, and of the table of deuylles.

22 Eyther doo we prouoke the Lord to anger? W
are we stronger then he?

Eccle.37.d. 23 All thynges are lawful for me, * but al thyng
not expedient: All thynges are lawful for me, b
thynges edifie not.

1.Cor.13.b. 24 * Let no man seeke his owne, * but euery man
thers (wealth.)

* or, in the market of victuals. 25 What soeuer is solde in the * market, that
askyng no question for conscience sake.

Psal. 24.a. 26 For the earth is the Lordes, and the plenty th

27 If any of them which beleue not, bydde you
feast) and ye be disposed to goe, what is eue
before you, eate, askyng no question for cons
sake.

28 But yf any man say vnto you, This is offer
sacrifice vnto idolles, eate not for his sake that
ed it, and for conscience sake. The earth is the
des, and the plentie therof.

1.Cor.8.b. 29 Conscience I say, not of thyne owne selfe, * b
the other: For why is my libertie iudged of an
mans conscience?

30 For, yf I by (Gods) benefite may be partak
the gyftes of God,) why am I euyl spoken of, fo
1. Tim.4.a wherefore I geue thankes?

Colol 3.4. 31 * Whether therfore ye eate or drinke, or what

ynge, doo al to the glory of God.
32 Geue that ye geue none offence, neyther to ỳ Iewes,
nor yet to the Grecians, neyther to the Churche of
God.
33 Euen' as I please al men in al thinges, not seeking 1. Cor. 9. B.
myne owne profite, but (the profite) of many, that
they may be saued.

The Notes.

That is to say, they that doo eate of the breade &
drinke of the cup of the Lord with thankesgeuing.
The Communion of the body & blood of Christ,
that is to say, the congregation of them that are
one in the blood of Christe, being made his body
& members.

The. xi. Chapter.

1. He rebuketh the abuses which were crept into their
churche. 4. as touchyng prayer or propheciyng,
17. and ministryng the Lordes supper, 23. bryngyng
them ryght to the fyrst institution thereof.

BE ye the folowers of me, euen as I (am) of A
Christe.
2 I commende you brethren, that ye remember
all my * thynges, and keepe the ordinances, as I * or, preachynges.
deliuered them to you.
3 But I wyll that ye knowe, that Christe is the head Gene. 2. B.
of euery man, and the man is the womans * head, Epheſ. 5. C.
as Christ is Christes head.
4 Euery man prayyng or propheciyng, hauyng anye
thyng on his head, shameth his head.
5 But euery woman that prayeth or propheciyeth bare
headed, dishonesteth her head: for that is euen al one
as if she were shauen.
6 If the woman be not couered, let her also be shorne; Deut. 22. A.
for if it be a shame for a woman to be shorne or shauen,
let her be couered.
7 A man ought not to couer his head, for as muche

as

as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neyther was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to haue (a) power on her head, for the angelles sakes.

11 Neuertheles, neyther is the man without the woman, neither the woman without the man, in the Lorde.

12 For as the woman is of the man, euen so is the man also by the woman, but all thynges of God.

13 Iudge in your selues, whether it be comely that a woman pray vnto God bare headed?

14 Doth not nature it selfe teache you, that it is a shame for a man, yf he haue long heare?

15 But yf a woman haue long heare, it is a glory vnto her: for her heare is geuen her for a couerynge.

16 Yf any man lust to stryue, we haue no such custome, neyther the Churches of God.

The Epistle on Thursday next before Easter.

17 This I warne you of, and commende not that ye come together for the better, but for the worse.

18 For fyrste of all, when ye come together in the Churche, I heare that there be diuisions among you, and I partly beleeue it.

Mat. 18. a. (a), tryed.

19 For * there must be also heresies among you, that they which are * approued among you, may be knowen.

* (a), this is not to eate.

20 When ye come together therefore into one place, you can not eate the Lordes supper:

21 For euery one prouideth other, in eatynge his owne supper: and one is hungry, and another drunken.

22 What, haue ye not houses to eate and to drinke in? or despise ye the Churche of God, and shame them that haue not? What shal I say vnto you? Shall

yuel wrat in this I prayse you not.

For whiche I delyuered vnto you, I receyued of the Lorde: that the Lorde Jesus the same nyght in the whiche he was betrayed, tooke bread:

And when he had geuen thankes, he brake (it,) and sayde, Take ye, eate ye, this is my body which is broken for you: this doo ye in the remembraunce of me. Math. 26.c Mark. 14.b Luke. 22. b.

After the same maner also (he tooke) the cuppe when he had supped, saying, This cuppe is the new Testament in my blood: this doo ye as often as ye drinke it, in remembraunce of me. 1. Pet. 2. b. Actes. 1. b.

For as often as ye eate this bread, and drynke this cuppe, ye doo shewe the Lordes death tyll he come.

Wherfore, whosoeuer shall eate this bread, and drinke this cuppe of the Lorde vnworthyly, shalbe guilty of the body and blood of the Lorde. 2. Cor. 12. b Eccle. 28. c.

But let a man examine hym selfe, and so let hym eate of this bread, and drynke of this cuppe:

For he that eateth and drynketh vnworthyly, eateth and drynketh damnation vnto hym selfe, making no differences of the Lordes body.

For this cause many are weake and sicke among you, and many sleepe.

For if we would iudge our selues, we should not be iudged.

But when we are * iudged, we are * chastened of the Lorde, that we should not be damned with the worlde. * Or, punished. * Or, punished.

Wherfore my brethren, when ye come together to eate, tarye one for another. * Or, instructed.

And if any man hunger, let hym eate at home, that ye come not together vnto condemnation. The rest will I set in order when I come. 1. Iohn. 2. c.

The Notes.

Power is as much to say as a signe that the mo- man is subiect, and hath a head ouer her.

b. As Christe is either refreched or despised in
poore members. Mat. 25. Chap. so is he either
noured or dishonoured in his holy ordinances &
stitutions. Reade more of this holy sacrament
the. 23. Chapter of Luke.

The. xii. Chapter.

1. The diuersitie of the gyftes of the holy ghost,
ought to be vsed to the edifying of Christes
Churche, 12. as the members of mans body
serue to the vse one of another.

A 1 COncerning spiritual (gyftes) brethren, I w
not haue you ignorant.

The Epistle on the tenth Sunday after Trinitie.

2 Ye knowe that ye were Gentiles, carried
vnto dumbe idolles, euen as ye were led

3 Wherefore I declare vnto you, * that no man
kyng by the spirite of God, + defyeth Jesus
man can (a) say * that Jesus is the Lord, but
holy ghoste.

Marke. 9. f.

* Or, calleth Jesus accursed.

4 There are diuersities of gyftes, but it is th
same spirite.

* Somme reade, the Lord Jesus.

5 And there are differences of administrations
it is the selfe same Lorde.

Rom. 12. a.

6 And there are diuers maners of operations,
is the selfe same God, which worketh all in all

Ephes. 4. b

7 * The manifestation of the spirite, is geuen
man to profite withal:

V

8 For to one is geuen by the spirite the word
wysedome: to another the worde of knowledge
the same spirite:

9 To another (is geuen) fayth by the same spirit
another the gyftes of healyng by the same spi

1. Iohn. 4. b

10 To another power to (doo) miracles, to a
prophecie, to another discernyng of spirites,
ther diuers kynges of tongues, to another the
pretation of tongues.

11 But these all worketh euen that one and
same spirite, diuiding to euery man seuerally

ful.

For as the body is one, & hath many members, & Rom. 12. a.
all the members of that one body being many, are one Ephes. 4. b.
so also is Christ also.

For by one spirite are we al baptised into one body,
whether (we be) Iewes or Gentiles, whether (we
be) bonde or free: and haue all * dronke of one spi- * Esai. 55. a.
rite.

For the body is not one member, but many.

If the foote doo say, Because I am not the hand, I
am not of the body: is it therfore not of the body?

And if the eare doo say, Because I am not the eye,
I am not of the body: is it therefore not of the body?

If al the body (were) an eye, where were then the
hearing? If al were hearyng, where (were) the smel-
ling?

But nowe hath GOD set the members, euery
one of them seuerall in the body, as it hath pleased
him.

If they were al one member, where were ỳ body?

Now are there many members, yet but one body.

And the eye can not say vnto the hande, I haue no
nede of thee: nor againe, the head to the feete, I
haue no nede of you. D

Nay rather a great deale those members of the bo-
dy which seeme to be more feeble, are necessary:

And vpon those (members) of the bodye which
we thinke to be lesse honourable, we owe more ho-
nour: and our vncomely (partes) haue more comely-
nesse.

For our comely (members) nede it not: But God
hath tempered the body together, hauyng geuen the
more honour to that (part) which lacked:

That there shoulde be no stryfe in the body: but
that the members shoulde haue the same care one for
another.

And if any member suffer, al the members suffer
with

with it. If one member be honoured, all the members reioyce with it.

Math.10.a. Luke.11.a. Ephes.4.c.

27 Ye are the body of Christ, and members in [illegible]

28 And God hath ordeyned some in the church, * Apostles, secondarily Prophets, thirdly teachers, then them that doo myracles: after that, the gyftes of healyng, helpers, gouernors, * diuersities of tongues.

29 Are al, Apostles? are al, Prophetes? are al, teachers? are al, doers of myracles?

30 Haue al, the gyftes of healyng? doo al speake tongues? doo al interprete?

31 Couet after the best gyftes: And yet shewe I you a maze excellent way.

The Notes.

a. That man confesseth Jesus to be the Lord, whereby he beleeueth that Christ is both God and man, so he setteth forth nothyng contrary vnto the doctrine, which thing can not be done without the holy ghost.

The .xiii. Chapter.

Because loue is the fountayne and rule of all the gyftes of the churche, he setteth forth the nature, [illegible] and prayse thereof.

A The Epistle on Quinquagesima sunday

1 Though I speake with the tongues of men and of Angels, and haue not charitie, I am [illegible] ding brasse, or (as) a tynkling Cymbale.

2 And though I haue prophecie, and vnderstand all secretes, and all knowledge: Yea, if I haue all faith, * so that I can remoue mountaines, and haue not charitie, I am nothyng.

Luke.17.a.

3 And though I bestowe all my goodes to feede the poore, and though I geue my body that I be burned, & haue not charitie, it profiteth me nothyng.

4 Charitie suffereth long, and is courteous: charitie enuieth not, Charitie doeth not frowardly, * swelleth not,

* or, kindes

* or, is not puffed vp.

Charity not dishonestly, * seeketh not her owne, is not lyghter, thynketh not euyl, 1. Cor. 10. c. Philip. 2. a.
Reioyceth not in iniquitie, but reioyceth in the truth.
Suffereth al thynges, beleueth all thynges, hopeth all thynges, endureth al thynges. B
Though that prophesying fayle, eyther tongues cease, or knowledge vanishe away, (yet) charitie falleth neuer away.
For our knowledge is * vnperfect, and our prophesying is vnperfect: * Or, in part
But when that whiche is perfect is comme, then that which is vnperfect, shalbe done away.
When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I imagined as a chyld: but as soone as I was a man, I put away chyldishnesse.
Nowe therefore we see in a glasse, euen in a darke speaking: but then (shal we see) face to face. Nowe I knowe vnperfectly: but then shal I know, euen as I am knowen.
Nowe abydeth fayth, hope, & charitie, these three: but the chefe of these is charitie.

The Notes.

Dere fayth is taken for the power to doo miracles, for when fayth is taken for that assured trust which through the blood of Jesus Christ, it can in no case be without charitie and loue.

The. xiiij. Chapter.

He exhorteth to charitie, commendeth the gyft of tongues, and other spiritual gyftes. 5. But chefely prophesying.

Ensue after charitie, and couet spiritual (gyftes:) A
but most chefly that ye may prophesie.
For he that speaketh with (an vnknowen) tongue, speaketh not vnto men, but vnto God: For no man heareth (hym:) Howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh vnto men to edifying, and exhortation, and comfort.

Rom. 12. d. Num. 11. g. 4 He that speaketh with an (vnknowen) tongue, edifieth hym selfe: but he that prophesieth, edifyeth the Church.

5 I would that ye all spake with tongues, but rather that ye prophesied: For greater is he that prophesieth, then he that speaketh with tongues, except he expounde it, that the Church may receyue edifying.

6 Nowe brethren, if I come vnto you speakyng with tongues, what shal I profit you, except I shal speake to you, eyther by reuelation, or by knowledge, or by prophesying, or by doctrine?

1 Cor. 14. 7 And euen thynges without lyfe geuing sounde, whether (it be) a pype, or an harpe, except they geue a distinction in the sounds, how shal it be knowen what is pyped, or harped?

8 For if the Trumpe geue an vncertayne sounde, who shalbe prepared to the warre?

9 So lykewise you, except ye vtter wordes by the tongue, easye to be vnderstoode, howe shal it be knowen what is spoken? For ye shall speake into the ayre.

10 There are happyly so many kyndes of voyces in the worlde, and none of them are without signification.

11 Therfore if I know not the meaning of the voice, I shalbe vnto hym that speaketh, an alient, and he that speaketh, shalbe an aliant vnto me.

12 Euen so ye, forasmuch as ye couet spirituall gyftes, seeke that ye maye excell, vnto the edifying of the church.

13 Wherefore, let hym that speaketh with (an vnknowen) tongue, pray, that he may interprete.

14 For if I pray with (an vnknowen) tongue, my spirite prayeth, but my vnderstandyng is vnfruit-

What is it then? I wyl pray with the spirite, & wil pray with the vnderstandyng also: I wyl sing with the spirite, & wyl sing with the vnderstanding also.

For when thou shalt blesse with the spirite, howe shall he that * occupyeth the roome of the vnlearned say, Amen, at thy geuyng of thankes, seeyng he vnderstandeth not what thou sayest?

Thou verily geuest thankes wel, but the other is not edified.

I thanke my God, I speake with tongues more then ye all.

Yet had I rather in the churche to speake fyue wordes with mine vnderstanding, that by my voice I may teach other also, then ten thousand woordes in (an vnknowen) tongue.

Brethren, be not children in vnderstandyng: howbeit as concernyng noughtinesse be ye children, but in vnderstanding be ye perfect.

In the lawe it is written, * With (men of) sundry tongues, and sundry lippes wyll I speake vnto this people, and yet for all that wyl they not heare me, saith the Lorde.

Wherefore tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesying (serueth) not for them that beleeue not, but for them which beleue.

Wherefore al the Churche be come together in one place, and al speake with tongues, and there come in they that are vnlearned, or they whiche beleeue not, wyl they not say that ye are madde?

But if al prophesie, and there come in one that beleeueth not, or one vnlearned: he is rebuked of al men, he is iudged of al men.

And so are the secretes of his hart made manifest, and so falling downe on his face, he wyl worship God, saying that God is in you of a trueth.

How is it then brethren? When ye come together,

* or, filleth.

* Esai. 28. 6.

euery one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation. Let al thynges be donne vnto edifying.

27 If any man speake with tongue, let it be by two or at the most by three, and that by course, and let one interprete.

¶ 28 But if there be no interpreter, let hym kepe silence in the church, and let hym speake to hym self and to God.

1. Iohn. 4. a. 29 Let the prophetes speake two or three, and let the other iudge.

30 If any reuelation be made to an other that sytteth by, let the first hold his peace.

31 For ye may al prophesie one by one, that al may learne, and al may be comforted.

32 And the (a) spirites of the prophetes are subiect to the prophetes.

Rom. 15. g. Gene. 3. c. 33 For God is not (the author) of confusion, but *peace, as in al churches of the saintes.

2. Cor. 11. a. 34 *Let your women keepe silence in the Churches, for it is not permitted vnto them to speake, but (as they are commaunded) to be vnder obedience, as also saith the lawe.

35 If they wyl learne any thyng, let them aske their husbandes at home: for it is a shame for women to speake in the church.

36 Sprong the woord of God from you? or came it vnto you only?

37 If any man thinke him self to be a prophet, or spiritual, let hym know that the thinges that I write vnto you, are the commaundementes of the Lord.

38 But if any man be ignorant, let hym be ignorant.

39 Wherfore brethren, couet to prophesie, and forbid not to speake with tongues.

40 Let al thynges be done honestly, and in order.

The Notes.

a. Here he speaketh not of the holy ghost, but

power all men ought for to be, but of the seuerall gyftes of the spirite, whiche are so in the power of them that haue them, that they may alwayes without intention vse them to the edifyng of the church of Christe.

The. xv. Chapiter

1. He prooueth the resurrection of the dead, 3. and syth that Christe is rysen.

MOreouer, brethren, I declare vnto you, that the Gospel which I preached vnto you, which also ye haue receiued, & wherin ye haue * continued, A

The Epistle on the. xi. sunday after Trinitie.

* or, stoode.

2 By the whiche also ye are saued, if ye keepe the doctrine which I preached vnto you, except ye haue beleued in vayne.

3 For I deliuered vnto you first of al, that whiche also I receyued, how that * Christ dyed for our sinnes, according to the scriptures: Math. 28. b

4 And that he was buried, & that he arose the third day according to the scriptures: John. 20. a,

5 And that he was seene of * Cephas, then of the twelue: Luke. 24. b,

6 After that, he was seene of moe then fyue hundred brethren at once: of whiche the more part remayne vnto this day, and some are fallen a sleepe.

7 After that he was seene of Iames, then of al the Apostles. B

8 And last of all he was seene of me, as of one borne out of due tyme.

9 For I am the least of the Apostles, whiche am not worthy to be called an Apostle, because I * persecuted the church of God. Actes. 7. a, Galat. 2. b,

10 But by the grace of God, I am that I am: and his grace which is in me, was not vayne: but I laboured more abundantly then they al, yet not I, but the grace of God which is with me.

11 Therefore, whether it were I or they, so we preache

and so haue ye beleued.

12 If Christ be preached howe that he rose from the dead: how say some among you, that there is no resurrection of the dead?

13 If there be no rysing of the dead, then is Christ not rysen.

¶ 14 If Christe be not rysen, then is our preachyng vayne, and your fayth is also vayne.

15 Yea, and we are founde false witnesses of God, because we haue testifyed of God, howe that he rayse vp Christe: whom he rayseth not vp, if so be that the dead rise not.

16 For if the dead rise not, then is not Christe rysen.

17 If so be that Christe is not rysen, then is your faith vayne, ye are yet in your sinnes.

18 But also they whiche are fallen a sleepe in Christ are perished.

19 If in this lyfe onely we haue hope in Christ, we are we of al men most miserable.

Colos. 1.c. 20 But nowe is Christ risen from the dead, and become the first fruites of them that slept.

21 For since by man (came) death, euen so by (came) the resurrection of the dead.

* or, in Adam. 22 For as * by Adam al dye, euen so * by Christ al be made aliue.

* or, in Christe. 23 But euery man in his owne order. The first fruite (is) Christ, afterward, they that are Christes at his comming.

24 Then (commeth) the ende, when he shal haue deliuered vp the kingdome to God the father, when he shal haue put downe al rule, & al authoritie & power.

Psal. 110. a. Matth. 22. d Hebr. 1. c. 25 For he must raygne tyl he haue put al his enemies vnder his feete.

26 The last enimie that shalbe destroyed (is) death.

Psal. 8. b. Hebr. 2. d. 27 * For he hath put downe al thinges vnder his feete: But when he sayth, al thynges are put vnder him, it is manifest that he is excepted which did

thynges vnder hym.

When all thynges shalbe subdued vnto hym, then C
the the sonne also him selfe be subiect vnto him that
put all thynges vnder hym, that God may be al in al.

What shal they doo which are baptised (a) for
the dead, yf the dead ryse not at all? Why are they
then baptised for the dead?

And why stande we in ieopardie euery houre?

(I protest) by our reioycyng whiche I haue in
Christ Iesus our Lorde, I dye dayly.

If I haue fought with beastes at Ephesus, after
the manner of men, what auauntageth it me, yf the
dead ryse not? Let vs eate and drynke, for to morowe
we dye.

Be not deceyued: Euyll wordes corrupt good
maners.

Awake to ryghteousnesse, and synne not: for some F
haue not the knowledge of God, I speake this to
your shame.

But some man wyll say, Howe are the dead raysed
vp? With what body doo they come?

Thou * foole, *that whiche thou sowest, is not * Or, mad
quickened, except it dye. man.

And that whiche thou sowest, thou sowest not that John.12.D.
body that shalbe, but bare corne, it may chaunce of
wheate, or of some other (corne.)

But God geueth it a body, as it hath pleased hym,
and euery seede his owne body.

All fleshe is not * the same fleshe, but there is one * Or, one
maner of fleshe of men, another fleshe of beastes, an- fleshe.
other of fyshes, and another of byrdes.

There are also celestiall bodyes, and bodyes ter-
restriall: But the glory of the celestial is one, and (the
glory) of the terrestrial another.

There is one glory of the sunne, and another glory
of the moone, and another glory of the starres: For
one starre differeth from (another) starre in glory.

42 So is the resurrection of the dead, it is sowen
corruption, it ryseth in incorruption.
43 It is sowen in dishonour, it ryseth in honour.
is sowen in weakenesse, it ryseth in power.
44 It is sowen a naturall body, it ryseth a spirit
body. There is a naturall body, and there is a
ritual body.
Gene.2.b. 45 And so it is also wrytten: The first man A
was made a lyuyng soule, and the last Adam
made a quickenyng spirite.
46 Howbeit, that is not fyrste whiche is spirituall
that (whiche is) naturall, and then that (which
spirituall.
47 The first man (is) of the earth, earthly: the se
man (is) the Lorde from heauen:
48 As is the earthie, suche are they that (are) ear
and as is the heauenly, suche (are) they also th
heauenly.
49 And as we haue borne the image of the earth
shal also beare the image of the heauenly.
50 This say I brethren, that flesshe and blood c
1.Thes.4.d inherite the kingdome of God: neither doth
Philip.3.b. tion inherite incorruption.
Esai.25.c. 51 Beholde, I shewe you a mysterie. We shal
Osee.13.b. sleepe, but we shal al be changed.
52 In a moment, in the twynckelyng of an eye,
last Trumpe, (for the Trumpe shall blowe) t
dead shal ryse incorruptible, and we shalbe ch
53 For this corruptible must put on incorrupti
this mortal (must) put on immortalitie.
54 When this corruptible shal haue put on incor
on, and this mortall shall haue put on immorta
then shalbe brought to passe the saying that
ten, Death is swalowed vp in victorie.
1.Iohn.3.a. 55 O death where is thy sting? O hel where
Psal.48.c. victorie?
56 The sting of death (is) sinne, and the

whiche is the lawe.

But thankes be vnto God, whiche geueth vs the victorie thrugh our Lorde Iesus Christe.

Therfore my beloued brethren, be ye stedfaste, vnmoueable, alwayes aboundyng in the woorke of the Lorde, for as much as ye knowe that your labour is not in vayne in the Lorde.

The Notes.

Ouer the dead, or for the dead. Among the Corinthians if any had deceassed before they could be baptised some did take in hand to be baptised for them, thinking that the same should be auayliable vnto the dead against the resurrection. Tertullian, Theophilact, Ambrose. Though saint Paul did not alowe the superstition, yet thereby did he take an occasion to confirme them whiche among the Corinthians denyed the ryssyng againe of the dead.

The. xvi. Chapter.

He exhorteth them in remembraunce of the gatheryng for the poore brethren at Hierusalem.

Concernyng the collection for the saintes, as I haue ordeined in the Churches of Galatia, euen so doo ye. A

Acres.11.d. Rom.15.f. 2.Cor.15.c 2.Cor.8.a.

Vpon some Sabboth day, let euery one of you put aside by hym selfe, laying vp as God hath prospered hym, that then there be no gatherynges when I come. * or, euery fyrste day of the weeke.

When I am come, whom so euer ye shall alowe by (your) letters, them wyll I sende to bryng your liberalitie vnto Hierusalem.

And yf it be mete that I goe also, they shall goe with me.

I wyll come vnto you, after I shal haue gone ouer Macedonia, (For I doo nowe passe thrugh *Macedonia.)

Acres.11.d.

And it may be that I wyll abyde, yea, or wynter with you, that ye may bryng me on my way whyther soeuer I goe. 1.Cor.1.c.

B 7 For I wyll not see you nowe in my passage, but
trust to abide a while with you, if ỳ Lorde suffer me
8 I wyl tarrie at Ephesus vntyl Whitsuntyde:
9 For a great doore and effectual is opened vnto me
1. Cor. 15. c. *and there are many aduersaries.
Actes. 19. d. 10 If Timotheus come, see that he may be with
feare with you: for he worketh the worke of the
Lord, as I doe.
11 Let no man therefore despise hym, but conuey hym
forth in peace, that he may come vnto me: for I
looke for hym with the brethren.
Actes. 18. c. 12 As touchyng (our) brother Apollo, I greatly
1. Cor. 1. b. desyred hym to come vnto you with the brethren, but
his wyll was not at al to come at this tyme: but he
wyl come when he shal haue conuenient tyme.
13 Watche ye, stande ye fast in the faith, quyte you
lyke men, be strong.
C 14 Let al your thynges be done with charitie.
1. Cor. 1. c. 15 *I beseeche you, brethren, (Ye knowe the house of
Stephana, that it is the fyrst fruites of Achaia, and
that they haue addicted them selues to the ministery
of the saintes,)
16 That ye be also obedient vnto suche, and to al that
helpe with vs and labour.
17 I am glad of the commyng of Stephana, and Fortunatus, and Achaicus: for that which was lacking
(vnto me) on your part, they haue supplyed.
18 For they haue comforted my spirit and yours: ac-
knowe ye them that are suche.
Rom. 15. c. 19 The Churches of Asia salute you: Aquila and
Priscilla salute you muche in the Lorde, with the
Churche that is in their house.
20 Al the brethren greete you, Greete ye one another
with an holy kysse.
D 21 The salutatiõ of (me) Paul, with mine owne hande.
22 If any man loue not the Lorde Iesus Christe, let
same be (a) Anathema Maranatha.

24 The grace of our Lord Jesus Christ (be) with you.
24 My Loue be with you al in Christ Jesus. Amen.

(The first Epistle to the Corinthians, was writ-
ten from Philippos, by Stephana, and Fortu-
natus, and Achaicus, and Timotheus.

The Notes.

1. Saint Hierome doeth erpounde this word Ma-
ranatha. The Lorde commeth, as yf he should say, yf
any man doe not loue the Lorde Jesus Christe, let
him be accursed, and let hym be sure that the Lorde
vpon whom no hatred can prevayle, doeth come.
Some agayne doo erpounde thus, Let hym be as a
rotten member cut of, and perishe vtterly.

¶ The argument of the seconde Epistle to the Corinthians.

Saint Paul in this Epistle doeth principally intreate of
three thynges. Fyrst, he sheweth howe God dyd com-
fort hym in his trouble, and that al men ought in the
like affliction to comfort them selues by the woorde
of grace and hope of eternal lyfe, commaunding that the
man whom he had excommunicated. 1. Cor. 5. should
be receyued agayne. He doeth compare goodly the lawe
and the Gospel togeather, shewyng howe excellent and
immutable doctrine the Gospel is, whereby we receyue
remission of sinnes. Secondly, he doeth moste earnestly
exhorte to repentaunce, exhorting them to liue a godly
and Christian lyfe. Thirdly, he exhorteth the Corinthi-
ans to make collections and geatheryngs for the poore
saints that were at Hierusalem, alleagyng many goodly
reasons and argumentes to prouoke them to it. Last of al, he
defendeth the congregation agaynst false preachers, set-
ting forth to the vttermost his vocation and office, and
what he had donne by the Gospel, thereby to encourage
the Corinthians to abide stedfast in the doctrine, and not
suffer them selues to be frayde away from it.

The

¶ The seconde Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

He declareth the great profite that commeth to the faythful by their afflictions.

A 1 PAVL an Apostle of Jesu
Christ, by the will of God,
and brother Timotheus
vnto the Church of God
whiche is at Corinthus
with all the saintes whi
are in al Achaia:

2 Grace (be) with yo
and peace from GOD o
father, and from the Lo
Jesus Christe.

Roma.1.a. 3 *Blessed be GOD the father of our Lorde Jes
1.Cor.1.a. Christe, (whiche is) the father of mercies, and
Galath.1.a. God of al comfort:

Ephes.1.a. 4 Whiche comforteth vs in all our tribulation, th
1.Pet.1.a. we may be able to comfort them which are in al m
ner of trouble, with the comfort wherewith we o
selues are comforted of God.

Colos.1.c. 5 For as *the afflictions of Christe are plenteous
vs, euen so is our consolation plenteous by Chri

6 Whether we be troubled, (it is) for your consola
ou2 saluation, whiche (saluation) is wrought by
suffring of the same afflictions which we also suf
or whether we be comforted (it is) for your consola
tion and saluation, and our hope of you is stedf

B 7 Knowyng that as ye are partakers of the affli
ons, so (ye shalbe partakers) also of the consolatio

8 For we wolde not, brethren, haue you ignoran
Actes.19.f. our trouble whiche came vnto vs in *Asia: that
were greeued out of measure passyng strength, in
insuche that we were in great doubt, euen of liu

9

9 But we receiued the sentence of death in our selues, that we should not put our trust in our selues, but in God which rayseth the dead: 1. Reg. 2. v. Deut. 8. d.

10 Who deliuered vs from so great a death, and doeth deliuer: in whom we trust that hereafter also he wyl (a) deliuer (vs:)

11 You also helping together by prayer for vs, that for the benefites (bestowed) vpon vs by the meanes of many persons, thankes may be geuen of many on our behalfe. 2. Cor. 4. c.

12 For our reioycyng is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, not with fleshly wyſedome, but by the grace of God, we haue had our conuersation in the world, and most of all to youwardes.

13 For we wryte none other thynges vnto you then ye reade, or also that ye acknowledge: & I trust ye shal acknowledge vnto the ende.

14 Euen as ye haue acknowledged vs partly, that we are your reioycyng, euen as ye are ours, in the day of our Lorde Iesus. C 1. Thes. 2. c.

15 And in this confidence was I mynded fyrſte to haue come vnto you, that ye myght haue had * one pleasure more: 1. Cor. 16. a. * or, the second benefite

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be ledde forth of you into Iurie.

17 When I therfore was thus mynded, did I vse lightneſſe? or mynde I carnally those thynges whiche I minde, that with me shoulde be yea yea, & nay nay?

18 But, God is faithful, for our preachyng to you, was not yea and nay.

19 For Gods sonne Iesus Christe, whiche was preached among you by vs, euen by me and Siluanus, and Timotheus, was not yea and nay, but in hym it was yea.

20 (For all the promises of God in hym are yea, and are

are in him, Amen,) vnto ỹ glory of God thrugh vs.
D 21 And he whiche stablisheth vs with you in Christ,
and hath annoynted vs, (is) God.
Roma.8.a. 22 Whiche hath also sealed vs, and * hath geuen the
Ephes.4.c. earnest of the spirite in our hartes.
23 I cal God for a record vnto my soule, that to spare
you, I came not as yet vnto Corinthus.
1.Pet.5.a. 24 *Not that we be lordes ouer your fayth, but are
helpers of your ioy: for by fayth ye stande.

The Notes.

a. God doeth helpe and delyuer vs, when we
patiently beare his crosse, that is to say the persecu-
tion trouble, and aduersitie, that he doeth send
vs. For God wyl neuer forsake them that
ently wayte for his ayde and succour. Agayne
that wyl not wayte for his helpe, but go about
out him to helpe them selues by their owne
and wysedome, or are impatient in their
them doeth he forsake vtterly in the myds
afflictions.

The.ii. Chapter.

Paul reioyceth in God for the efficacie of his doctrine.

¶ 1 BVT I determined this in mee selfe, that
woulde not come agayne to you in heauynesse.
2 For yf I make you sory, who is he that maketh
me glad, but the same whiche is made sory by me
3 And I wrote this same vnto you, lest when I came
I shoulde take heauinesse of them of whom I ought
to reioyce, hauing confidence in you al, that my ioy
is (the ioy) of you al.
4 For in great afflictions & anguishe of hart I wrote
vnto you with many teares, not that ye shoulde be
made sory, but that ye might perceiue the loue which
I haue most abundantly vnto you.
5 But yf any man hath caused sorowe, he hath
not made me sory, but partly, lest I shoulde ouer-
greeue you al.
1.Cor.5.b. 6 It is (a) sufficient vnto the same man, that

ben rebuked of many.

B So that nowe contrariwise ye ought rather to forgeue hym, and comfort hym, lest that same (person) should be swallowed vp with ouermuch heauinesse.

Wherefore I pray you, that you woulde confyrme your loue towardes hym.

For to this ende also dyd I write, that I myght knowe the proofe of you, whether ye be obedient in all thynges.

To whom ye forgeue any thyng, I (forgeue) also: for if I forgaue any thyng, to whom I forgaue it, for your sakes (forgaue I it) in the sight of Christ,

Lest we should be circumuented of Satan: for we are not ignorant of his deuices.

C Furthermore, when I came to Troada, to (preach) Christes Gospel, and a doore was opened vnto me of the Lorde,

I had no rest in my spirite, because I found not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.

Now thankes be vnto God, which alwaies causeth vs to triumphe in Christe, and openeth the sauour of his knowledge by vs in euery place.

For we are vnto GOD the sweete sauour of Christe in them that are saued, and in them whiche perishe.

Luke. 2. c. To the one (are we) the sauour of death, vnto death: and vnto the other, the sauour of lyfe, vnto lyfe: and who is meete vnto these thinges?

For we are not as many are, whiche chopppe and chaunge with the woorde of God: but as of pureneſſe, but as of God in the sight GOD, speake we * in Christe.

* or, of Christ.

The Notes.

We must beware that we doo not vse to much rigour in the Ecclesiastical discipline: For that should sometime hinder that most comfortable salue and wholesome

some phisicke into poyson. We ought to excommunicate to this end, that the epē sinner may acknowledge his sin, and repent, & so be reconciled agayne and that betymes, lest Satan do get his purpose & dryue the poore miserable man, thus banished from the congregation, to vtter dispayring. It is sayd that the Churche forgeueth, when eyther it doth comfort them that are troubled in conscience, or receiueth the repentant into fauour agayne.

The. iii. Chapter.

6. Paul exalteth his apostleshyp agaynst the braggers of the false Apostles.

A 1 DO we beginne to commende our selues agayne? Or neede we, as some (other) Epistles of commendation vnto you? or (letters) of commendation from you?

2 Ye are our Epistle written in our hartes, * manifest and rede of al men:

* or, known.

3 Forasmuche as ye are manifestly declared that ye are the Epistle of Christe ministred by vs, written not with ynke, but with the spirite of the liuyng God, * not in stony tables, but in fleshly tables of the hart.

Exod. 24. d
Deut. 5. d.
Jerem. 31. d

4 Such trust haue we through Christ to God ward:

The Epistle on the .xii. sunday after Trinitie.

5 Not that we (a) are sufficient of our selues to thynke any thyng, as of our selues: * but our sufficiencie is of God:

Philip. 2. b
1. Cor. 4. b.

6 Which hath made vs able * ministers of the new Testament, not of the letter, but of the spirite: for the letter kylleth, but the spirite geueth life.

B 7 But if the ministration of death, in letters graue in stones, was with glory, so that the children of Israel could not stedfastly beholde the face of Moses for the glory of the countenance, which (glory) was done away:

8 How shal not the ministration of the spirite be much more in glory?

9 For if the ministration of condemnation be glory,

much more doeth the ministration of righteousnesse
exceede in glory.

For euen that which was glorified, was not glo-
rified in this behalfe, because of the exceeding glory.

For if that which is put away was glorious: much
more that which remayneth, is glorious.

Seeyng then that we haue suche hope, we vse
great boldnesse of speach:

And not as Moses, whiche * put a vale ouer his Exod. 24.d
face, that the children of Israel should not stedfastly
looke into the ende of that which is abolished.

But their myndes were * blynded: for vntyl this C
day remayneth the same vale vntaken away in the * or, har-
readyng of the olde Testament, whiche (vaile) is put dened.
away in Christ. Iohn.4.c.

But euen vnto this day when Moses is read, the
vaile is layd vpon their hart.

Nevertheless, when it shal turne to the Lorde, the
vaile shalbe taken away.

The Lord is the spirite: and where the spirite of
the Lord (is,) there (is) libertie.

But we al beholdyng (as) in a myrrour the glory of
the Lorde, with his face open, are changed vnto the
same image from glory to glory, euen as of the spirite
of the Lorde.

The Notes.

If any man doo affirme or holdeth opinion that
he can by the strength of his owne nature, thinke
any good thought perteynyng to his saluation, or that
can, without the inspiration of the holy ghoste,
frame & agree to the holsome preaching of the gos:
pel, is deceyued by an heretical spirite, & vnder-
standeth not the worde of Christe, saying, Without
me ye can doo nothing: nor that saying of Paul, We
are not sufficient. &c. The counsel of Milleuentum.

The.iiij. Chapter.

He testifieth his diligence and roundenesse in his of-
fice. 17. Shewyng what profite commeth therby.

Therfore

A 1 Therefore, seeyng that we haue such a ministra-
The Epistle on Saint Matthewe the Apostle. as we receyued mercy, we faynt not:
2 But haue caste from vs the cloked of wyck-
stie, walkyng not in craftinesse, neyther (a) hand-
lyng the woorde of God deceitfully, but in open-
of the trueth, commendyng our selues to euery ma-
conscience in the syght of God.
3 If our Gospel be hidde, it is hidde in them that
lost:
John.12.c. Luke.8.f. John.12.f. 4 In whom the * God of this worlde * hath blynd-
the myndes of them which beleue not, lest the li-
of the Gospel of the glory of Christ should shyne
to them (which is the image of God.)
5 For we preach not our selues, but Christ Iesus
Lord, and our selues your seruantes for Iesus sake
Gene.1.a. 2.Pet.1.b. 6 For it is God that * commaunded the light to
out of darknesse, who hath * shyned in our hartes
(to geue) the light of the knowledge of the glo-
God, in the face of Iesus Christ.
B 7 But we haue this (b) treasure in earthen vessel-
2.Cor.5.a. that the excellencie of the power may be Gods,
not of vs.
* or, driuen into a narow corner. 8 We are troubled on euery syde, yet are we n-
without shyfte: We are in pouertie, but not v-
treme pouertie.
9 We are persecuted, but are not forsaken: th-
are cast downe, but we perishe not:
Galat.6.b. 10 We alwayes * beare about in the body the
of the Lorde Iesus, that the lyfe of Iesus might
so be made manifest in our body.
Rom.8.c. 11 * For we which liue, are alwayes deliuered
death for Iesus sake, that ỹ lyfe also of Iesus m-
be made manifest in our mortal flesh.
12 So then, death woorketh in vs, but lyfe in
13 Seeing then that we haue the same spirit of
Psal.116.b. (according as it is written, * I beleued, and
haue I spoken,) We also beleue, & therefore
14 K

spake.

14 Knowing that he, which raysed vp the Lorde Ie- C
sus, shall rayse vp vs also by the meanes of Jesus, and
shall set vs with you.

15 For all thynges * (doo I) for your (sakes,) that the
plentyous grace by thankesgeuing of many, may re-
dounde to the prayse of God.

16 Wherefore wee are not weeryed: but though our
outward man perishe, yet the inward man is renued
day by day.

17 For the momentanie lyghtnesse of our tribulati-
on, worketh an exceeding, and an eternal wayght
of glory vnto vs:

18 While wee looke not on the thynges whiche are
seene, but on the thynges whiche are not seene: For
the thynges whiche are seene, are temporal: but the
thynges which are not seene, are eternal.

* or, are Donne. 1. Cor. 1. 2.

Psal. 30. 5. Rom. 8. d.

The Notes.

1. To handle the word of God without deceytfulnesse, is to set it forth sincerely & purely without adding any thing thereunto, or taking any thyng away from it.

2. By this treasure, Christ him selfe and the wholesome doctrine of the Gospel is vnderstanded. Hilar. 3. Chrys. By the earthen vessels, the frayltie of mankynde is meant. God for his owne laude dooth worke by him selfe by those thinges that are weake and fraile, because that the whole glorye shoulde be geuen vnto God alone, and not vnto man that is of the earth. Ambros.

The v. Chapter.

Paul proceedeth to declare the vtilitie that commeth by the crosse.

1 FOr we knowe that if our earthly house of this A
tabernacle were destroyed, we haue a buyldyng
of God, (euen) an habitation not made with hands,
but eternal in heauen.

2 For therfore sygh we, desyryng (vpon our clothing)

to be further clothed with our houſe which is
heauen:

3 If ſo be that we beyng clothed, ſhall not be fou
(a)naked.

1.Pet.1.c. Apoc.3.b. 4 For we that are in this tabernacle, ſigh beyng b
dened, becauſe we woulde not put of our clo
but vppon the ſame put on more, that mort
might be ſwalowed vp of lyfe.

Rom.8.c. 2.Cor.1.b 5 He that hath ordeyned vs for the ſelfe ſame thy
(a)God, which hath alſo geuen vnto vs the ea
of the ſpirite.

6 Therfore we are alway of good cheare, and kn
that as long as we are at home in the body, we
abſent from the Lorde.

7 (For we walke by fayth, not after our ſight
prarance.)

8 Neuertheleſſe, we are of good comfort, and ha
ther to be abſent from the body, & to be preſent
the Lorde.

9 Wherefore, whether we be at home, or from h
we endeuour our ſelues to be accepted vnto him

Matth.25.c. Rom.14.c. 10 For we muſt al appeare before the iudgement
of Chriſte, that euery man may receyue the th
of his body, accordyng to that he hath done,
ther it be good or bad.

11 Knowing therfore y feare of the Lord, we perſ
men, for we are knowen wel ynough vnto God
truſt alſo that we are knowen in your conſcien

12 For we commend not our ſelues agayne you
but geeue you an occaſion to glorye on our be
that ye may haue ſomewhat againſt them whi
ry in the face, and not in the hart.

13 For if we be to feruent, to God are we (as ſom
Or if wee keepe meaſure, for your cauſe (
meaſure)

14 For the loue of Chriſt conſtrayneth vs, becau
thus iudge, that if one dyed for al, then were al

15 And he dyed for al, that they which live, shulde
now henceforth live vnto them selues, but vnto him
which dyed for them, and rose agayne. 1. Thes. 5. c.

16 Wherefore henceforth knowe we no man after the
flesh: Insomuche though we haue knowen Christ
after the flesshe, nowe yet henceforth know we him
no more.

17 Therfore if any man (be) in Christ, he is a newe
creature: Olde thynges are passed away, behold, all
thynges are become newe. Esai. 43. c. Apoc. 21.

18 And all thynges are of God, which hath reconci-
led vs vnto hym selfe by Iesus Christe, and hath gi-
uen vnto vs the ministerie of reconciliation. Rom. 3. d. Coloss. 1. c.

19 For God was in Christ, reconciling the worlde to
him selfe, not imputyng their sinnes vnto them, and
hath committed to vs the preachyng of the attone-
ment. Coloss. 2. c.

20 Now then are we messengers for Christe, euen as
though God did beseech you thorow vs: (so) pray we
you in Christes stead, that ye be reconciled vnto God.

21 For he hath made hym to be sinne for vs, which
knewe no sinne, that we should be made the righte-
ousnesse of God in hym. Esai. 53. b. Rom. 8. a.

The Notes.

a They are naked that haue not the weddyng gar-
ment of fayth worckyng through loue vppon them.
They are naked that without al shame do geue them
selues in this worlde to filthy, wicked, and diuelish
conuersation, putting away from them the spirit of
God, y reason. It is sayd that our mansion is from
heauen, not because it cõmeth from heauen, but be-
cause that it receaueth from thence the grace or gyfte
of immortalitie and vncorruption.

The .vi. Chapter.

An exhortation to Christian lyfe.

WE also as helpers (to hym) exhort you, that ye
receyue not the grace of God in vayne. The Epistle on the .i. sun-day in Lent.

(For he sayth, I haue heard thee in a tyme
accepted, Esai. 49. c.

accepted, and in the day of ſalnation haue I ſuc-
red thee: Beholde, nowe is that accepted tyme, be-
holde, nowe is that day of ſalnation.)

3 Geuing no offence in any thyng, that the miniſtry
be not blamed:

4 But in al thinges behauyng our ſelues as the mi-
niſters of God, in much patience, in afflictions, in ne-
ceſſities, in anguiſhes,

1.Cor.4.a. 5 In ſtripes, in priſonmentes, in ſtrifes, in labours,
in watchinges, in faſtynges,

6 By pureneſſe, by knowledge, by long ſuffering, by
kindneſſe, by the holy ghoſt, by loue vnfayned:

7 By the woorde of trueth, by the power of God, by
the armour of righteouſneſſe, of the ryght hand and
on the leaſt.

8 By honour and diſhonour, by euyl report, and good
report, as deceyuers, and (yet) true:

9 As vnknowen, and (yet) knowen: as dying, and
behold we lyue: as chaſtened, and not killed:

10 As ſorowyng, and yet alway merry: as poore, and
yet makyng many riche: as hauyng nothyng, and
poſſeſſyng al thynges.

11 O ye Corinthians, our mouth is opened vnto you,
our hart is enlarged.

12 Ye are not preſſed into a narrowe roome in vs,
but are preſſed into a narrowe roome in your owne
bowels.

13 Nowe for the ſame recompence, (I ſpeake as vnto
(my) chyldren) be ye alſo enlarged.

Deut.7.a. 14 And * beare not ye the yoke together with
* or, be not yoke vnbeleeuers. For what felowſhyp hath righte-
vnequally yoked. neſſe with vnrighteouſneſſe? or what communi-
Psalm.8.b. hath lyght with darkeneſſe?

15 * Or what concorde hath Chriſte with Belial?
ther what part hath he (a) that beleeueth with an
infidel?

16 Or what agreement the Temple of God hath

for ye are the temple of the lyuyng God, as 1. Cor. 3. b.
God, * I wyl dwel in them, & walke (in them) * Exod. 19. g.
wyl be their God, and they shalbe my people. Leuit. 19. b.
Wherfore come out from among them, and be ye Esai 52. c.
separated (from them) (sayth the Lorde) and touche
not (a) vncleane thyng, and I wyl receyue you,
and wyl be a father vnto you, and ye shalbe my
sonnes and daughters, sayth the Lorde almyghtie.

The Notes.

(a) Nothyng in this worlde can hynder a man so
much from true godlynesse, as booth the amitie and
company with the vngodly. The sonnes of God did
in the beginnyng ioyne them selues in amitie and
frendship with the children of men, and they were
destroyed by a flood.

(b) He that toucheth pitch, shalbe defiled therewith.

Seynge therfore (yf ye wyl continue and abyde stedfast in the true doctrine) that ye accompany not your selues with vngodly Epicures, which without the feare of God, do geue them selues to al kind of mischiefe and blasphemie.

The. vii. Chapter.

He exhorteth them by the promise of God to keepe them selues pure.

Hauing therfore these promises (dearly beloued) A
let vs cleanse our selues from all filthynesse of
the flesh and spirite, perfitynge holynesse in the
feare of God.

Iudge vs, we haue wronged no man, we haue * or, vnder-
corrupted no man, we haue defrauded no man. stande.

I speake not this to condemne (you:) for I haue
sayed you before, that ye are in our hartes to dye
and liue with you.

Great boldnesse of speache towardes you, I
glorie greatly in you: I am filled with comfort, and
am exceedyng ioyous in al our tribulation.

For when we were come into Macedonia, our * flesh Acres. 16. c.
had no rest, but we were troubled on euery syde:

without were fyghtynges, within were feares.

2.Cor.7.a. 6 Neuertheleſſe, * God that comforteth the humble comforted vs by the commyng of Titus.

B 7 And not by his commyng only, but alſo by the consolation whiche he receyued of you, when he told vs your vehement deſyre, your weepyng, your feruent mynde towarde me: ſo that I reioyced the more.

8 For though I made you ſory with a letter, I repent not, though I dyd repent: For I perceyue that the ſame Epiſtle made you ſory, though it were but for a ſeaſon.

9 I nowe reioyce, not that ye were made ſory, but that ye were made ſory to repentance: For ye were made ſory to Godward, that in nothyng ye myght be hurt by vs.

10 For (a) godly ſorow, cauſeth repentance vnto ſaluation, not to be repented of: but the ſorowe of *the worlde cauſeth death.

11 For beholde, this ſelfe ſame thyng that ye were made ſory to Godwarde, howe much carefulneſſe it hath wrought in you: yea, (what) clearing of your ſelues: yea (what) indignation, yea (what) feare, yea (what) vehement deſyre, yea (what) zeale, yea (what) puniſhment? for in all thynges ye haue ſhewed your ſelues that ye were cleare in that matter.

12 Wherefore, though I wrote vnto you, (I did) not for his cauſe that had done the hurt, nor for his cauſe that was hurt: * but that your good care for vs wardē, myght appeare among you in the ſight of God.

13 Therefore we are comforted in your comfort: and exceedyngly the more ioyed we for the ioy of Titus, becauſe his ſpirite was refreſhed by you all.

14 But yf I haue boaſted any thyng vnto hym of you, I haue not benne ſhamed (therein) for as we ſpake all thynges vnto you in truth, euen ſo our boaſting which I made vnto Titus, is found a truth.

15

(a) or, but ꝓ

Eccle. 30.c

* or, but ꝓ our care towarde you in ꝓ ſyght of God, might appeare vnto you. So hath Codex Complutenſis, Ambroſius, and Theophilactus, and ſo readeth the olde tranſlation, and the tranſlation of Erſphanius.

And his * inwarde affection is more abundant to- * or, his
ward you, while he remembreth the obedience of you bowels are.
all how with feare and trembling ye receiued him.
I reioyce therefore that I haue confidence in you in all thinges.

The Notes.

There be two maners of sorowe. The one commeth of God, and engendreth repentance vnto lyfe. The other commeth of the flesshe, & breedeth desperation vnto death. We haue ensamples of both in Cain and Dauid, in Judas, and in Peter, for they all sorowed: but the sorowe of Cain and of Judas, was worldly and carnall, and therefore beyng without all godly consolacion, it dyd driue them to desperation. Contrary Dauid and Peter in their godly sorowe, fled vnto the father of mercies, with a true repentant hart, and were receyued agayne into the fauour of God.

The viii. Chapter.

1 In the example of the Macedonians. 9. and Christ, he exhorteth them to continue in releeuyng the poore saints, notwithstandyng their good begynnyng.

MOreouer, we doo you to wit, brethren, of the 2
grace of God, which was geuen in the Churches of Macedonia,

How that in muche tryal of affliction their ioy abounded, and their deepe pouertie abounded into the riches of their liberalitie.

For to their powers (I beare them recorde) yea, and beyonde their powers they (were) willyng of them selues:

Desyryng vs with great instaunce, that we would receyue this grace and fellowship of the ministery which is towarde the saintes.

(And this they dyd) not as we looked for: but gaue their owne selues fyrst to the Lorde, and (after) vnto vs by the wyl of God,

Insomuche we desyre Titus to accomplishe the same grace among you also, euen as he had begun.

7 Nowe therefore, as ye are plenteous in al thyng
in fayth, and in woorde, and in knowledge, and in
feruentnesse, and in loue whiche ye haue to vs: ma
so, see that ye be plenteous in this grace also.

8 This say I not by commaundement, but beca
of the feruentnesse of * other, and proouing the si
faignednesse of your loue.

* or, reade, but through the feruentnes of other, prouokyng also the perfectnesse of your loue. Rom. 10. a.

9 For ye knowe the grace of our Lorde Iesus Chri
that though he was * riche, yet for your sakes he b
came poore, that ye through his pouertie might
made riche.

10 And I geue counsayle herein: For this is exp
ent for you, which haue begunne not to doo only, b
also to wyl a yeere agoe.

11 Nowe therefore perfourme to doo (it) also: that
there (appeared in you) a redynesse to wyl, eue
there may appeare a redynesse to performe, ac
whiche ye haue.

1. Pet. 4. c. Prou. 3. b. Mark. 12. d Luke. 21. a.

12 For * yf there be fyrst a wyllyng mynde, it is acc
to (accepting to that a man hath, and not accordyng
to that he hath not.

13 Truly, not that other be set at ease, & you burdened

C 14 But of lyke condition nowe at this tyme your
bundance (supplyeth) (a) their want, that their
bundance also may supply your want, that there ma
be equalitie:

Exod. 16. d. 15 As it is written, * He that (had gathered) much
had nothing ouer, and he that (had gathered) little
had no lacke.

16 Thankes be vnto God, which put the same earn
care for you in the hart of Titus,

17 Because he receyued the exhortation: but bey
more careful, came of his owne accorde vnto you.

18 We haue sent with hym that brother, whose prai
is in the Gospel throughout all the Churches.

19 (And not that onely, but he was also chosen of
Churches to be a fellow with vs in our trauayle

ering this * grace that is ministred by vs vnto the glory of the same Lorde, and (declaration) of your ready mynde,) * or, benivolence.

Eschewyng this, that any man should rebuke vs in this plenteous distribution that is ministred by vs: Rom. 12. c.
Takyng prouision for honest thynges, not onely in the sight of the Lord, but also in the syght of men.
We haue sent with them a brother of ours, whom we haue oftentymes proued diligēt in many thinges, but now muche more diligent, for the great confidence * (whiche I haue) in you: * or, which he hath.
Whether (any doo enquyre) of Titus, he is my fellowe and helper concernyng you: or of other whiche are our brethren, they are the messengers of the Churches, (and) the glory of Christe.
Therefore, shewe ye vnto them the proofe of your loue, and of our * boastyng on your behalfe in the syght of the Churches. * or, reioysyng. 1. Thes. 1. d

The Notes.

Charitie ought so to be moderated, that they which doo geue, be in no wyse thereby brought to extreme pouertie and penurie, the other vnto whom it is geuen in the meane season liuyng at ease, and in welth. This is the equalnesse that Saint Paul speaketh of here. The Corinthians had riches, & the Iewes of Hierusalem had wholsome doctrine ioyned with gladnes, at that time there was a great dearth in Hierusalem, and in al Syria. This is then the meaning of the Apostle, I wyll that with your riches wherof you haue plentie and abundance) ye succour their neede, and that they with their Godlye doctrine, doo supply that which is wanting in you.

The. ix. Chapter

The cause of Titus & his companions comming to them.

FOR as of the ministring to the saintes, it is superfluous for me to wryte vnto you: Actes. 11. b. 1. Cor. 16. a.
For I knowe the redynesse of your mynde, 2. Cor. 8. a.
whereof Rom. 15. f.

wherof I boaſte on your behalfe vnto them of Ma-
cedonia, that Achaia was prepared a yere agoe: and
* or, ſtale in you. * your zeale hath prouoked many.

3 Yet haue I ſent the brethren, leſt our boaſting
of you ſhoulde be in vayne in this behalfe, that (as I
haue ſayde) ye may be prepared.

4 Leſt happily yf they of Macedonia come with me
and finde you vnprepared, we (I will not ſay you)
ſhoulde be aſhamed in this boldneſſe of boaſting.

5 Therefore I thought it neceſſary to exhort the
brethren, that they woulde come before vnto you, and
pare your forepromiſed beneficence, that it might
redy as a beneficence, and not as an extortion.

6 This yet (I ſay,) he whiche ſoweth ſparingly, ſhall
Pro.11.b. reape ſparingly: and * he that ſoweth bountifully,
ſhal reape bountifully.

B 7 Euery man accordyng as he purpoſeth in his
Galath.6.b heart, ſo let hym geue, not grudgyngly, or of neceſſitie:
Exod.25.a. for God loueth a chearful geuer.

Eccle.35.a. 8 God is able to make you plentiful in all grace, that
ye in all thinges hauing alwayes ſufficiencie in all
thinges, may be plentiful in euery good worke.

Pſal.112.b 9 As it is written, * He hath diſperſed abroade, he
hath geuen to the poore, his righteouſneſſe remay-
neth for euer.

10 Nowe he that miniſtreth ſeede to the ſower, both
vnto the ſower, to miniſter bread alſo for your foode,
to multiply your ſeede, and to encreaſe the fruites of
your righteouſneſſe.

11 That in all thinges ye may be made riche vnto all
bountifulneſſe, whiche cauſeth through vs thankes-
geuyng vnto God.

12 For the adminiſtration of this ſeruice, not only
ſupplieth the want of the ſaintes: but alſo is abun-
dant by the thankesgeuyng of many vnto God.

13 (Whiles by the experiment of this miniſtration
(a) they glorifie God for the obedience of your

hering to the Gospel of Christe, and for your liberal distribution to them, and to al men:)

And by their prayers for you, whiche * long after you for the abundant grace of God in you.

Thankes be vnto God for his vnspeakable gyfte.

* or, are greatly affectioned towarde you.

The Notes.

If we geue almes, we shal thereby prouoke men geue immortal thankes vnto the Lorde. So that our almes twoo profites shall ensue and folowe. For our poore brethren shalbe succoured & helped, and God the auctheur of al goodnesse, shall through the same liberalitie that he hath styrred vp in vs, be praysed and lauded: whiche thyng al Christians ought to seeke.

The. x. Chapter.

He vpbraideth the false Apostles, and defendeth his authoritie, exhorteth them to obedience.

I Paul my selfe beseech you by the meekenesse and gentlenesse of Christe, whiche in presence am lowly among you, but am bolde towardes you being absent.

A

I beseech you that I may not (needes) to be bolde when I am present, with that same boldnesse wherewith I supposed to haue benne bold against some, which reputed vs as though we walked accordyng vnto flesshe.

* or, wherewith I meane to be bolde.

For walking in the flesshe, yet we doo not warre accordyng to the flesshe.

(For the weapons of our warfare are not carnal, but mighty through God, to the ouerthrowyng of strong holdes,)

Ephes. 6. c.

Wherewith we ouerthrowe counsayles, and euery high thyng that is exalted against the knowledge of God, and bryng into captiuitie al imagination to the obedience of Christe:

And hauing in a redinesse wherewith to take vengeaunce on al disobedience, when your obedience is fulfylled.

7 Looke

B 7 Looke ye on thynges after the vtter appearance?
Yf any man trust in him selfe that he is Christes,
him consyder this againe of him self, that as he (
of Christe, euen so (are) we of Christe.

2.Cor.13.c. 8 For though I shoulde boast somewhat more of
auctoritie, whiche the Lorde hath geuen
edification, and not for your destruction, I shou
not be ashamed.

9 Lest I should seeme as it were to make you
by letters.

10 For the letters (sayth he) are sore and strong
(his) bodily presence is weake, and his speache
thyng worth.

11 Let hym that is suche a one, thinke on this
that as we are in woorde by letters when we a
sent, suche also are we in deede when we are p

12 For we dare not number or compare our
with certayne which prayse them selues: vnwi
lesse, whyle they measure them selues with
selues, and compare them selues with them
they vnderstand not.

13 But we wyl not boast aboue measure: but accor
to the measure of the rule which God hath
ted vnto vs, a measure to reache euen vnto you.

C 14 For we stretch not out our selues beyond
as though we reached not vnto you: for vnto
also haue we come with the (a) Gospel of Chri

15 Not boastyng our selues out of measure in
mens labours: but hopyng when your faith is
creased, to be magnified among you accordyng
measure abundantly,

16 That I may preach the Gospel in those
che are beyond you: not glory of thos
che by another mans measure are prepared

17 But let him that glorieth, glorie in the Lorde.

18 For he that commendeth him selfe, is not
but whom the Lorde commendeth.

The Notes.

That is to say, though we be men, and cary about a mortal body with vs, yet this that we teache is not mans doctrine, but Gods trueth: Whereby we learne that God doeth vse the prophetes & apostles as instrumentes, and therefore was S. Paul called the chosen vessel of God.

The. xi. Chapter.

1. He declareth his affection towarde them. 5. The excellencie of his ministerie, 9. and his diligence in the same.

WOulde to God ye coulde suffer a litle (my) foolishnesse, and in deede suffer me.

2 For I am (a) gelous ouer you with godly gelousie: for I haue coupled you to one man, to present you a chaste virgyn vnto Christe.

3 But I feare, lest by any meanes, that as the serpent deceyued Eue through his subtiltie, euen so your mindes should be corrupted from the singlenesse that is in Christ. Gene. 3. a.

4 For he that commeth, preacheth an other Iesus, whom we haue not preached: or if ye receiue another spirite whom ye haue not receyued: either another Gospel whiche ye haue not receyued, you would well haue suffered (him.)

5 For I suppose that I was not behinde the chiefe apostles.

6 But though (I be) rude in speakyng, yet not in knowledge: but in al things among you we haue bene throughly knowen to the vttermost.

7 Haue I committed an offence because I submitted my selfe, that ye might be exalted, because I preached to you the Gospel of God freely?

8 I robbed other Churches, takyng wages of them, to do you seruice.

9 And when I was present with you, and had neede, I was chargeable to no man by myne idlenesse: for Actes. 20. g that 2. Cor. 12. b

that which was lackyng vnto me, the brethre[n] which came from Macedonia ſupplyed: and [in] all thyngs I haue kept mee ſelfe not chargeable to you, and wyl I keepe mee ſelfe.

10 The trueth of Chriſt is in me, that this boaſt ſhal not be ſhut vp agaynſt me in the regions of Achaia.

11 Wherfore? becauſe I loue not you? God knoweth.

12 But what I doo, that wyl I doo, that I may cut away occaſion from them which deſire occaſion, that they myght be founde lyke vnto vs, in that wherin they glory.

13 For ſuche falſe Apoſtles, are deceytfull workers, transfourmed into the Apoſtles of Chriſt.

℣ 14 And no marueyle: for Satan himſelfe is transfourmed into an angel of lyght.

15 Therefore it is no great thyng, if the miniſters also be transfourmed as the miniſters of ryghteouſneſſe, whoſe end ſhalbe according to their workes.

16 I ſay againe, Let no man think that I am foolyſh, or els euen now take ye me as a foole, that I alſo may boaſt mee ſelfe a litle.

17 That I ſpeake, I ſpeake it not after the Lord, but as it were foolyſhly in this bolde matter of boaſting.

18 Seeing that many glory after the fleſhe, I will glory alſo.

The Epiſtle on Septuageſima ſunday.

19 For ye ſuffer fooles gladly, ſeeing ye your ſelues are wyſe.

20 For ye ſuffer, if a man bryng you into bondage, if a man deuoure, yf a man take, if a man exalte himſelfe, if a man ſmite you on the face.

21 I ſpeake concernyng reproche, as though we had been weake: Howbeit, wherein ſoeuer any man is bolde, (I ſpeake foolyſhly) I am bolde alſo.

Phil. 3. a. 22 They are Hebrues, euen ſo (am) I: they are Iſraelites, euen ſo (am) I: they are the ſeede of Abraham, euen ſo (am) I:

They are the ministers of Christ, (I speake as a fole,) I am more, in labours more abundantly, in stripes above measure, in prison more plentifully, in deathes oft.

Of the Iewes fyue tymes receyued I fourtye (stripes) saue one. Deut. 25.a

Thryse was I beaten with rodes, once stoned, thryse I suffered shypwracke, a nyght and a day haue I been in the deapth: Actes. 16.c. Actes. 13.c. Actes. 27.g

In iourneying often, in perylles of waters, in perylles of robbers, in perylles of myne owne nation, in perylles among the heathen, in perylles in the citie, in perylles in the wildernesse, in perylles in the sea, in perylles among false brethren. Actes. 10.b

In labour and trauaile, in watchinges often, in hunger and thyrste, in fastynges often, in colde and nakednesse,

Besydes the thynges whiche outwardly (come) vnto me: the trouble whiche priuily conspyreth against me dayly, (a) the care of al the churches.

Who is weake, and I am not weake? who is offended, and I burne not? 1. Cor. 9.b

If I must needes glory, I wyl glory of the thinges that concerne myne infirmities.

The God and father of our Lorde Iesus Christe, which is blessed for euermore, knoweth that I lye not.

In (the citie of) Damascus, the gouernour of the people appointed by kyng Aretas, layde wayte in the citie of the Damascenes, desirous to haue caught me:

And at a windowe was I let downe in a basket through the wal, and escaped his handes. Actes. 9.b

The Notes.

For this cause was Saint Paul ielous ouer the Corinthians, because that he had truely instructed them in the Christian fayth, and was afrayde lest they beyng deceiued and vndermined by the wyly craftes

craft of them that ſlaundered him. Leſt he ſhulde fall
from the true doctrine that they had receiued. T
godly gelouſy ought to be in al bishops & paſtor

The. xii. Chapter.

1. He reioyceth in preferment, 5. but chiefly
his humbleneſſe.

A 1 IT is not expedient doubtleſſe for me to glorie
wyl come to viſions and reuelations of the L

2 For I knewe a man in Christ aboue fourt
yeeres agoe, (whether in the body, I can not t
whether out of the body, I can not tel, God k
eth) taken vp into the third heauen:

3 And I knewe the ſame man (whether in
dye, or out of the bodye, I can not tel, God k
eth,)

4 Howe that he was taken vp into paradiſe, &
vnſpeakeable woordes, which is not lawful for
to vtter.

or, thyng. 5 Of ſuch (a man) wyl I glorie, yet of mine
I not glorie, but in myne infirmities.

6 For though I woulde deſire to glorie (of the
ſhal not be a foole, for I wyl ſay the truth:
nowe refrayne, leaſt any man ſhoulde thinke
aboue (that) whiche he ſeeth me (to be,) or
heareth of me.

B 7 And leſt I ſhoulde be exalted out of meaſure
Iohn. 2. b. the abundance of the reuelations, there was
vnto me a pricke to the (a) fleſhe, the meſſenger
Satan to buffet me, becauſe I ſhoulde not be
out of meaſure.

8 For this thyng beſought I the Lorde thrice,
myght depart from me.

9 And he ſayde vnto me, My grace is ſuffici
thee: for my ſtrength is made perfect in weak
Moſt gladly therfore I wyl rather glorie in
firmities, that the power of Chriſte myght
me.

10 T

Therfore haue I delectation in infirmities, in re-
proues, in necessities, in persecutions, in anguishes for
Christes sake: For when I am weake, then am I
strong.

I am become a foole in glorying, ye haue compelled
me: for I ought to haue benne commended of you.
For nothyng was I inferiour vnto the chefe apo. 1. Cor. 9. a.
stles, though I be nothyng.

Truely, the signes of an Apostle were wrought a-
mong you, in al patience, in signes, and wonders, &
mighty deedes.

For what is it wherin ye were inferiour vnto other
Churches, except (it be) that I was not chargeable
vnto you by myne idlenesse? forgeue me this wrong.

Beholde, now the thirde time I am redy to come C
vnto you, and yet wyl I not be chargeable vnto you
by myne idlenesse: For I seke not yours, but you. For Actes. 20. g
the children ought not to lay vp for the parentes, but 2. Cor. 11. c.
the parentes for the children. Eccle. 46. c

I wyl very gladly spend, and wyl be spent for your 1. Reg. 12. a
soules, though the more abundantly I loue you, the
lesse I be loued agayne.

But be it (mary) I was not chargeable vnto you:
Nonetheles, being crafty, I caught with you guile.

Did I pyl you by any of them whom I sent vnto
you?

I desired Titus, and with hym I sent a brother:
Did Titus defraude you of any thyng? Haue we not
walked in the same spirite? not in the same steppes?

Agayne, thinke you that we excuse our selues vnto
you? We speake in Christ in the sight of God: but (we
do) all thynges, dearly beloued, for your edifying.

For I feare lest when I come, I shal not find you
suche as I would, and that I shalbe founde vnto you,
suche as ye would not: lest there be debates, enuy- Galat. 5. a.
ings, wrathes, strifes, backbytinges, whisperings,
swellings, and seditions:

Lit 21 And

21 And that when I come againe, my God bring me
lowe among you, and I shal bewayle many of them
which haue sinned alredy, and haue not repented of
the * vncleannesse, and fornication, and wantonnes
1.Cor.5.a. which they haue committed.

The Notes.

a. By the messenger of Satan, which he calleth the
vnquietnesse of the flesche, Paul dooth vnderstand
the enimies of the trueth, false prophetes the per-
cutours of Gods worde, with al kinde of aduersi-
and troubles, wherewith the flesche is disquieted a
vexed: and these thynges dyd (by the diuine pro-
dence of GOD) happen vnto Saint Paul, leste
should be puft vp aboue measure, because of his
uelation. Ambrosius, Erasmus.

The.xiii.Chapter.

I. He threatneth the obstinate, 5. and declareth
what this power is by their owne testimonie.

1 NOwe comme I the thyrde tyme vnto you. In
Deut.19.d. the mouth of two or three witnesses shal
Mark.18.c. woorde be established.

John.8.c. 2 I tolde you before, and tel you before, as
Hebr.10.f. had ben present (with you) the seconde time, so
I nowe being absent, to them whiche in tyme
haue sinned, and to al other: that if I
I wyl not spare.

Math.10.d 3 Seeing that ye seeke experience of Christ
speaketh in me, which to youward is not
is mighty in you.

4 For though he was crucified of weakenesse,
neth he of the power of God: And we also are
in hym: but we shal lyue with hym by the
God toward you.

1.Cor.11.f. 5 Examine your selues whether ye are in
Eccle.18.c. Proone your owne selues. Knowe ye not
selues howe that Jesus Christe is in you?
be reprobates.

6 But I trust that ye shal knowe that we are

probates.

7 Truely I pray to God that ye doo none euyl, not B
that we shoulde seeme approoued, but that ye shoulde
do that which is honest, though we be as reprobates.

8 For we can doo nothyng agaynst the trueth, but for
the trueth.

9 For we are gladde when we are weake, and ye are
stronge. Truely this also we wyshe, euen your perfec-
tion.

10 Therfore write I these thynges being absent, lest
being present, I should vse sharpenesse, according to
the power * which the Lorde hath geuen me to edifi- 2. Cor. 10. c
cation, and not to destruction.

11 Finally brethren, farewel, be perfect, be of good 1. Cor. 16. f.
comfort, be of one mynde, lyue in peace, and the God
of loue and peace shalbe with you.

12 Salute one an other in an holy kysse.

13 All the saintes salute you.

14 The grace of * our Lorde Jesus Christe, and the * or, the
loue of God, and the * communion of the holy ghost, Lorde.
be with you al, Amen. * or, felow-
shyp.

The seconde Epistle to the Corinthians, was writ-
ten from Philippos (a citie) of Macedonia, by Ti-
tus and Lucas.

The Notes.

By this we doo knowe that we are in fayth, yf
our consciences be quiet, if we be fully persuaded that
Christ by his death and bloodshedding, hath made
peace betweene GOD and vs, so that our sinnes
are no more for Christes sake imputed vnto vs.

The Epistle

The Argument of the Epistle to the Galathians.

THis Epistle is very excellent, for in it saint Paul as in the Epistle to the Romanes, doeth intreate vpon the cheefe article of our christian religion, that is to say that we obteyne remission of our sinnes, and lyfe euerlasting, through fayth onely in Iesus Christe, and that the lawe profiteth or helpeth nothyng vnto it. Here therefore are two articles set forth vnto vs. First, how that we have through fayth onely free remission and forgeuenesse of our sinnes, and lyfe euerlastyng. Secondly, that the law is so abrogate, and abolished, that not onely it profiteth nothyng to our saluation: but also that they which believe in Christe, are in no wyse compelled to circumcision, nor to the keping of the Sabboth dayes, nor to any other ceremonies commaunded in the lawe. In the end he doeth also geue godly preceptes, and instructions of Christen lyfe, and godly conuersation, whiche are the fruites of that liuely fayth, whiche we haue spoken of before.

The Epistle of Saint Paul to the Galathians.

The first Chapter.

Paul rebuketh their inconstancie, whiche suffered themselues to be seduced by the false Apostles.

PAul an apostle, not of men, neyther by man, but by Iesus Christe, and by God the father, whiche raysed him vp from the dead:

And all the brethren which are with me, vnto the Church

of Galatia.

ſence (be) with you, & peace from God the father,
& from our Lorde Jeſus Chriſte:

Whiche gaue hym ſelfe for our ſynnes, to deliuer
vs from this preſent euyll worlde, accordyng to the
will of God and our father: Roma.1.a. 1.Cor.1.a. 2.Cor.1.a.

To whom (be) glory for euer and euer, Amen.

I marueyle that ye are ſo ſoone turned from hym
that hath called you in the grace of Chriſte, vnto an
other Goſpel.

Whiche is not another (Goſpel) but that there be
ſome whiche trouble you, and intend to * peruert the Acres.15.g.
Goſpel of Chriſte.

Neuertheleſſe, though we, or an angel from heauen
preache any other Goſpel vnto you, then that which
we haue preached vnto you, let hym be accurſed.

As we ſayde before, ſo ſay I nowe agayne, If any
man preach any other Goſpel vnto you then (that) ye
haue receyued, let hym be accurſed.

Do I nowe perſwade men, or God? Either doe
I labor to pleaſe men? * For yf I yet pleaſed men, I John.13.d.
ſhulde not be the ſeruant of Chriſte.

I certifie you, brethren, that the Goſpel which was
preached of me, is not after man.

For I neyther receyued it of man, neyther was I
taught (it,) but by the reuelation of Jeſus Chriſte.

For ye haue heard of my conuerſation in time paſte,
in the Iewes religion (howe) that beyonde meaſure
I perſecuted the Churche of God, and ſpoyled it:

And profited in the Iewes religion aboue many of Acres.8.a.
my * companions in myne owne nation, * beyng a * or, myne
more feruent mainteyner of the traditions of my fa- age.
thers. 1.Cor.15.d.

But when it pleaſed God, whiche ſeparated me Philip.3.a.
from my mothers wombe, and * called (me) by his Acres.9.c.
grace,

To reuele his ſonne by me, that I ſhoulde by the
Goſpel preach hym among the heathen: immediatly

Math.16.c. I communed not with * flesshe and bloode:
17 Neyther went I vp to Hierusalem, to them whi
(were) Apostles before me: but went my wayes
to Arabia, and came againe vnto Damascus.
18 Then after three yeres, I went vp to Hierusal
to see Peter, and abode with hym fyftene dayes
19 But other of the apostles sawe I none, saue Ia
the Lordes brother.
20 The thynges therefore whiche I write vnto
beholde, before God I lye not.
D 21 * Afterwarde I came into the coastes of Syria
Actes.22.b Cilicia, and was vnknowen in face vnto the Chr
ches of Iurie whiche were in Christe:
22 But they had hearde onely, that he which per
ted vs in tymes past, now preacheth the faith, wh
before he destroyed.
23 And they glorified God in me.

The Notes.

a. There be foure manner of Apostles or Mes
gers. The first, whiche are neyther sent of man,
by menne, but by Iesus Christe and God the fa
er, as was Esai the prophete, and Paul bem selfe
seconde of God, but by man, as Iosuah was ord
ned of God, but by Moses which was a man.
third sort, are further as by fauour or money to
the roome of ministers. The fourth, are false
pheters and apostles, of whom Saint Paul wri
on this wyse, Suche false apostles be fashion
selues as though they were the apostles of Chr
and dare say, Thus sayth the Lord, whereas the
hath not sent them, Ierome.

The. ii. Chapter.

I. Confirmyng his apostleshyp to be of God. I
sheweth why Titus was not circumcised.

a 1 Then fourtiene yeres after, I went vp again
Actes.15.a. Hierusalem * with Barnabas, and tooke
with me.

went vp by reuelation, and I declared vnto them the Gospel whiche I preache among the Gentiles: but priuately with them whiche were esteemed the chefe: lest by any meanes I shoulde runne, or had runne in vayne.

But neyther Titus whiche was with me, beyng a Greke, was compelled to be circumcised:

And that because of incommers, beyng false brethren, which came in priuily to spye out our libertie whiche we have in Christe Iesu, that they myght bring vs into bondage.

To whom, (a) no not for an houre, we gaue place by subiection, that the trueth of the Gospel myght continue with you.

Of them whiche seemed to be somewhat (what they were in times passed it maketh no matter to me, God accepteth no mans person:) for they which seemed chefe, added nothing (to me.)

But contrarywyse, when they saw that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was committed vnto Peter:

(For he that was myghtie in Peter to the apostleship of the circumcision, the same was myghtie in me toward the Gentiles:)

When they perceiued the grace that was geuen vnto me, (then) Iames, Cephas, and Iohn, which seemed to be pyllers, gaue to me & Barnabas the right hands of felowshyp: that we (shoulde be apostles) vnto the heathen, and they vnto the circumcision.

Only * that we shoulde remember the poore: Wherein also I was diligent to doo the same.

But when Peter was come to Antioche, I withstode hym to the face, because he was to be blamed.

For before that certayne came from Iames, he dyd eate with the Gentiles: but when they were come, he withdrew, and separated hym selfe, fearing them

Ll iiij (whiche

(a) or, moment.

* they admonished. Acres. 11.b. 2.Cor. 9.a.

(whiche were) of the circumcision.

13 And the other Iewes dissembled lykewyse w
hym: insomuche that Barnabas also was bro
into their simulation.

¶ 14 But when I sawe that they went not the r
way to the trueth of the Gospel, I sayde vnto
before them al, Yf thou beyng a Iew, liuest after
maner of the Gentiles, and not as doo the Iew
Why compellest thou the Gentiles to lyue as doo
Iewes?

Philip. 3. a. 15 We (which are) * Iewes by nature, and not sin
of the Gentiles,

Roma. 3. c. 16 Knowe that * a man is not iustified by the deede
the lawe, but by the fayth of Iesus Christ: eue
haue beleeued on Iesus Christe, that we might
iustified by the fayth of Christe, & not by the
of the lawe, because by the deedes of the lawe
shalbe iustifyed.

17 Yf then, whyle we seeke to be made ryghteou
Christ, we our selues also are found synners, is
fore Christe the minister of synne? God forbyd

18 For yf I buylde agayne the thynges whiche
stroyed, then make I mee selfe a trespasser.

19 For I, through the lawe, am dead to the lawe,
I might liue vnto God: I am crucified with Chr

20 Neuertheles, I liue: yet nowe not I, but Chr
lyueth in me: and the life which I nowe lyue
Ephes. 5. c. flesh, I lyue by the fayth of the sonne of God, w
loued me, and gaue hym selfe for me.

Romn. 4. c. 21 I reiect not the grace of God: For * if righteo
(come) of the lawe, then Christe is dead in vai

The Notes.

a. In this deede of Paul, we learne that
weake ought to be borne withall. So in no wyse
ought to geue place vnto them that are of
stifnecked and stubburne.

The.iij. Chapter.

He reproueth them sharply, 2. and proueth by diuers reasons, that iustification is by faith.

O foolish Galathians, who hath bewitched you, A
that ye would not obey the trueth: to whom Jesus Christ was before described before the eyes, and among you crucified?

This only would I learne of you, whether ye receyued the spirite by the deedes of the law, or by the hearyng of the fayth?

Are ye so the fooles, that after ye haue begun in the spirite, ye would nowe ende in the flesshe?

Haue ye suffered so great thynges in vayne? If it be yet in vayne.

He therefore that ministreth to you the spirite, and worketh miracles among you, doeth he it through the workes of the lawe, or by hearyng of the fayth?

*Euen as Abraham beleeued God, and it was accounted to hym for ryghteousnesse. Gene.15.b. Rom.4.b. Iames.2.b.

Knowe ye therefore, that they whiche are of fayth, the same are the chyldren of Abraham. B

For the scripture seeing afore hand that God would iustifie the heathen through faith, shewed before hand glad tydynges vnto Abraham, (saying,) *In thee shall all nations be blessed. Gene.12.a. and.22.b.

So then, they whiche be of faith, are blessed with the faythfull Abraham.

For as many as are of the deedes of the lawe, are vnder the curse: For it is written,* Cursed is euery one that continueth not in al thynges whiche are written in the booke of the lawe, to doo them, Deut.27.b.

But that no man is iustified by the law in the sight of God, it is euident: *For the iust shall lyue by faith. Abacuc.2.a Heb.10.g.

And the law is not of fayth: but the man that doth them, shall lyue in them. Leuit.18.a.

Christ hath redeemed vs from the curse of the law, beyng made a curse for vs: For it is written, *Cursed Deut.21.b Rom.10.a.

Deut.21.b. *Cursed is euery one that hangeth on tree:

C 14 That the blessyng of Abraham myght come on the gentiles through Jesus Christe, that we myght receyue the promise of the spirite through fayth.

15 Brethren, I speake after the maner of men: Though it be but a mans testament, yet yf it be alowed, no man reiecteth it, or addeth thereto.

The Epistle on the. xiii. sunday after Trinitie.

16 To Abraham & his seede were the promises made. He sayth not, To the seedes, as of many: but, To thy seede, as of one, which is Christe.

Gene.15.b. Exod.12.f. Judith.5.b. Actes.7.a.

17 This I say, that the lawe which began after, beyonde *foure hundred and thirtie yeres, doth not disanul the testament that was confyrmed afore of God vnto Christewarde, to make the promise of none effect.

Rom.4.c.

18 For yf the inheritance be of the lawe, then is it not of promise. But God gaue (the inheritance) vnto Abraham by promise.

Roma.5.c. *the lawe.

19 Wherefore then (serueth) the lawe? It *was added because of transgressions, tyll the seede should come to whom the promise was made: and it was ordeyned *by angels in the hande of a mediatour.

Actes.7.g.

20 A mediatour is not (a mediatour) of one, but God is one.

D 21 Is the lawe then agaynst the promise of God? God forbyd. For yf there had ben a lawe geuen which could haue geuen lyfe, then no doubt righteousnes should haue ben by the lawe.

Romm.7.c. 1.Tim.1.b.

22 But the scripture hath concluded all vnder sinne, that the promise by the fayth of Jesus Christe might be geuen vnto them that beleeue.

23 But before fayth came, we were kept vnder the lawe, and were shut vp vnto the fayth which should afterwarde be reuealed.

24 Wherefore the lawe was our schoolemaister vnto Christe, that we shoulde be iustified by fayth.

25 But after that fayth is come, we are no

mare a scolemaister.
For ye are all the children of God by faith in Christ Jesus.
For all ye that are baptised, haue put on Christe.
There is no Iewe, neyther Greke, there is neyther bonde nor free, there is neyther male nor female: for ye are all one in Christe Jesus.
And (ye be) Christes, then are ye Abrahams seede, and heyres accordyng to the promise.

The. iiij. Chapter.

He sheweth wherfore the ceremonies were ordeyned, whiche being shadowes, must ende when Christe the truethe commeth.

AND I say, That the heyre as long as he is a child, differeth nothyng from a seruant, though he be Lorde of all:
But is vnder tutours and gouernours, vntyll the time appoynted of the father.
Euen so we, when we were children, were in bondage vnder the rudimentes of the worlde.
But when ỳ fulnesse of the time was come, God sent forthe his sonne made of a woman, & made vnder the lawe,
To redeme them that were vnder the lawe, that we might receyue the adoption of children.
And because ye are sonnes, God hath sent forthe the spirite of his sonne into your hartes, crying, Abba, father.
Wherefore thou art no more a seruant, but a sonne: and if thou be a sonne, thou art also an heyre of God, through Christe.
Howbeit then, when ye knewe not God, ye did seruice vnto them whiche by nature are no Gods.
But nowe after that ye haue knowen God, yea rather are knowen of God, howe turne ye agayne vnto the weake and beggerly rudimentes, whereunto as from the begynnyng ye desyre afreshe to be in bondage.
Ye obserue (*) dayes, and monethes, and tymes, and

* Somme reade, al ye ỳ are baptised into Christ, haue put on Christe.

A The Epistle on the second sunday after Trinitie.

Luke. 20. b. Iohn. 3. b. Roma. 8. c.

and yeeres.

11 I am in feare of you, lest I haue bestowed on
labour in vayne.

12 Brethren, I beseeche you be as I (am) for; I
as ye are: Ye haue not iniuried me at al.

13 Ye knowe howe through infirmitie of the flesh
preached the Gospel vnto you at the first.

¶ 14 And my temptation whiche was in my flesh
despised not, neither abhorred: but receiued me
angel of God, euen as Christe Iesus.

15 What is then your felicitie? for I beare you
that yf it had ben possible, ye woulde haue plu
out your owne eyes, and haue geuen them to me.

16 Am I therefore become your enimie, because I
you the trueth?

17 They are gelous ouer you amisse: Yea, they
tende to exclude you, that ye shoulde be feruent
therunwarde.

18 It is good alwaies to be zelous in a good thing
not onely when I am present with you.

19 My litle chyldren, of whom I trauayle in
agayne, vntyl Christe be fashioned in you.

20 But I desyre to be present with you now,
change my voyce, for I stande in doubt of you.

The Epistle on the. iii. sondaye in Lent.

21 Tel me, ye that desyre to be vnder the lawe,
not heare the lawe?

Gene. 16. a. Gene. 21. a. Heb. 11. a.

22 For it is wrytten, that Abraham had two
the one by a bondmaid, the other by a free
23 But he whiche was of the bondwoman, was
after the flesshe, but he which was of the free
(was borne) by promise.

24 Whiche thinges are spoken by an allegorie
these are two Testamentes: the one from the
Sina, which gendreth vnto bondage, which is

* Or, reade, for Sina is a mount in Arabia.

25 For * Agar is the mount Sina in Arabia, and
gendreth vpon the citie whiche (is) now
rusalem, and is in bondage with her children.

But Hierusalem whiche is aboue, is free, whiche is the mother of vs al. Apoc. 21. a.

For it is written, Reioyce thou barren, that bearest no chyldren, breake foorth, and crye, thou that trauailest not: For the desolate hath many moe chyldren then she which hath an husbande. Esai. 54. a.

Now brethren, we are after Isahac, the children of promise. C

But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite: euen so it is nowe.

Nerthelesse, what sayth the scripture? * Put away the bondwoman, and her sonne: for the sonne of the bond woman shal in no wise be heire with the sonne of the free woman. Gene. 12. b.

So then brethren, we are not chyldren of the bond woman, but of the free.

The Notes.

By the dayes, he vnderstandeth the Sabbothes and newe moones: by the monethes, the Kalendes and Ianuarie: by the tymes, Whitsuntide, Easter. and feast of the tabernacles: by the yeres, he vnderstandeth the yeere of (Jubilie) or of forgeuenesse. What meant, but that we may wel keepe certaine dayes, for that one day is holyer then another, but that we may haue tyme to come together, both to pray and to heare the word of God, offering with one consent our common supplications vnto him.

The .v. Chapter.

1. He laboureth to drawe them away from circumcision. 17. and sheweth them the battayle betwixt the spirite and the flesshe, and the fruites of them both.

Stande fast therefore in the (a) libertie wherwith Christe hath made vs free, and be not entangled agayne with the yoke * of bondage. A

* or, contrariwise.

Beholde, I Paul say vnto you, that * if ye be circumcised, Christ shal profite you nothyng. Esai. 9. a.

For I testifie agayne to euery man whiche is circumcised, Acres. 15. a.

cumcised, that he is a debter to doo the whole l

4 Christe is become but vayne vnto you, as ma
you as are iustified by the law, are fallen from gr

5 For we through the spirite, wayte for the hu
righteousnesse by fayth.

Galat.6.a. 6 *For in Iesus Christe, neither is circumcision
1.Cor.13.a. thing woorth, neither yet vncircumcision: but fa
whiche woorketh by loue.

7 Ye dyd runne wel, who was a let vnto you, th
shoulde not obey the trueth?

8 This perswasion commeth not of hym that c
you.

1.Cor.5.a. 9 *A litle leauen leaueneth the whole lompe of do

10 I haue trust towarde you in the Lorde, that ye
be none otherwise mynded: but he that trou
you, shal beare iudgement what soeuer he be.

11 And brethren, if I yet preache circumcision,
doo I yet suffer persecution? Then is the offen
the crosse ceassed.

12 I woulde to God that they were cutte of wh
trouble you.

13 For brethren, ye haue ben called vnto liberty
*let not libertie be an occasion to the flesshe, bu
loue serue one an other.

Rom.13.a. 14 For al the lawe is fulfilled in one worde (e
Math.22.b this) *Thou shalt loue thy neighbour as thy self.
Marke.12.c
Luuit.19.d. 15 If ye byte and deuoure one another, take hede
Iames.2.b. ye be consumed one of an other.

The Epistle on the .xiiii. sunday after Trinitie.

16 Then I say, walke in the spirite, and ye shal
fulfyl the lust of the flesshe.

Math.26.b 17 For the flesshe lusteth contrary to the spirite,
the spirite contrary to the flesshe: these are cont
one to the other, so that ye can not do what ye wo

18 But and if ye be led of the spirite, then are ye
vnder the lawe.

19 The deedes of the flesshe are manifest, which
these, adulterie, fornication, vncleannesse, wan

...ts,
...shipping of Images, witchcraft, hatred, vari-
...ons, emulations, wrath, strife, seditions, sectes,
...nuyings, murders, drunkennesse, gluttonies, and D
...the like, of the which I tel you before, as I haue
...told you in tyme past, that (euen) they which do such 1. Cor. 6. b.
...things, shal not inherite the kingdome of God. Ephes. 5. a.
But the fruite of the spirite is loue, ioy, peace, long
...suffryng, gentlenesse, goodnesse, fayth,
...Softnesse, temperancie: against such there is no 1. Tim. 1. b.
...one.
They truely that (are) Christes, haue crucified the
...flesh with the affections and lustes.
If we liue in the spirite, let vs also walke in the
...spirite.
Let vs not be desirous of vayne glory, prouokyng
...one other, enuying one an other.

The Notes.

They do not stand in the libertie of Christ, which
...is not content with the sole and onlye grace of
...God, but set their mindes vpon the law, as though
...Christ were not sufficient to saue alone, but had
...nede of the helpe of the lawe. Yet we must take
...heede that we do not misuse this libertie, thynkyng
...that we may do whatsoeuer we lust.

The. vi. Chapter.

1. He exhorteth them to vse gentlenesse towarde the
...offender, 2. and to shewe their brotherly loue and mo-
...destie. 6. also to prouide for their ministers.

Brethren, if a man be preuented in any faulte, ye A
...which are spiritual, restore such a one in the spi-
...rite of meekenesse, considryng thee self, lest thou
...also be tempted.
Beare ye one an others burden, and so fulfyll the Rom. 15. a
...lawe of Christe.
For if any man seeme to hym selfe that he is some-
...what, when he is nothyng, the same deceyueth hym
selfe

selfe in his owne fantasie.

4 But let euery man proone his owne worke: then shall he haue reioycyng onely in his owne and not in an other.

Rom. 14. c. 5 For *euery man shal beare his owne burden.

Rom. 15. f. 6 *Let him that is taught in the worde minister

1. Cor. 9. b. to hym that teacheth hym, in al good thynges.

B 7 Be not deceiued, God is not mocked: for * whatsoeuer a man soweth, that shal he also reape.

John. 4. b. 8 For he that soweth in his flesshe, shal of the flesshe reape corruption: but he that soweth vnto the spirite shal of the spirite reape lyfe euerlastyng.

2. Thes. 3. b 9 *Let vs not be weery in wel doyng: for in due season we shal reape, if we faynt not.

10 Whyle we haue therefore tyme, let vs do good vnto al menne, specially vnto them which are of the housholde of fayth.

The Epistle on the. xv. sunday after Trinitie.

11 Ye see how large a letter I haue written vnto you with mine owne hande.

12 As many as desire with outward appearaunce to please *carnally, they same constreine you to be circumcised: onely lest they should suffer persecucion for the crosse of Christ.

* or, in the flesshe.

13 For they them selues which are circumcised kepe not the lawe: but desire to haue you circumcised, that they might glory in your flesshe.

C 14 God forbyd that I shoulde glory, but in the crosse of our Lord Jesus Christ, whereby the worlde is crucified vnto me, and I vnto the worlde.

Galat. 5. a. 15 For *in Christe Jesu neither circumcision auayleth any thyng, nor vncircumcision, but a newe creature.

16 And as many as walke according to this rule, peace be on them, and mercy, and vpon the (*) Israel of God.

(*) or, that is)

1. Cor. 4. c. 17 From henceforth let no man put me to busynesse: for I beare in my body the markes of the Lorde Jesu.

18 The

Brethren, the grace of our Lorde Iesus Christe be with your spirite, Amen.

(The Epistle vnto the Galathians, was written from Rome.

The Notes.

Because that they which taught circumcision, ioyning the lawe with the Gospel, were of the Israelites here saint Paul seemeth to put a difference between them and the other, which preached the Gospel sincerely, whom he calleth the Israel of God, or that pertayneth vnto God.

The Argument of the Epistle to the Ephesians.

In this Epistle saint Paul dooth highly prayse and sette forth the Gospel, and the vocation or callyng of the Christians, whom he dooth exhort to abyde stedfast in the same, and to lyue a godly lyfe, according to this glorious callyng. For they that liue in sinne, and wil not frame themselues after the woorde of God, doe purchase vnto themselues death and damnation, but cheefly saint Paul dooth set foorth the excellent grace of God, in this that the Gentiles are also called vnto these spiritual and heauenly riches. Last of al, he sheweth the duetie of al persoons in their vocation, and what ought to be the armour and weapons of them that beleeue.

The Epiſtle

The Epiſtle of Saint Paul to the Epheſians.

The firſt Chapter.

1. After his ſalutation, 4. he ſheweth that the cheif cau
of their ſaluation ſtandeth in the free election of God th
rowe Chriſt. 16. he declareth his good wyl toward the
geuing thankes, and praying God for their fayth. 22. T
maieſtie of Chriſte.

A 1 PAul an Apoſtle of Jeſus Chri
by the wyl of God, to the ſaint
which are at Epheſus, and
the faythful in Chriſt Jeſus,

Rom 1.a. 2 *Grace (be) with you, & pe
1. Cor. 1.a. from God our father, and
the Lorde Jeſus Chriſte.

1. Pet. 1.a. 3 *Bleſſed be God the father of our lord Jeſus Chri
Galat. 1.a. which hath bleſſed vs in all ſpirituall bleſſing in
uenly thynges by Chriſte:

4 According as he had choſen vs in hym, before
fundation of the worlde, that we ſhoulde be holy
without blame before hym through loue.

5 Who (a) hath predeſtinated vs into the adoption
chyldren by Jeſus Chriſte vnto hym ſelfe, accordy
to the good pleaſure of his wyl:

6 To the prayſe of the glory of his grace, wherein
hath made vs accepted in the beloued.

B 7 *In whom we haue redemption through his bloud
Coleſ. 1.b. the forgeuenesſe of ſinnes, according to the ryches
his grace,

8 Wherein he hath abounded towarde vs in all wy
dome and prudence.

9 And hath opened vnto vs the myſterie of his wy
according to his good pleaſure, which he had pur
poſed in hym ſelfe,

10 *That

10 *That in the dispensation of the fulnesse of the
times, he myght gether together in one al things
in Christe, both whiche are in heauens, and whiche
are in earth, in him.

11 In whom also we are chosen, being predestinate
according to the purpose of hym who worketh all
thinges after the counsel of his owne wyll:

12 That we shoulde be vnto the prayse of his glory,
whiche before beleued in Christe.

13 In whom also ye (hoped) after that ye heard the
word of truth, the Gospel of your saluation: wher-
in also after that ye beleeued, were* sealed with the
holy spirite of promise,

14 Whiche is the earnest of our enheritance, vnto
the redemption of the purchased possession, vnto the
prayse of his glory.

15 Wherefore, I also after that I heard of the faith
whiche ye haue in the Lorde Iesus, and loue vnto al
the saintes:

16 Cease not to geue thankes for you, making men-
tion of you in my prayers,

17 That the God of our Lorde Iesus Christe, the fa-
ther of glory, maye geue vnto you the spirite of wyse-
dome and reuelation, in the knowledge of hym:

18 The eyes of your mindes being lightened: that ye
may knowe what the *hope is of his calling, & what
the richesse of the glory of his enheritance (is) in the
saintes:

19 And what is the exceeding greatnesse of his power
in vs warde whiche beleeue, according to the work-
ing of his mighty power,

20 Whiche he wrought in Christe, when he raysed
hym from the dead, *and set hym on his right hande
in heauenly (places,)

21 Farre aboue* al rule, and power, and myght, and
dominion, and euery name that is named, not onely
in this worlde, but also in the worlde to comme.

Galat. 4. a.
Rom 8. a.
2. Cor. 1. b.

C

Rom. 15. c.

Psal. 110. a.

D

Dan. 7. a.

Psal. 8.b. 22 And hath put al thinges vnder his feete, and gaue
Hebr. 2.b. him (to be) the head ouer al thinges to the church.
1.Cor. 15.b. 23 Which is his body, the fulnesse of him that fillith
Ephes. 5. c. al in al.
Colos. 1.c.

The Notes.

a. That is the true vnderstandyng of predestination, that without anye merites or deseruinges of ours, yea, afore the fundations of the worlde were layde, God hath decreed with hym selfe to saue through Christe, al them that doo beleeue.

The. ii. Chapter.

To magnifie the grace of Christe, whiche is the only cause of saluation.

A 1 AND (he quickened) you that were dead in your passes and sinnes:

Rom. 5.a. 2 In the whiche in time passed ye walked
Colos. 1.c. cordyng to the course of this world, after the gouernour that ruleth in the ayre, the spirite that nowe worketh in the chyldren of disobedience.

Colos. 3.a. 3 Among whom we al had our conuersation
tyme past in the lustes of our flesh, fulfilling the
of the flesh, and of the minde, and were by nature
chyldren of wrath, euen as other:

4 But God whiche is riche in mercye, for his
loue wherewith he loued vs,

Esai. 25.b. 5 Euen when we were dead by sinnes, hath quick-
ned vs together with Christe, (by whose) grace
are saued,

6 And hath raised (vs) vp together, and made (vs)
together in heauenly thynges in Christ Jesus:

B 7 That in ages to comme, he might shewe the
dyng richesse of his grace, in (his) kyndenesse
warde through Christe Jesus.

8 For by grace are ye made safe through faith, and
that not of your selues: it is the gyft of God.

9 Not of workes, lest any man should boast him

10 For we are his workmanshyp, created in Christ
Jesus

lies vnto * good workes, which God hath before Titus.1.b.
ordeyned that we should walke in them.

Wherefore remember that ye being in time passed
Gentiles in the flesshe, called vncircumcision of that
which is called * circumcision in the flesshe, made by Philip.3.b.
handes: Coloss.2.b.

That at that time ye were without Christe, being
aliantes from the common wealth of Israel, and
straungers from the testamentes of promise, hauing
no hope, and (a) without God in this worlde.

But nowe in Christe Iesus, ye whiche sometyme
were farre of, are made nygh by the blood of Christ.

For he is our peace, which hath made both one: C
and hath broken downe the myddle wall that was a
hedge betweene vs,

Taking away in his flesshe the hatred, (euen) the
lawe of commaundementes (conteyned) in ordinan-
ces, for to make of twayne one new man in him selfe,
so making peace:

And that he myght reconcile both vnto God in one
body through (his) crosse, and slue hatred thereby.

And came and preached the glad tydynges of peace
to you (which were) afarre of, and to them that were
nygh.

For through hym we haue both an entrance in one
spirite vnto the father.

Now therefore, ye are no more straungers and for- The Epistle
reuners: but felowe citizens with the saintes, and of on Saint Tho-
the housholde of God, mas day.

And * are bylt vpon the foundation of the apostles 1.Cor.3.b.
and prophetes, Iesus Christe him selfe beyng the Esai.28.b.
chefe corner stone, Rom.9.f.

In whom al the bylding coupled together, gro- Psal.118.c.
weth vnto an holy temple in the Lorde. D

In whom also ye are bylded together for an ha-
bitation of God through the spirite.

The Notes.

a. They are without God, whiche either beleeue not that there is a God, or yf they do beleeue yet do they not beleeue hym to be ſuch one as he is. And therefore as many as are without the true lyuyng and eternal God, it is wel ſayde that they are without God.

The.iii. Chapter.

I. He ſheweth the cauſe of his imprisonment, 13. and exhorteth them not to faynt because of his trouble.

The Epiſtle on the Epiphanie. Actes. 13. a. Galath. 1. b.

A 1 FOR this cauſe I Paul (am) a priſoner of Jeſus Chriſte for you heathen:

2 If ye haue heard of the diſpenſation of the grace of God, which is geuen me to you ward:

3 For by reuelation ſhewed (God) the myſterie vnto me (as I wrote afore in fewe wordes,

4 Whereby when ye reade, ye may vnderſtande my knowledge in the myſterie of Chriſte.)

5 Whiche (myſterie) in other ages was not opened vnto the ſonnes of men, as it is nowe reuealed vnto his holy Apoſtles and Prophetes by the Spirite:

6 (That) the Gentiles ſhoulde be inheritours alſo, and of the ſame body, and partakers of his promiſe in Chriſte by the Goſpel:

B 7 Wherefore I was made a miniſter, according to the gyft of the grace of God, which is geuen me after the working of his power.

Coloſſ. 1. d. 8 Unto me, which am leſſe then the leaſt of all ſaintes, is this grace geuen, that I ſhoulde preache among the Gentiles the vnſearchable riches of Chriſte:

9 And bring to light to all men what the fellowſhippe of the myſterie is, which from the beginning of the world hath ben hyd in God, which made all things through Jeſus Chriſte:

10 To the intent that nowe vnto the rulers and powers in heauenly (thynges) might be knowen by the congregation the very manifolde wiſedome of God,

11 According to the eternal purpoſe which he wrought

in Christe Jesus our Lorde:
By whom we have boldenesse and entraunce in the confidence by fayth of hym.
Wherfore I desyre that ye faynt not for my tribulacions for you, whiche is your glorie.
For this cause I bowe my knees vnto the father of our Lorde Jesus Christe,
Of whom al the familie in heauen and earth is named:
That he would graunt you, according to the riches of his glory, to be strengthed with myght by his spirit in the inner man,
That Christe may dwell in your hartes by fayth: that ye being rooted and grounded in loue,
Might be able to comprehend with al saintes, what is the breadth, and (a) length, and depth, & heygth:
And to knowe the loue of Christe, whiche exceedeth (b) knowledge, that ye might be fylled with al fulnesse of God.
Nowe vnto hym that is able to doo exceeding abundantly aboue al that we aske or thynke, according to the power that worketh in vs,
Be glory in the Church by Christ Jesus, throughout al ages, worlde without ende. Amen.

The Epistle on the .xvi. sunday after Trinitie. 1. Cor. 15. C

The Notes.

(a) That is to say, that ye may comprehende howe farre and wyde measure the goodnes of God doth reach in the life: in height, to the very angels: in deapth, to the lowest partes of the worlde: in length and breadth, vnto al the corners of the earth.

The .iiii. Chapter.

He exhorteth them vnto meekenesse, long sufferyng, and vnto loue and peace.

I Therfore a prisoner (a) in the Lorde, exhorte you, that ye walke worthie of the vocation wherwith ye are called,
With al lowlynesse and meekenesse, with long sufferyng,

The Epistle on the .xvii. sunday after Trinitie.

(a) or, for the Lordes cause.

ſeryng, ſoꝛbearyng one another in loue,

3 Endeuouring to keepe the vnitie of the ſpirite in the bonde of peace.

4 One body, and one ſpirite, euen as ye are called in one hope of your callyng.

5 One Loꝛde, one fayth, one baptiſme.

6 One God and father of al, whiche is aboue al, and thꝛough al, and in you al.

1. Cor. 7. b. The Epiſtle on S. Markes day.

7 But * vnto euery one of vs is geuen grace, according to the meaſure of the gyft of Chriſte.

8 Wherefoꝛe he ſayth, When he went vp on hyght, he led captiuitie captiue, and gaue gyftes vnto men.

Rom. 12. b. 2. Cor. 12. a. Pſal. 68. d.

9 (But that he aſcended, what is it but that he alſo deſcended fyꝛſte into the lower partes of the earth?

10 *He that deſcended, is euen the ſame alſo that aſcended vp farre aboue al heauens, to fulfyl al thynges.

Iohn. 3. b. 1. Cor. 12. b. Mat. 10. a. Luke. 9. a.

11 And he gaue ſome Apoſtles, and ſome Prophetes, and ſome Euangeliſtes, and ſome Shepeꝛdes and Teachers,

12 To the geatheryng togeather of the Saintes into the wooꝛke of miniſtration, into the edifying of the body of Chꝛiſte:

13 Tyl we al meete togeather into the vnitie of fayth & knowledge of the ſon of God, vnto a perfect man, vnto the meaſure of the age of the fulneſſe of Chriſte.

℣ Coloſſ. 2. b.

14 That we henceforꝛth be no moꝛe children, wauering and caried about with euery winde of doctrine, and in the wylyneſſe of men, in craftineſſe, to the laying wayte of deceite.

15 But folowyng trueth in loue, let vs grow vp in him in al thinges * which is the head (euen) Chriſt.

Epheſ. 1. d. Coloſſ. 1. c.

16 In whom all the body beyng conueniently ioyned and (a) knyt togeather by euery ioynt, ꝛeceiuing nourriſhment accoꝛdyng to the effectuall power in the meaſure of euery part, maketh encreaſe of the body vnto the edifying of it ſelfe in loue.

)(The Epiſtle on the .xx. ſunday after Trinitie.

17)(This I ſay therefoꝛe, & teſtifie in the Lord,

henceforth walke not as other Gentiles walke, in
vanitie of their mynde:
Darkened in cogitation, being alienated from the life of God, by the ignorance that is in them, by the blyndnesse of their hartes. Rom. 1.c. 1. Pet. 4.a. or, hardnesse.
Whiche being past feeling, haue geuen themselues vnto wantonnesse, to worke all vncleannesse with greedinesse.
But ye haue not so learned Christe.
If so be that ye haue hearde hym, and haue benne taught in hym, as the trueth is in Jesus, D
To laye downe, accordyng to the former conuersation, the olde man, whiche is corrupte accordyng to the lustes of errour:
To be renued in the spirite of your mynde,
And to put on that newe man, whiche after God is formed in ryghteousnesse and holinesse of trueth. Rom. 6. a. Colos. 3.a.
Wherefore puttyng away lying, speake euery man trueth vnto his neyghbour: for as muche as we are members one of another. Leuit. 19.c.
Be ye angry, and sinne not: let not the Sunne goe downe vpon your wrath. Psal. 4.a.
Neyther geue place to the deuyl.
Let hym that stole, steale no more: but let hym rather labour, worckyng with his handes the thyng which is good, that he may geue vnto hym that needeth. 2. Thes. 3.b
Let no corrupte communication procede out of your mouth, but that which is good to edifie withal, as ofte as nede is, that it may minister grace vnto the hearers.
And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption.
Let all bytternesse, and fiercenesse, and wrath, and crying, and euyl speakyng, be put away from you, with all maliciousnesse. E
Be ye courteous one to another, merciful, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The

The Notes.

a. There we learne, that as the spirite of lyfe be
come downe from the head into the whole bod
whiche is sundry wyse compacte and made of m
members, so is the congregation of the fa
quickened by the spirit of Christ, whiche is the he
of the church. The ioynt that ioyneth this myst
body together, and wherewith the grace of G
ministred vnto euery member, is loue and bann
neither the hand, nor yet the foote, being cut of
be partaker of the heauenly vertue that come
from the head.

The .v. Chapter.

He entreateth of corporal mariage, and of the spi
ritual betwixt Christe and his churche.

A
The Epistle on the .iii. sondaye in Lent.

1 BE ye * therefore folowers of God, as dere
dren:

2 And walke ye in loue, * euen as Christ ha
loued vs, and hath geuen him selfe for vs an offe
and a sacrifice of a swete smelling sauour vn
1. Pet. 2. b. John. 13. b. Galath. 2. b Exod. 23. b.

3 But fornication, and al vncleannesse, or couet
nesse, let it not be once named among you, as it
commeth saintes:

4 Neyther filthynesse, neyther foolishe talking, no
ther iesting, whiche are not comely: but rather gi
uyng of thankes.

Galath. 5. b. 1. Cor. 6. b.

5 For this ye knowe, that no * whoremonger, neith
vncleane person, nor couetous person, which is
woorshipper of images, hath any inheritaunce in
kingdome of Christe, and of God.

Mat. 24. b. Coloss. 2. b. Mark. 13. a Luke. 21. b.

6 * Let no man deceiue you with vayne wordes:
because of suche thynges commeth the wrath of G
vpon the chyldren of disobedience.

7 Be not ye therefore companions of them.

B

8 For ye were sometimes (a) darkenesse, but now a
ye light in the Lord: * Walke as chyldren of
John. 12. c. 1. Thes. 5. a.

9 (For the fruite of the spirite (a) in all goodnes
and rysheousnesse, and truth,

10 Appro

proouyng what is acceptable vnto the Lorde.)
And haue no felowshyp with the vnfruitful workes of darknesse, but rather euen rebuke them.
For it is shame euen to name those thinges whiche are done of them in secrete.
But all thynges when they are * rebuked, (b) are made manifest of the light: For al that which doeth make manifest, is lyght.
Wherfore he sayth, Awake thou that sleepest, and ryse vp from the dead: & Christ shal geue thee light.
Take heede therfore that ye walke circumspectly: not as vnwyse, but as wyse,
redeming the time, because the dayes are euyl.
Wherfore be ye not vnwyse, but vnderstandyng what the wyl of the Lorde is.
And be not dronke with wyne, wherein is excesse: but be fylled with the spirite,
speaking vnto your selues in * psalmes & hymnes, & spirituall songues, syngyng and makyng melodie in the Lorde in your hartes:
geuing thankes alwaies for al thinges vnto God & the father, in the name of our Lorde Iesus Christe:
submitting your selues one to another in the feare of God.
Wyues, submit your selues vnto your owne husbandes, as vnto the Lorde:
for the husbande is the head of the wyfe, euen as Christ is * the head of the Churche, and he is the sauiour of the body.
But as the Churche is subiect vnto Christe, likewyse let wiues to their owne husbandes in al thinges.
Husbandes, loue your wyues, euen as Christe also loued the Church, and gaue hym selfe for it,
To sanctifie it, when he had cleansed (n) in the fountayne of water in the worde:
That he might present it vnto him selfe a glorious Churche, not hauyng spot or wrynckle, or any suche thyng:

* Somme reade, rebuked of the light, are made manifest.

The Epistle on the .xx. sunday after Trinitie.

Psal. 33. a. Colos. 3. b.

D

Gene. 2. d. 1. Cor. 11. a. Ephes. 1. d.

thyng: but that it ſhoulde be holy, & without blam
28 So ought men to lone their wyues as their ow
bodyes: he that loueth his wyfe, loueth hym ſelfe
29 For no man euer yet hated his owne fleſhe: but n
riſheth & cherifheth it, euen as the Lord the Chur
30 For we are members of his body, of his fleſhe, a
of his bones.
Gene.2.d. 31 *For this cauſe ſhal a man leaue father and mothe
Math.19.a and ſhalbe ioyned vnto his wyfe, and two ſha
Mark.10.a made one fleſhe.
1.Cor.6.d. 32 This is a great ſecrete: but I ſpeake of Chriſt a
Epheſ.5.g. of the Churche.
33 Therefore euery one of you (doo ye ſo) Let eu
one of you lone his wyfe, euen as hym ſelfe, and (
the wyfe reuerence her huſbande.

The Notes.

a. They are called darkneſſe, that walke yet in t
ygnt of incredulitie and miſbeleefe, beeyng
wooykes of darkneſſe, whiche are whoredome, un
terie, wantonneſſe, &c. But they are contrarywy
called the chyldren of lyght, that bryng forth
fruites of the ſpirite. Galath. 6.
b. That is to ſay, the ſinnes that are reproued, a
by rebuke brought to lyght, make them that haue
ny grace in them, to be aſhamed of them ſelues, a
ſo begin to be light through repentance and amen
ment of lyfe.

The. vi. Chapter.

1. Howe chyldren ſhoulde behaue them ſelues toward
their fathers and mothers, 4. lykewyſe parentes to-
ward their chyldren, 5. ſeruauntes towarde their ma-
ſters, 9. maiſters towarde their ſeruauntes.

A 1 Chyldren, *obey your parentes in the Lord:
Coloſ.3.b. this is ryght.
Exod.20.b 2 Honour thy father and mother, (which is
fyrſt commaundement in promiſe,)
3 That thou mayeſt proſper, and lyue long on
4 Fathers, prouoke not your chyldren to wra

bring them vp in instruction and information of the Lorde. Deut. 3. d.

Seruauntes, obey them that are (your) bodily maisters, with feare and tremblyng, in singlenes of your hert, as vnto Christe.

Not with seruice vnto the eye, as men pleasers: but as the seruantes of Christe, dooyng the wyl of God from the hart,

With good wyl seruing the Lorde, and not menne: D

Knowyng that what so euer good thyng any man doeth, that shal he receiue agayne of the Lorde, whether (he be) bonde, or free.

And ye maisters doo the same thynges vnto them, puttyng away threatninges, knowing that your maister which is in heauen, * neyther is respecte of person with him. 2. Par. 19. c. Actes. 10. c. Rom. 2. b.

Finally my brethren, be strong in the Lorde, and in the power of his might. The Epistle on the .xxi. sunday after Trinitie.

Put on al the armour of God, that ye may stande against the assaultes of the deuyl.

For we wrestle not agaynst blood and fleashe, but agaynst rules, agaynst powers, agaynst worldly gouernours of the darkenesse of this world, against spiritual wickednesse in heauenly (places.)

Wherfore take vnto you the whole armour of God, that ye may be able to resist in the euyl day, and hauing finished al thynges, to stande faste. C

Stande therfore, * hauyng your loynes gyrt about with the trueth, and hauing on the brestplate of righteousnesse: Luke. 12. c. 1. Pet. 1. b.

And your feete shod in the preparation of the Gospel of peace.

Aboue al, takyng the sheelde of fayth, wherewith ye may quenche the fiery dartes of the wicked.

And take the helmet of saluation, & the (a) swoorde of the spirite, which is the woorde of God:

* Prayng alwayes in al prayer and supplication Luke. 18. a. in 1. Thes. 5. b

in the ſpirit, and watching for the ſame purpoſe w
al inſtance, and ſupplication for al ſaintes:

Coloſ.4.a. 19 And for me, * that vtterance may be geuen
me, that I may open my mouth freely, to vtter th
cretes of the Goſpel,

20 Wherof I am a meſſenger in bondes, that th
I may ſpeake freely, as I ought to ſpeake.

D 21 But that ye may alſo know my affaires, my
I doo, Tychicus a deare brother, and faythful m
ſter in the Lorde, ſhal ſhewe you al thynges:

22 Whom I haue ſent vnto you for the ſame pur
that ye might knowe of our affaires, & that he m
comfort your hartes.

23 Peace (be vnto you) brethren, & loue with faith
God the father, and from the Lorde Ieſus Chriſt.

24 Grace (be) with al them which loue our Lord
Chriſte in ſinceritie, Amen.

¶ Sent from Rome vnto the Epheſians by
Tychicus.

¶ *The Argument of* the Epiſtle to the Philippians.

Firſte, ſaint Paul exhorteth the Philippians w
and to ſuche conuerſation as becommeth
Secondly, he geueth them wholeſome admoni
warning, that they ſhould take heede to them
beware of falſe prophetes, and falſe preachers,
ſhoulde ſtande ſtedfaſt in the fayth, and not ſuffe
ſelues to be brought vnder the yoke of the law
In the ende he geueth them hartie thankes
for the liberalitie that they ſhewed
towardes hym.

The Epistle of Saint Paul to the Philippians. Cap. 1.

The first Chapter.

1. Saint Paul discovereth his hart towardes them, 3. by his thankesgeuyng, 4 prayer, 8. and wishes for their fayth and saluation.

PAul and Timotheus the ser- A
uantes of Jesus Christe, to all the Saintes in Christe Jesus, whiche are at Philippos, with the Bysshops and Deacons:

Grace (be) vnto you, & peace from God our father, & (from) the Lorde Jesus Christe.

I thanke my God with al remembrance of you, The Epistle on the .xii. sunday after trinitie.

Alwayes in al my prayer for al you, making prayer with gladnesse)

In your felowshyp in the Gospel, from the first Rom. 1. b. Colos. 1. a. day vntyl nowe:

Being perswaded of this same thing, that he which hath begun a good woorke in you, wyll perfourme it vntyl the day of Christe:

As it becommeth me to iudge this of you al, because I haue you in my hart, and in my bondes, in the defence and confirmation of the Gospel, you al beyng partakers of my grace. B

For God is my recorde howe greatly I long after you al in the bowels of Jesus Christe.

And this I pray, that your loue may abounde yet more & more in knowledge, and in al vnderstanding:

That ye may discerne thynges that differ: that ye may be pure, & without offence vntyl the day of Christ,

Being filled with the fruites of righteousnesse, which (are) by Jesus Christe, vnto the glorye and prayse of God.

12 But

12 *But I woulde ye shoulde understande, bretheren,
that the thinges whiche (came) vnto me, haue
rather vnto the sufferance of the Gospel.

13 (So) that my bondes in Christe are manifest
rowout al the iudgment hal, and in al other pla

C 14 And many of the brethren in the Lord, being en
raged through my (a) bondes, dare more plentifully
speake the woorde without feare.

15 Some preach Christe of enuie and strife, and
of good wyl.

16 The one preach Christ of strife, not sincerely,
posyng to adde more affliction to my bondes.

17 But the others of loue, knowyng that I am
the defence of the Gospel.

18 What then? so that Christ be preached any m
of way, whether it be by pretence, or by truth,
therein, and wyl ioy.

2.Cor.5.b 19 For I knowe that this shal turne to my
through your prayer, and ministring of the
Iesus Christe,

20 Accordyng to my earnest expectation, and
hope, that in nothyng I shalbe ashamed: but
with al boldnesse, as alwayes, (so) now also C
shalbe magnifyed in my body, whether it be by
or by death.

D 21 For Christe (is) to me lyfe, and death is to
uantage.

22 But whether to liue in the flesshe, this be the
of my labour, and what I shal chose, I wote

2.Cor.5.a. 23 *For I am in a strayte betwixt two, hauing
fire to depart, and to be with Christ, which is
farre better.

*or, body. 24 Neuertheleſſe, to abide in the *flesshe, is more
ful for you.

25 And this am I sure of, that I shal abide, and
with you al, for your furtherance, and ioy of fayth

26 That your reioycing may be the more abunda

Iesus Christ for me, by my commyng to you againe.

Only let your conuersation *be as it becommeth the Gospel of Christe, that whether I come and see you, or els be absent, I maye yet heare of your matters, that ye continue in one spirite, in one soule, holding together in defence of the fayth of the Gospel. *Ephes. 4.a.

And in nothing fearing your aduersaries, whiche is vnto them a token of perdition: but to you of saluation, and that of God.

For vnto you it is geuen for *Christe, not only that ye beleue on hym: but also that ye suffer for his sake. *or, Christes cause.

Hauing the same fyght whiche ye saw in me, and now heare in me.

The Notes.

Here we doo learne that the bondes and imprisonmentes of the saintes, doo promote and further the Gospel. Sanguis Martyrum, semen euangelii, as a certayne holy father dooth say: that is to wytte, The bloud of Martyres, is the seede of the Gospel.

The.ii. Chapter.

Exhorteth them aboue all thynges to humilitie, wherby pure doctrine is cheefely maintayned.

If (there be) therfore any consolation in Christe, if any comfort of loue, if any felowshyp of the spirite, if any compassion and mercy:

Fulfyll ye my ioy, that ye be lyke minded, hauyng the same loue, being of one accorde, of one mynde.

Let nothyng (be done) through strife or vaine glory, but in meekenesse euery man esteeme one the other better then hym selfe.

Looke not euery man on his owne thinges, but euery man also on the thinges of others. 1. Cor. 10. f.

Let the same minde be in you, which was in Christ Iesus:

Who being in the (a) fourme of God, thought it not robbery to be equal with God: The Epistle on the sunday next before Easter.

7 But made him self of no reputation, taking on him
the fourme of a seruant, and made in the likenesse of
men, and founde in figure as a man:
8 He humbled him selfe, made obedient vnto death,
euen the death of the crosse.
9 Wherefore God also hath highly exalted him, and
geuen him a name which is aboue euery name:
Math. 1.c. 10 That in * the name of Iesus * euery knee should
Rom. 13.c. bowe, (of thynges) in heauen, and (thynges) in earth,
and (thynges) vnder the earth:
11 And that euery tongue should confesse that Lord
is Iesus Christ, to the glory of God the father.
Actes. 2.f. 12 Wherefore, my dearly beloued, as ye haue alway
Rom. 14.b. obeyed, not as in my presence onely, but now much
more in my absence, worke out your owne saluation
with feare and trembling.
13 For it is God which worketh in you, both to will
and to doo, of good wyl.
C 14 Do all things without murmuring and disputing:
15 That ye may be blamelesse and pure, the sonnes of
God, without rebuke in the middes of a crooked and
peruerse nation, among whom shyne ye as lightes in
the worlde,
2. Cor. 1.c. 16 Holdyng faste the woorde of lyfe, to my reioy-
1. Thes. 2.c. sing in the day of Christ, that I haue not runne in vayne,
neyther laboured in vayne.
17 Yea, and though I be offered vp vpon the sacrifice
and seruice of your fayth, I reioyce, and reioyce with
you all.
18 For the same cause also doo ye reioyce, and reioyce
with me.
Actes. 16 a. 19 But I truste in the Lorde Iesus, to sende Timo-
1. Thes. 3.b. theus shortly vnto you, * that I also may be of good
comfort, when I knowe your state.
20 For I haue no man lyke mynded, who will natu-
rally care for your state.
D 21 For all seeke their owne, not the thynges which

Iesus Christes.

20 Ye knowe the proofe of hym, that as a sonne with the father, he hath serued with me in the Gospel.

23 Hym therefore I hope to sende, as soone as I know my fate.

24 But I trust in the Lorde, that I also me selfe shal come shortly.

25 But I supposed it necessary, to sende to you Epaphroditus my brother and companion in labour, and fellow souldier, but your apostle, and minister of my nede.

26 For he longed after you al, and was ful of heauynesse, because that ye had heard that he had ben sicke.

27 And no doubt he was sicke nygh vnto death, but God had mercy on hym: and not on hym onely, but on me also: lest I should haue sorowe vpon sorowe.

28 I sende him therefore the more diligently, that when ye se hym againe, ye may reioyce, and that I may be the lesse sorowful.

29 Receiue him therefore in the Lorde with al gladnesse, and make muche of suche:

30 Because for the worke of Christ he was nygh vnto death, not regardyng his lyfe, to fulfil your lacke of seruice toward me.

Rom. 15. B. 1. Thes. 5. c.

The Notes.

To be in the shape of God, is to be equall with him in all thinges, yea to be very natural God, which thyng he ought to vnderstande of Christ, whiche be-ing true natural God, dyd for our saluation take vpon him the shape of a seruant, that is to say, vouch-safed to be borne a very natural man, being in al thyng lyke vnto vs, sinne onely being excepted.

The. iiii. Chapter.

1. He warneth them to beware of false teachers,
3. specyll whom he setteth Christe.

FInally, my brethren, reioyce in the Lorde. It greeueth me not to write the same thynges

often to you, for to you it is a sure thyng.

2 Beware of dogges, beware of euyl workers, be-
ware of concision.

3 For we are the circumcision, which worship God
in the spirite, and reioyce in Christe Iesus, and haue
no confidence in the flesshe:

4 Though I might also haue confidence in the flesshe.
If any other man thinketh that he hath wherof he
myght trust in the flesshe, I more:

5 Circumcised the eight day, of the kynred of Israel,
of the tribe of Beniamin, an Hebrue of the Hebrues,
after the lawe a Pharisee.

6 Concerning feruentnesse, persecuting the church;
touching the righteousnesse whiche is in the lawe,
was blameless.

B 7 *But the things that were vantage vnto me, the
2.Cor.11.a. I counted losse for Christes sake.
Actes.23.b. 8 Yea, I thinke al thinges but losse for the excellency
Math.14.c. of the knowledge of Christ Iesus my lord: for whom
* or, pelfe, sake I haue lost al thynges, and do iudge them
or chaffe. * dounge, that I may winne Christ,

9 And be found in hym, not hauing mine owne
teousnesse whiche is of the lawe: but that which
through the faith of Christ, the righteousnesse
commeth of God through fayth:

10 (a) That I may knowe him, and the power of
resurrection, and the felowship of his passions, be
made conformable vnto his death,

* Assaying. 11 * If by any meanes I might attayne vnto the
surrection of the dead.

12 Not as though I had already attayned, either
already perfect: but I folowe, if that I may com-
hende, wherein also I am comprehended of Christ
Iesus.

13 Brethren, I count not my selfe as yet that I
attayned: but this one thing (I say) I forgat
thyngs which are behinde, & endeuour my self

whose thynges which are before.

And I presse towarde the marke, for the price of the high callyng of God in Christe Iesus.

Let vs therefore as many as be perfect, be thus mynded: and if ye be otherwise minded, God shal reueale the same also vnto you.

Neuertheles, vnto that whiche we haue attayned alredy, let vs proceede by one rule, that we may be of one accorde.

Brethren, be folowers togeather of me, & looke on them whiche walke as ye haue vs for an ensample. The Epistle on the .xxiij. sunday after Trinitie.

For many walke, of whom I haue tolde you often, and now tel you weepyng, (that they are) the enimies of the crosse of Christe: I. Cor. 4. c.

Whose ende (is) damnation, whose God (is their) belly, and glorie to their shame, which mynde earthly thynges. Roma. 16. c.

But our conuersation is in heauen, from whence also we looke for the sauiour, the Lord Iesus Christ:

Who shall change our vile body, that it may be fashioned lyke vnto his glorious body, according to the working whereby he is able to subdue all thinges vnto hym selfe. I. Cor. 15. g

The Notes.

The most excellent and most perfect knowledge of Christe, is to knowe that Christe is both a true and God, and a true natural man, who hauyng had compaction on vs, came downe, and was borne, and at length nayled vppon the crosse, for satisfaction of our sinnes.

The. iiii. Chapter.

1. He exhorteth them to be of honest conuersation,
9. and thanketh them because of the prouision that they made for hym beyng in prison.

Therfore my brethren, dearely beloued and longed for, my ioy and crowne, so continue in the Lorde, my dearely beloued. A

2 I pray Euodias, and beseche Syntyches, that th
be of one accorde in the Lorde.

3 Yea, and I beseech thee also faythfull yoke felow
helpe those (women) which laboured with me in
Gospel, & with Clement also, and with other my
bour felowes, *whose names are in the booke of
Luke.10.c. 4 *Reioyce in the Lorde alway: and agayne I
The Epistle on the. iiii. sunday in Aduent. say, Reioyce.

5 Let your patient myndе be knowen vnto all m
The Lorde is at hande.

Apoc.17.b. 6 Be carefull for nothyng: but in al thynges let
petition be manifest vnto God, in prayer and
cation with geuyng of thankes.

℣ 7 And the peace of God whiche passeth al vnder
dyng, shal keepe your hartes & your myndes th
Christe Iesus.

8 Furthermore brethren, what so euer thyng
true, what so euer thinges (are) honest, what
thinges (are) iust, what so euer thinges (are)
what so euer thinges partayne to loue, what
thinges (are) of honest report: if there be any
* or, any thing prayse worthie. and if there be *any prayse, thinke on these th
9 Which ye haue both learned, & receiued, and
and seene in me, those thinges do: and the
peace shalbe with you.

10 But I reioyce in the Lord greatly, that now
last ye are reuiued again to care for me, in
in ye were also careful, but ye lacked
11 I speake not because of necessitie: for I
1. Tim.6.b in what so euer estate I am, *therwith to be
12 I knowe howe to be lowe, and I know
exceede: euery where and in al thinges I am
ted both to be full, and to be hungry, both
plentie, and to suffer neede.

13 I canne doo all thynges through Chri
strengtheneth me.

℣ 14 Notwithstandyng, ye haue wel done, that
communi

communicate to my affliction.

Ye Philippians knowe also, that in the beginnyng of the Gospel, when I departed from Macedonia, no Churche communicated to me, as concerning geuyng and receiuing, but ye onely.

For euen in Thessalonica ye sent once, and agayne vnto my necessitie.

Not that I desyre a gyft: but I desyre fruite abundyng to your accompt.

But I haue receyued all, and haue plentie: I was enfylled after that I had receyued of Epaphroditus the thinges (which were sent) from you, an odour of a sweete smell, a * sacrifice acceptable, pleasaunt to God. Rom.12.c. Hebr.13.c.

My God shal supply all your neede through his riches in glory, in Christe Jesus.

Vnto God and our father (be) glory for euermore, Amen.

Salute all the saintes in Christe Jesus: The brethren whiche are with me, greete you. D

All the saintes salute you, moste of all they that are of Cesars housholde.

The grace of our Lorde Jesus Christe (be) with you all, Amen.

¶ This Epistle was wrytten to the Philippians from Rome, by Epaphroditus.

¶ The argument of the Epistle to the Colossians.

Saint Paul doth cheefly intreate vppon three thinges. First, he declareth howe pretious a treasure God hath geuen vnto vs by his Gospel, certifyng vs therby, that we are deliuered from the tyrannie of the deuil, and from sinne, made the inheritours of his heauenly kyng-

dome. Secondly, he wylleth vs to cleaue faste vnto the same doctrine, and not suffer our selues to be plucked away from it, neyther by the lawe, nor by mens traditions. Thirdly, he exhorteth al Christians to godly conuersation and lyuyng.

¶ The Epistle of Saint Paul the Apostle to the Colossians.

The first Chapter.

1. He geueth thankes vnto God for their faith. 7. Confirming the doctrine of Epaphras, he prayeth for the increase of their faith.

1 PAUL an Apostle of Jesus Christ by the wyll of God, and Timotheus the brother,

2 To the saintes and faithfull brethren in Christ which are at Colossa, grace be vnto you, and peace from God our father and the Lorde Jesus Christ.

Galath. 1. a. Ephes. 1. a.

3 We geue thankes vnto God & the father of our Lord Jesus Christ, alwayes for you, prayng:

4 Since we heard of your fayth in Christ Jesus and of the loue whiche ye haue to all saintes:

5 For the hopes sake which is layd vp for you in heauen, of which (hope) ye heard before in the worde of truth of the Gospel,

6 Whiche is come vnto you euen as (vnto) it is in all the world, & is fruitful, as it is also in you, from the day that ye heard (of it) and knew the grace of God in truth.

A 7 As ye also learned of Epaphras our dere fellowseruant, which is for you a faythful minister of Christ,

Colossi. 4. c

8 Who also declared vnto vs your loue in the

The Epistle on the. xxiiii. sunday after Trinitie.

Philip. 1. a.

For this cause we also since the day we heard it, Ephes. 1. d.
we cease to pray for you, & to desyre that ye might
be fulfilled with knowledge of his wyll, in all wyse-
dome and spiritual understandyng:
That ye myght walke worthie of the Lorde in
all pleasyng, being fruiteful in al good workes, and Iohn. 15. c.
encreasyng in the knowledge of God:
Strengthened with al might, through his glorious
power, unto al patience and long suffering with toy-
fulnesse:
Geuing thankes unto the father, which hath made
us meete to be partakers of the inheritaunce of the
sainctes in lyght:
Who hath delyuered us from the power of darke-
nesse, and hath translated us into the kyngdome of
his derre sonne.
In whom we haue redemption through his blood, C
(even) the forgeuenesse of sinnes: Ephes. 1. b.
Who is the image of the inuisible God, the fyrste 2. Cor. 4. a.
borne of al creatures.
For by hym were all thinges created that are in Heb. 1. a.
heuen, and that are in earth, visible, and inuisible,
whether (they be) maiesties, or lordshyppes, eyther
rules, or powers: al thynges were created by hym
and for hym.
And he is before all thynges, and in him al thynges
consist.
And he is the head of the body of the Church: who Ephes. 1. b.
is the begynnyng, the fyrst borne from the dead, that 1. Cor. 15. b.
in all thynges he myght haue the preeminence:
For it pleased (the father) that in hym shoulde all
fulnesse dwell,
And by hym to reconcile al thinges unto hym selfe,
when he hath set at peace through the blood of his
crosse by hym, both the thynges in earth, and thyn-
ges in heauen.
And you whiche were sometyme straungers, and Rom. 5. a.
enimies Ephe. 2. a.

enimies by cogitation in euyll woꝛkes, hath he nꝛ
yet reconciled,

22 In the body of his fleſhe through death, to pꝛe
you holy, and vnblameable, and without faulte in y
ſyght.

23 Yf ye continue grounded & ſtabliſhed in the fa
and be not moued away from the hope of the gu
whiche ye haue heard howe it is pꝛeached to eu
creature whiche is vnder heauen, whereof I Pa
am made a miniſter.

2.Cor. 1. a. 24 Nowe reioyce I in my ſuffeꝛynges foꝛ * you, a
Ephe. 3. b. fulfyl (a) that whiche is behynde of the affliction
Chriſte in my fleſhe, foꝛ his bodyes ſake, whiche
the Churche,

25 Whereof I am made a miniſter, accoꝛdyng to
diſpenſation of God, whiche is geuen to me in y
ward, to fulfyl the woꝛde of God:

Ephe. 3. b. 26 (Euen) the * myſterie which hath ben hyd fꝛom
woꝛlde began, and (ſince the beginnyng of) gene
Math. 11. b. ons, * but nowe is opened to his ſaintes:

27 To whom God woulde make knowen what
the riches of the gloꝛie of this myſterie among
Gentiles, whiche is Chriſt in you, the hope of gl

28 Whom we pꝛeache, warning euery man, and
chyng euery man in all wyſedome, that we may
ſent euery man perfect in Chriſte Ieſus.

29 Whereunto I alſo labour, ſtryuyng, accoꝛdyng
his woꝛkyng which woꝛketh in me mightely.

The Notes.

a. Saint Paul doeth not meane that there wan
any thyng in the paſſion of Chriſte, whiche ma
ſupplied by man: foꝛ the paſſion of Chriſte (as
thyng his owne perſon) is that moſt perfect &
ſufficient ſacrifice, whereby we are all made p
as many as are ſanctified in his blood. That
woꝛdes ought to be vnderſtanded of the chu
ſen, in whom Chriſte is and ſhalbe perfourmed
the woꝛldes end. Heb. 9. The paſſion of Chri

ſtrachyng his myſticall body, which is the Chur-
ſhall not be perfecte tyll they haue all ſuffered,
whom God hath appoynted to ſuffer for his ſonne.

The. ij. Chapter.

1 Hauing proteſted his good wyl toward them. 4. he admoniſheth them not to turne backe from Chriſte.

FOR I would that ye knew what great fyght I haue for you, & for them that (are) at Laodicea, & for as many as haue not ſeene my face in ẏ fleſh:
That their hartes myght be comforted, being knit togither in loue, and in all riches of certaintie of vnderſtandyng, to knowe the myſterie of God, and of the father, and of Chriſte:
In whom are hyd all the treaſures of wiſedome and knowledge.
This I ſay, leſt any man ſhould beguile you with perſuaſion of woordes. Eph. 5. a.
For though I be abſent in the fleſhe, yet am I with you in the ſpirite, ioying and beholding your order, and your ſtedfaſt fayth in Chriſte.
As ye haue therefore receyued Chriſte Ieſus the Lorde, ſo walke ye in hym:
Rooted & buyld in hym, and ſtabliſhed in the fayth, as ye haue ben taught, abounding therin with thankes geuing.
Beware leſt any man ſpoyle you through philoſophie and vayne deceite, after the tradition of men, and after the rudimentes of the woorlde, & not after Chriſt.
For in hym dwelleth all the (a) fulneſſe of the Godhead bodyly:
And ye are complete in hym, whiche is the head of all principalitie and power.
In whom alſo ye are circumciſed with circumciſion made without handes, by puttyng of the body of the ſinfull fleſhe, by the circumciſion of Chriſt: Rom. 2. d. Epheſ. 2. c. Coloſſ. 1. a.
Buryed with hym in baptiſme, in whom ye are alſo riſen againe through the fayth of the operation Rom. 6. a. Galath. 3. d.

tion of God, who hath rayſed hym from the dead.
13 And ye beyng dead in your ſinnes, and the vncumciſion of your fleſh, hath he quickened with hym, hauing forgeuen al your treſpaſſes.
C 14 (And) when he had blotted out the hand writyng of ordinaunces that was agaynſt vs, and that was contrarye to vs, euen that hath he taken out of the way, nayling it to his croſſe:
15 (And) hauing ſpoyled al principalities and powers, hath made a ſhewe of them openly, triumphyng ouer them in him ſelfe.
Gene. 3.c. Luke. 11.c. Iohn. 12.c. 16 Let no man therfore iudge you in meat, or in drinke, or in part of an holy day, or of the newe moone, or of the Sabboth (dayes:)
Heb. 7.a. 17 *Whiche are ſhadowes of thynges to come, but the body (is) of Chriſte.
18 Let no man beguyle you of victorie, in the humblenesse & worſhippyng of angels, intruding (him ſelfe) into thoſe thynges whiche he hath not ſeen, and is leſſe puft vp with his fleſhly mynde:
19 And holdeth not the head, wherof al the body by ioyntes and bandes, hauing nourishment ministred and knyt together, encreaſeth with the increaſe of GOD.
Galat. 4.b. 20 Wherfore yf ye be dead with Chriſt from the rudimentes of the worlde: why, as though lyuyng in the worlde, are ye led with traditions,
D 21 Touche not, taſte not, handle not?
* or, do peryſhe in abuſing. Eraſ. 22 Whiche al be * in corruption, in abuſing after commaundementes and doctrines of men?
* Seeing they pertayne. 23 Whiche thynges haue a ſhewe of wyſedome in ſuperſtitious religion and humblenesse of mynde, and in not ſparyng of the body, not in any honour * in ſatiſfying of the fleſhe.

The Notes.

a. We muſt beware that we do not with the Anthropomorphites thynke that God hath a bodily ſhape

the apoſtle ſayth that the godhead dwelleth
Chriſt bodyly: for that is as much to ſay, that the
godhead dwel truely and naturally in Chriſte.
true and natural God, and that therefore he
fulfilment treaſure of al heauenly ryches.
that is to ſay, that the trueth & veritie of al the
wherof the law was a ſhadowe, is fully and
perfectly in Chriſte.

The. iii. Chapter.

1 He ſheweth where we ſhoulde ſeeke Chriſte, 5. he
exhorteth to mortyfication, 10. to put of the olde
man, and to put on Chriſt.

If ye then be ryſen with Chriſt, ſeeke thoſe thynges A
which are aboue, where Chriſt ſitteth on the right The Epiſtle
hande of God: on Easter day
Set your affection on thinges aboue, not on things Epheſ. 1. d.
on the earth. Hebr. 1. a.
For ye are dead, and your life is hyd with Chriſt in
God.
When ſoeuer Chriſt which is our lyfe ſhal appeare,
then ſhal ye alſo appeare with him in glory.
Mortifie therfore your members which are vp-
on the earth: fornication, vncleanneſſe, inordinate af-
fection, euyl concupiſcence, and couetouſneſſe, which
is worſhipping of Images:
For which things ſake, the wrath of God commeth
on the children of diſobedience,
In the whiche ye alſo walked ſometime, when ye B
lyued in them. Epheſ. 2. a.
But nowe put ye of alſo al wrath, fiercenеſſe, mali-
ciouſneſſe, blaſphemie, filthy communication out of
your mouth.
Lye not one to another, ſeeing that ye haue put of the
olde man with his workes:
And haue put on the newe man, which is renued Rom. 6. a.
in knowledge, after ye image of him that made him. Epheſ. 4. c.
Where is neither Greke, nor Iewe, circumciſion, Galat. 6. b.

nor

no; vncircumcision, Barbarian, Scythian, bond
but Christ is al, and in al.

The Epistle on the .v. sunday after the Epiphanie.

12 Put on therfore (as the elect of God, holy a
loued) bowels of mercy, kyndenesse, humblen
nynde, meekenesse, long sufferyng,

13 Forbearyng one an other, and forgeuyng on
ther, if any man haue a quarrel agaynst any:
Christe forgaue you, so also (doo) ye.

C 14 And aboue al these thyngs (put on) *charitie
Math. 22. b che is the bonde of perfectnesse.

15 And let the peace of God haue the victorie
harttes, to the whiche also we are called in one
and see that ye be thankeful.

16 Let the word of Christ dwel in you richel
wysedome, teachyng and admonishyng your
Psal. 33. a. selues, *in psalmes and hymnes, & spirituel so
Ephes. 5. b. singyng with grace in your harttes to the Lo
1. Cor. 10. g 17 And *what so euer ye doo in worde or deede
al in the name of the Lord Jesus, geuyng thank
God the father by hym.

Ephes. 5. c. 18 *Wyues, submit your selues vnto your ow
1. Pet. 3. a. bandes, as it is comely in the Lorde.

19 Husbandes, loue your wyues, and be not bi
gaynst them.

Ephes. 6. a. 20 *Chyldren, obey your parentes in al thing
that is wel pleasyng vnto the Lorde.

D 21 Fathers, prouoke not your chyldren (to angre
they be discouraged.

Ephes. 6. a. 22 *Seruantes, obey in al thinges your bo
Titus. 2. c. sters: not with eye seruice, as men pleasers,
singlenesse of hart, fearyng God.

1. Pet. 2. b. 23 And whatsoeuer ye do, do it hartily, as to the
2. Mac. 9. g. and not vnto men:

Actes. 10. c. 24 Knowyng, that of the Lorde ye shal receiue
Eccle. 35. b. warde of inheritance: for ye serue the Lorde C
Rom. 2. b. 25 But he that doth wrong, shal receiue for the
Colos. 3. c. which he hath done: *& there is no respect of p

The Notes.

The true mortifyng. is when the feare of God ...ay vs from ſinne, ſo that our hart trembleth ...re of Gods iudgement, when we are tempted, ...ſed to ſinne. The hart beyng thus ſtrycken ...e feare of God, acknowledgeth his weakues, ...ſired vnfaignedly vnto god for helpe. This ...ng is the worcke of the holy ghoſt Rom.8. ...ndeth outwardly a ſobernelle of lyuyng, and ...ly exercyſes.

The.iiij.Charter.

...emboreth them to be feruent in prayer, 5. to ...ke o'ely towarde them that are not yet come to ...e knowledge of Chriſt. 15. he ſaluteth them, ...heth them al proſperitie.

MAiſters, do vnto your ſeruantes that which A
...s iuſt and equal: knowyng that ye alſo haue a Epheſ. 6.a
maiſter in heauen.

Continue in prayer, and watche in the ſame with Epheſ 6.c
...kſgiuyng:

Praying alſo for vs, that God may open vnto vs Epheſ.6.c.
...ors of vtterance, to ſpeake the myſtery of Chriſt, 1. Theſ.6.c.
...ſame I am alſo in bondes:

That I may vtter it as I ought to ſpeake.

Walke in wiſedome towarde them that are wi:h- Epheſ. 5.a.
...out, redemyng the tyme.

Let your ſpeache be alway in grace, powdered with Coloſ. 2.b.
...lte, to know how ye ought to anſwer euery man. Matth.5.c.

All my ſtate ſhal Tychicus declare vnto you, (who B
...s a dearly beloued brother, and faythful miniſter, ...d fellowe ſeruant in the Lorde:

Whom I haue ſent vnto you for the ſame thing, that ...e might know your ſtate, and comfort your hartes:

With Onesimus a faithful and dearly beloued bro- ...er, which is of you. They ſhal ſhewe you of al thin- ...s which (are) done here.

Aristarchus my priſon felowe ſaluteth you, and Actes. 27.a
Marcus Barnabas ſiſters ſonne, (touchyng whom 1. Tim. 4.b

ye

ye receyued commaundementes:) if he come to
you, receiue hym,

11 And Jesus, whiche is called Justus, which
of the circumcision. These only are my workefel
vnto the kingdome of God, which haue been a
consolation.

Colos. 3. a. 12 Epaphras whiche is of you, a seruant of C
saluteth you, alwayes labouryng feruently for
prayers, that ye may stand perfect, and fulfilled in
wyl of God.

13 For I beare hym record that he hath a feruent
for you, and them that are in Laodicea, & them
are) in Hierapolis.

¶ 14 Deare Lucas the Phisition, and Demas, g
you.

2. Tim. 4. c 15 Salute the brethren whiche are in Laodicea
Nymphas, and the churche which is in his h

16 And when the Epistle is read of you, cause
be readde also in the churche of the Laodicens
that ye likewise reade the Epistle from Laodi

17 And say to Archippus, Take heede to the mi
that thou hast receiued in the Lorde, that thou
it.

18 The salutation by the hand of me Paul. Re
ber my bondes. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by
chicus and Onesimus.

The Notes.

a. Here we haue a goodly lesson, howe the
communication ought to be temperated with
wysedome, whiche he vnderstandeth by salt.
salt maketh meates sauourie, so godly wyse
causeth our communication & talke to be alw
& haue a grace) we ought to take heede what
and before whom we talke, and accordingly
dience to moderate and rule our communi

The Argument of the first Epistle to the Thessalonians. Cap. 1.

Saint Paul dooth prayse and set foorth the Thessalonians faith, loue, and stedfastnesse against persecution, moouing hym selfe because that he came not in his owne person to comfort them in such troubles and afflictions as they were in for the truethes sake. Secondly, as he doeth in al his other Epistles, he exhorteth them to godly conuersation. Furthermore, he teacheth and instructeth them how they ought to comfort them selues by the comming of Iesus Christ, & the resurrection of the dead, for him by the prouidence of God depart out of this life. And because he had made mention of the last day, that should comme sodainly and vnaware, he exhorteth them to watche, to pray, and to exercise them selues in the worde, and in the fayth.

The first Epistle of S. Paul to the Thessalonians.

The first Chapter.

He thanketh God for them, that they are so stedfast in faith and good woorkes.

PAul & Siluanus and Timotheus, vnto the churche of the Thessalonians (whiche is) in God the father, and in the Lorde Iesus Christ, * Grace (be) vnto you, and peace from GOD our father, and the Lorde Iesus Christe. Rom. 1. a. 1. Cor. 1. a. 2. Cor. 1. a. Galat. 1. a. Ephes. 1. a.

We geue thankes to god, * alwayes for al you, makyng mention of you in our prayers, Rom. 1. b. Phil. 1. a.

Ephes.1.b. Coloss.1.b. 1.Thes.4.b 1.Tim.1.a. 3 Without ceassyng callyng to remembrance the [illegible] of your fayth and labour of *loue, and patience [illegible] dyng in the hope of our Lorde Iesus Christe, in [illegible] syght of God and our father.

4 Knowyng, brethren beloued, your election of [illegible]

1.Cor.2.a. 5 For our Gospel came not vnto you in *woorde [illegible] ly, but also in power, and in the holy ghoste, and [illegible]

1.Thes.2.a. much certaynte, as *ye knowe after what maner [illegible] were among you for your sake.

6 And ye (a) became followers of vs, and of the L[illegible] hauing receiued the woord in much affliction, [illegible] ioy of the holy ghost:

7 So that ye were an ensample to al that beleeu[illegible] Macedonia, and Achaia.

8 For from you sounded out the woorde of the L[illegible] not onely in Macedonia and Achaia, but also in [illegible] ry place your fayth to Godwarde is spred abro[illegible] so that we nede not to speake any thyng.

9 For they them selues shewe of you, what maner [illegible] entryng in we had vnto you, and how ye turned [illegible] GOD from Images, to serue the liuyng and [illegible] God,

Actes.1.b. Iohn.3.b. 10 And to tary for his sonne from heuen, whom [illegible] raysed from the dead (euen) Iesus which deliuer[illegible] vs from *the wrath to comme.

The Notes.

a. They are true followers of the Apostles and [illegible] Christe, which receiue the woord of God. They [illegible] receiue the woord of God, which doo beleeue it, [illegible] frame their liues after it, beyng ready to suffer [illegible] cutly al maner of aduersities for the name of [illegible] Lorde, as the Lorde hym selfe, and al the apost[illegible] byd.

The. ii. Chapter.

2. He commendeth his diligence in preachyng, [illegible] them in obeyeng.

FOr ye your ſelues, *brethren, know our entrance in vnto you, that it was not in vayne: A
1. Theſ. 1. b.

But euen after that we had ſuffered before, & were *ſhamefully entreated, as ye knowe, at Philippi, we were bold in our God, to ſpeake vnto you the Gospel of God in much ſtrayning. *Acres. 17. c.
Acres. 17. b.

For our exhortation was not of deceyt, neyther of vncleannesse, neyther in guile.

But as we were alowed of God to be put in credite with the Gospel, euen ſo we ſpeake, not as pleaſyng men, (a) but God which tryeth our hartes.

For neither at any time vſed we flattering wordes, as knowe, neither cloke of couetouſnesse, God (a) record.

Neither ſought we prayſe of menne, neither of you, nor yet of others: Gala. 1. b. Phil. 1. a.

When we might haue benne in * auctoritie, as the Apoſtles of Christ, but were tender among you, euen as a nurſe cherisheth her children. * or, a burden. B

So being tenderly affected towarde you, our good will was to haue dealt vnto you, not the Gospel of God onely, but alſo our owne ſoules: becauſe ye were deare vnto vs.

For ye remember, brethren, our labour and trauaile; how we labouring nyght and day, becauſe we would not be chargeable vnto any of you, preached vnto you the Gospel of God. Acres. 20. c. 2. Theſ. 3. b 1. Cor. 9. c.

Ye (and) witneſſes, and God (alſo,) how holyly, and iuſtly, and vnblamably, we behaued our ſelues among you that beleeue:

As ye knowe how that as a father his children, so we haue exhorted, comforted, and beſought euery one of you,

That ye would walke worthy of God, who hath called you into his kyngdome and glory.

For this cauſe thanke we God alſo without ceaſing, becauſe when ye had receyued the woorde

of God whiche ye heardе of vs, ye receiued it not as
the woord of menne, but (as it is in deede) the woord
of God, which effectuously worketh also in you that
beleeue.

¶ 14 For ye, brethren, became folowers of the Chur-
ches of God, whiche in Iurie are in Christe Iesu:
for ye also haue suffered lyke thynges of your owne
countrymen, as they haue of the Iewes:

15 Who both kylled the Lorde Iesus, and their owne
prophetes, and haue persecuted vs: and GOD
please not, and are contrary to all menne:

Luke. 21. c. 16 And hinder vs to speake to the Gentiles, that they
might be saued, to fulfill their sinnes alway. For
wrath (of God) is comme on them to the vttermost.

17 Forasmuche, brethren, as we are kept from
for a short season, in person, not in hart, we endeu-
the more to see you personally with great desire.

18 And therefore we would haue comme vnto
(euen I Paul) once and agayne: but Satan hin-
Dan. 16. c. dered vs.

19 For what is our hope, or ioy, or crowne of re-
2. Cor. 1. c. ioycyng? Are not ye in the presence of our Lorde Ie-
Christ at his comming?

20 Yea, ye are our glory and ioy.

The Notes.

2. This is the only marke that the minister ou-
to shoote at, that he may please God (that trieth
hartes) and not menne. In the meane while he m-
sake herebe that he doo not displease them whom
good and godly: but as for the vngodly, to reb-
them, it is an hygh prayse.

The. iii. Chapter.

2. He sheweth howe greatly he was affectioned to-
them, both in that he sent Timotheus to them,
also prayed for them.

¶ 1 Wherfore, since we could no longer forbeare,
Acts. 17. d we thought it good to remayne at Athens

3

Ihe ſent Timotheus, our brother and miniſter of
God, and felowe labourer in the Goſpel of Chriſte,
to eſtabliſhe you, and to comfort you concerninge your
faith:

That no man ſhoulde be moued in theſe afflicti- Iohn. 15. c.
ons: for ye your ſelues knowe that we are appoyn- Acts. 14. d
ted thereunto.

For verily when we were with you, we tolde you
before that we ſhoulde ſuffer tribulation: euen as it
came to paſſe, and (as) ye knowe.

For this cauſe when I couldē no longer forbeare, I
ſent (hym) to knowe your faith, leſt by ſome meanes
the tempter had tempted you, and our labour had
bene vayne.

But nowe lately when Timotheus came from you
vnto vs, and brought vs good tidinges of your faith
and charitie, and howe that ye haue good remem-
braunce of vs alwayes, deſyring greatly to ſee vs, as
we alſo (to ſee) you:

Therfore brethren, we were comforted ouer you, in
all our aduerſitie and neceſſitie, becauſe of your faith:

For nowe we lyue, if ye ſtand faſt in the Lord.

For what thankes can we recompence to God a-
gaine for you, for all the ioy wherwith we ioy for your
ſakes before our God?

Praying nyght and day exceedyngly to ſee you
perſonally, & repayre the wantynges of your faith.

Nowe God hym ſelfe, and our father, and our Lord
Ieſus Chriſte, guyde our way vnto you.

And the Lord encreaſe you, and make you abounde
in charitie one toward another, and toward al men,
euen as we alſo towarde you:

To eſtabliſhe your hartes, vnblameable in holineſſe
before GOD and our father, in the comminge of our
Lorde Ieſus Chriſte with al his ſaintes.

The Notes.

1. A good shepheard doeth always count the w
fare and prosperous estate of Christes flocke to
his owne. For whyle it goeth wel with the cong
gation, it goeth wel with hym also. But yf he se
the Churche to be in any peryl or weakenesse, th
is he weery of his owne lyfe, he can haue no
Who is weake (saith saint Paul) & I am not weak
who is offended, and I burne not? This affection
not in them that seeke their owne lucre, or th
owne glory.

The. iiii. Chapter

1. He exhorteth them to holinesse, 6. innocencie,
9. loue, 11. labour, 13. and moderation in lamen-
ting for the dead.

A 1 FUrthermore, we beseech you Brethren, and ex
you by the Lorde Iesus, that ye encrease more
more, as ye haue receyued of vs, how ye ou
to walke and to please God.

The Epistle on the second sunday in Lent.

2 For ye knowe what commaundements we g
you by the Lorde Iesus.

Rom. 12. a. 3 For this is the will of God, * (even) your * h
Ephes. 5. a. nesse, that ye shoulde abstayne from fornication:

* or, sanctification. 4 That euery one of you shoulde knowe * how to
sesse his vessel in holynesse and honour:

1. Cor. 7. a. 5 Not in the lust of concupiscence, * euen as the G
Rom. 1. f. tiles whiche knowe not God.

6 That no man oppresse and defraude his brother
(any) matter: because that the Lorde is the auen
of all suche, as we also haue forewarned you
testified.

B 7 For God hath not called vs to vncleannesse, but
to holinesse.

Luke. 10. c. 8 * He therefore that despiseth, despiseth not man,
1. Cor. 3. b. God, who hath also geuen to you * his holy Spir
1. Thes. 1. a. 9 But as touching brotherly * loue, ye nede not
Iohn. 13. b. I write vnto you: * For ye are taught of God
one another.

yet, and that thing verily ye doo vnto all the bre-
thren whiche are in al Macedonia: but we beſeeche
you brethren, that ye encreaſe more and more,
And that ye ſtudie to be quiet, & to doo your owne Actes.20.b
beſineſſe, and to woorke with your owne handes, as 1.Cor.4.c.
we commaunded you: 2.Theſ.3.b
That ye may walke honeſtly towards them that are
without, and that ye may haue lacke of nothyng.
But I would not haue you to be ignorant, brethren,
concerning them which (a) ſleepe, that ye ſorow not,
euen as other whiche haue no hope.
And we beleeue that Jeſus died, and roſe againe, C
euen ſo them alſo whiche ſleepe by Jeſus, will God
bring with hym.
For this ſay we vnto you in the woorde of the Lorde:
that we which * lyue, which remayne vnto the com- 1.Cor.15.g
ming of the Lorde, ſhall not preuent them whiche
ſleepe.
For the Lorde hym ſelfe ſhal deſcende from heauen,
with a ſhowte, (and) in the voyce of the *archangel, Matth.24.c
and the Trumpe of God: and the dead in Chriſte Dan.12.a.
ſhall ryſe fyrſt.
Then we whiche lyue, whiche remayne, ſhalbe
caught vp together with them in the cloudes, to
meete the Lorde in the ayre: and ſo ſhall we euer be
with the Lorde.
Wherefore comfort your ſelues one another in theſe
wordes.

The Notes.

(a) Sleepe, in this place is taken for to dye: bee-
cauſe of the ſure hope of the reſurrectiõ. For we are
ſo ſure to ryſe agayne when we laye out ſelues
vnto ſleepe, as we are ſure by the woorde of God
that our mortal bodyes ſhalbe rayſed agayne. And
ſo ſleepe ought onely to be applyed vnto the body,
and not to the ſoule whiche is immortal.
* Looke the.b. Chapter of John, and thou ſhalt find

that this showte, the voyce of the Archangel trompe of God, is nothyng els but the voyce of sonne of God.

The. v. Chapeer.

He enfourmeth them of the day of iudgement, and of the commyng of the Lord.

1 BUT of the tymes and seasons, brethren, ye
Mat. 24. d. no nerde that I wryte vnto you.

2. Pet. 3. c. 2 For ye your selues knowe perfectly that
Apoc. 3. a. day of the Lorde so commeth, euen as a theefe
nyght.

Jerem. 15. b 3 For when they shall say peace and safetie, then
dayne destruction commeth vpon them, as
vpon a woman with chylde, and they shall
in any wyse.

Joh. 12. c. 4 But ye * brethren are not in darkenesse, that
Ephes. 5. c. shoulde ouertake you as a theefe.

5 Ye are all the chyldren of lyght, and the
the day: We are not of the nyght, neither of

Rom. 13. b. 6 Therefore let vs not sleepe, as
vs watche, and be sober.

7 For they that sleepe, sleepe in the nyght
that be dronken, are dronken in the nyght.

Ephes. 6. b. 8 But let vs whiche are of the day, be sober,
on the brestplate of fayth and charitie, and
the hope of saluation.

9 For (a) God hath not appoynted vs to
to obteyne saluation by our Lorde Jesus

2. Cor. 5. c. 10 * Whiche dyed for vs, that whether we
sleepe, we shoulde lyue together with him.

11 Wherefore, comfort your selues together, and
euery one another, euen as ye doo.

12 And we beseeche you, brethren, to knowe
Galath. 6. b * which labour among you, and haue the
1. Tim. 5. c. you in the Lorde, and admonishe you:

Philip. 2. b. 13 That ye haue them in hygh reputation, in
their worke: and be at peace among your

14

We exhort you, brethren, warne them that are vn- ¶
ruly, comfort the feeble minded, lyft vp the weake,
be patient towarde al men.
See that none recompence euyll for euyll vnto any Math. 5. e.
man: but euer folowe that whiche is good, both a-
mong your ſelues, and to al men.
Reioyce euer. Philip. 4. a
Pray continually. Luke. 18. a
In al thynges geue thankes: For this is the wyll
of God in Chriſt Ieſus, towarde you.
Quenche not the ſpirite.
Deſpiſe not prophecyinges.
Examine all thynges: holde faſte that whiche is 1. Cor. 14. e
good.
Abſteyne from al appearaunce of euyl.
And the very God of peace ſanctifie you throughout:
(and I pray God) that your whole ſpirite, and
ſoule, and body, may be preſerued blameleſſe in the
comming of our Lord Ieſus Chriſt.
Faythful is he whiche called you, which wyll alſo Num. 23. c.
doo it.
Brethren, pray for vs.
Greete al the brethren in an holy kyſſe.
I charge you in the Lorde, that this Epiſtle be 1. Cor. 1. b.
red vnto al the holy brethren. Rom. 16. c.
The grace of our Lorde Ieſus Chriſte (be) with 1. Cor. 15. d.
you. Amen. 2. Cor. 13. c.
2. Thes. 3. d

¶ The firſt (Epiſtle) vnto the Theſſalonians,
written from Athens.

The Notes.

If ſhe ſhould ſay, God hath not called vs by
the preaching of his Goſpel, for to powre his ven-
geance vpon vs, but for to ſaue vs. Therefore we
muſt be thankful vnto ſo louyng a father. Here
to ſleepe is to dye, and to wake, is to liue. Alſo, to
ſleepe, is to neglect his ſaluation.

The

The seconde Epistle

¶ *The Argument of* the seconde Epistle to the Thessalonians.

BEcause that saint Paul had written vnto them that the day of the Lorde shoulde come sodaynely, exhorting them to watche: some among the Thessalonians thought, that they should see the last day. But saint Paul declareth, that it was yet farre of, and nothyng in such as they thought, shewyng what tyranny shoulde happen by the meanes of Antechriste.

¶ The seconde Epistle of Saint Paul to the Thessalonians.

The first Chapter.

3. He thanketh God for their fayth, loue, and patience. 11. He prayeth for the increase of the same. 12. And sheweth what fruite shal come thereof.

1 PAul and Syluanus and Timotheus, vnto the Church of the Thessalonians, in God our father, and the Lorde Iesus Christe.

2 * Grace vnto you, and peace from God our father, and the Lorde Iesus Christe.

Rom. 1. a. 1. Cor. 1. a. Ephes. 1. a.

3 WE are bounde * to thanke God alwayes for you brethren, as it is meete, because that your fayth groweth exceedingly, and the charitie of euery one of you towardes other aboundeth:

Rom. 1. b.

4 Sothat we our selues reioyce in you in the Church

ther of God, for your patience and fayth in all your
perſecutions and tribulations that ye ſuffer.
(Which is) a token of the ryghteous iudgement of
God, that ye may be counted worthie of the kyng-
dome of God, for whiche ye alſo ſuffer.
For it is a ryghteous thyng with God, to recom-
pence tribulation to them that trouble you:
And to you which are troubled, (a) reſt with vs, in
the reuelation of our Lorde Ieſus from heauen, with
the angels of his power,
In flamyng fyre, rendryng vengeaunce vnto them
that knowe not God, and that obey not the Goſpel
of our Lorde Ieſus Chriſte,
Which ſhalbe punished with euerlaſting damna- Capi. 5 c.
tion from the preſence of the Lord, and from the glo-
rie of his power:
When he ſhall come to be glorified in his ſaintes, Mat. 25. c.
and to be made marueylous in al them that beleeue,
(becauſe our teſtimonie toward you was beleeued)
in that day.
Wherefore alſo we pray alwayes for you, that our Coloſ. 1. a.
God would make you worthie of the calling, and Phil. 1. b.
fulfil al good pleaſure of goodneſſe in the worke of
faith in power:
That the name of our Lorde Ieſus Chriſte may be
glorified in you, and ye in him, according to the grace
of our God, and the Lorde Ieſus Chriſte.

The Notes.

After this lyfe the godly beyng deliuered from
all tribulations & paynes, ſhal haue reſt and ioy,
beyng the wicked and vngodly ſhal haue the con-
trary. Luke. 16. Capi. 4. Theſe thynges ought we to
haue alwayes before our eyes, that we may in the
time of perſecution abyde ſtedfaſt in the truely.

The. ij. Chapter.

He ſheweth them that the day of the Lorde ſhal not
come, vntil the departing of the fayth come fyrſt,

And

9. and the kyngdome of Antechriſte, 15. and therefore he exhorteth them not to be deceyued, but to ſtande ſtedfaſt in the thynges that he hath taught them.

1 WE beſeeche you, brethren, by the comming of our Lord Ieſus Chriſt, and by our aſſemblyng vnto hym,

2 That ye be not ſodainly moued from (your) mynde, nor be troubled, neyther by (a) ſpiritte, nor by worde, nor by letter, as from vs, as though the day of Chriſte were at hande.

3 Let no man deceiue you by any meanes, for (the day ſhall not come) except there come a fallyng away firſte, and that that man of ſinne be reuealed, the ſonne of perdition,

Dan.9.g. 1.Tim.4.a

4 (Whiche is) an aduerſarie, and is exalted aboue all that is called God, or that is worſhipped: ſo that he as God, ſitteth in the temple of God, ſhewyng hym ſelfe that he is God.

1.Cor.3.b. 5 Remember ye not, that when I was yet with you I tolde you theſe thynges?

6 And nowe ye knowe what withholdeth, that he myght be reuealed in his tyme.

7 For the myſterie of iniquitie doth already worke, only he which now letteth (wyll let) ſhall be taken out of the way.

1.Iohn.2.c.

Eſai.11.a. 8 And then ſhal that wicked be reuealed, whom the Lorde ſhall conſume with the ſpiritte of his mouth, and ſhal deſtroy with the bryghtneſſe of his comming:

Math.24.e 9 (Euen hym) whoſe comming is after the working of Satan, in all powre * and ſignes, and wonders of lying,

10 And in all deceyuablenesſe of vnrighteouſneſſe in them that perishe, becauſe they receyued not the loue of the truth, that they myght be ſaued.

Rom.1.b. 11 * And therefore God ſhall ſende them ſtrong

ye, that they ſhoulde beleeue lyes:
That al they might be damned whiche beleeued not the trueth, but had pleaſure in vnrighteouſneſſe.
But we are bound to geue thankes alway to God for you, brethren, beloued of the Lorde, becauſe that God hath from the begynnyng choſen you to ſalvation, in ſanctifying of the ſpirite, and (in) layth of the truth:
Whereunto he called you by our Goſpel, to the obteyning of the glory of our Lorde Jeſus Chriſt. C
Therefore brethren ſtande faſt, and holde the ordinances whiche ye haue ben taught, whether it were by our preaching, or by our Epiſtle.
Our Lorde Jeſus Chriſte, and God and our father which hath loued vs, and hath geuen vs euerlaſting conſolation, and good hope in grace,
Comfort your hartes, and ſtabliſhe you in al good worke and dooyng.

The Notes.

The ſpirite he vnderſtandeth phantaſtical and ſuperſtitious, whereby the ſymple and ignorant came to beleeue, that at this tyme or that tyme ſhal come the day of iudgement. By the letter, he vnderſtandeth ſuch writynges as are ſet foorth to vs, vnder the name and tytle of godly learned men.

The. iij. Chapter.

He deſireth them to pray for hym, that the Goſpel may proſper.

FUrthermore, brethren, pray ye for vs, that the worde of the Lorde may haue free paſſage, and be glorified, euen as with you: A Ephes. 6. c. Coloſ. 4. a.
And that we may be deliuered from vnreaſonable and euil men: For al men haue not layth.
But the Lorde is faythful, which ſhal ſtabliſhe you, and kepe you from euyl.
And we haue confidence in the Lorde to youwarde, that

that ye both doo, and wyl doo the thynges that
commaunde you.

5 And the Lord guyde your hertes to the loue of
and to the patient wayting for Christ.

6 We commaunde you, brethren, in the name of
1.Cor.15.d. Lord Jesus Christe, *that ye withdraw your
from euery brother that walketh inordinately,
not after the institution which ye receiued of

B 7 For ye your selues knowe howe ye ought to
vs: For we behaued not our selues inordinately
mong you,

Actes.20.g 8 Neither tooke we breade of any man for nought
1.Cor.9.c. wrought with labour and sweate night and
2.Thes.3.c cause we woulde not be chargeable to any of

9 Not because we haue not auethoritie, but
our selues an example vnto you to followe vs.

10 For when we were with you, this we warned
of, that if any woulde not worke, the same
not eate.

11 For we heare that there are some which walke
mong you inordinately, worckyng not at all,
busie bodyes.

12 Them that are suche, we commaund and
by our Lorde Jesus Christe, that they worckyng
quietnesse, eate their owne breade.

Galat.6.b. 13 And ye, *brethren, be not weery in well doyng.

C 14 If any man obey not your doctrine, note
2.Thes.3.d by an Epistle, and haue no company with him,
he may be ashamed.

15 Yet count hym not as an enemie, but warne
as a brother.

16 Nowe the very Lorde of peace, graunt you peace
wayes, by al meanes. The Lorde be with you all.

17 The salutation of me Paul, with mine
hande, whiche is the token in euery Epistle.
wryte.

1.Thes.5.b. 18 *The grace of our Lorde Jesus Christe be
Phil.4.b.

put at Rome.

(The seconde to the Thessalonians, was written from Athens.

The Argument of the first Epistle of Saint Paul to Timothi.

Saint Paul dooth exhort Timothi to abide stedfastly in the sownd and true doctrine. For this is the cheefe office of a Bishop, to teache sincerely and purely the worde of God, and holy scriptures. Whereby onely we maye have a pure hart, a good conscience, and an vnfeygned faith, and to loue our neighbour as our selues. Finallye, we haue here in this Epistle a most absolute and perfect example of a good pastour, and of a diligent Bishop, or ouerseer of the flocke of Christe.

The firste Epistle of Saint Paul vnto Timothi.

The first Chapter.

He exhorteth Timothi to wayte vpon his office, namely in this that nothyng be taught but Gods woorde.

PAVLL the Apostle of Jesus Christe, * by the commission of GOD our sauiour, and Lorde Jesus Christe (whiche is) * our hope, A Acts.9.c. 1.Thes.1.a. Acts.16.a.

Vnto * Timothie a natural sonne in the fayth: Grace, mercy, (and) peace from GOD our father, and Jesus Christe our Lorde. Acts.19.a.

Actes.19.a. 3 As I besought thee to abyde styl in Ephe
when I departed into Macedonia, (to that)
thou commaunde some that they teache nanu
doctrine:

2.Tim.2.c. 4 Neyther geue heede to *fables, and endlesse ge
Titus.3.c. logies, which bredde questions, more then godly
1.Tim.4.a. fying, which is in fayth.

5 But the ende of the commaundement, is chari
out of a pure harte, and of a good conscience, and
fayth vnfaygned.

6 From the which thinges some hauing erred,
turned vnto vayne langlyng:

B 7 Coueting to be doctours of the law, not vnder
ding what they speake, neither whereof they affir

8 But we knowe that the lawe is good, if a man
it lawfully:

Leuit.21.b. 9 Knowing this, *that the lawe is not geuen vn
righteous man, but vnto the lawelesse and vnobe
ent, to the vngodly, and to sinners, to vnholy and
cleane, to murderers of fathers, and murderers of
mothers, to manslears,

Rom.1.d. 10 To *whoremongers, to them that defile themselues
with mankinde, to manstealers, to lyers, to periu
and if there be any other thyng that is contrary
wholesome doctrine:

11 According to the Gospel of the glory of the bl
God, which is committed vnto me.

12 And I thanke Christe Iesus our Lorde, wh
hath made me strong: for he counted me faithfu
tyng me into the ministerie,

Actes.9.a. 13 Who was before a blasphemer, *and an oppres
1.Cor.15.b. But yet I dyd obteyne mercy, because I did it
Galat.1.c. rantly, in vnbeleefe.

C 14 Neuertheleſſe, the grace of our lorde was exceed
abundant, with fayth and loue, which is in Chri
Iesus.

15 This is a faythful saying, and by all meanes w

thy to be receiued, that * Christe Iesus came into the worlde to saue sinners, of whom I am cheefe. Matth. 9. d
Marke. 2. c
Luke. 19. a
Iohn. 3. c.

Notwithstanding, for this cause was mercy shewed vnto me, that in me the first, Iesus Christe might shewe al long sufferyng, to the example of them whiche shulde beleue on hym to life euerlasting.

Vnto the kyng euerlastyng, immortal, inuisible, vnto God onely wyse (be) honour and glory for euer and euer, Amen.

This commaundement commit I vnto thee sonne Timotheus, according to the prophesies which went before vnto thee, that thou in them shouldest fyght a good fyght:

Hauyng faith and good conscience, which some hauyng put away, as concernyng faith, haue made shypwracke.

Of whom is * Hymeneus and Alexander, whom I haue (a) deliuered vnto Satan, that they may learne not to blaspheme. 1. Tim. 2 c.
Matth. 18. c.
1. Cor. 5. a.

The Notes.

Where saint Paul sayth that he dyd deliuer Alexander Hymeneus vnto Satan: he meaneth none other thereby but that he dyd excommunicate them openly as no true Christians, and that he dyd iudge them (if they would not repent and turne) that God would punyshe them euerlastingly by Satan and his angelles.

The. ii. Chapter.

1. He exhorteth to pray for al menne, 4. wherefore and how, 9. As touchyng the apparel and maners of women.

I exhorte you therefore, that first of al prayers, supplications, intercessions, and geuyng thankes be made for al menne: A
for kynges, and for al that are in authoritie, that we may leade a quiet and peaceable lyfe, in al godlynesse and honestie, Ierem. 29. c.
Baruc. 1. c.

3 For that is good and acceptable in the ſyght of Our ſauiour,

4 Who wyl haue al menne to be ſaued, and to come vnto the (a) knowledge of the trueth.

Iohn.17.a. 5 For (there is) *one God, and one mediatour of God Hebr.9.d. and menne, the man Chriſte Ieſus:

Galat.3.c. 6 Who gaue him ſelfe a ranſome for all, a witneſſing in due tymes:

7 Whereunto I am ordeyned a preacher and an Apoſtle (I tel the trueth in Chriſt, and lye not) a teacher of the Gentiles in fayth and verite.

Iohn.4.c. 8 I wyl therefore that the menne *pray euery where lifting vp holy handes without wrath & cruelnes.

9 Likewiſe alſo the women, that they aray themſelues in comely apparel, with ſhamefaſtneſſe, and ſobre behauiour, not in brayded heare, eyther golde, or pearles, or coſtly aray:

10 But (that becommeth women profeſſing godlineſſe) through good woorkes.

1. Cor. 14.g 11 *Let the woman learne in ſilence with al ſubiection.

12 But I ſuffer not a woman to teache, neyther to vſurpe authoritie ouer the man, but to be in ſilence.

13 For Adam was firſt fourmed, then Eue.

14 And Adam was not deceiued, but the woman being deceyued, was in the tranſgreſſion.

15 Notwithſtanding, through bearing of children ſhalbe ſaued, if they continue in fayth and charitie and holyneſſe, with modeſtie.

The Notes.

a. Here we do learne that God refuſeth no man whether they be Iewes or Heathen, alſo that he reſpecteth no eſtate, whether they be poore or rich, kynges or ſubiectes, it is al one to him, he hath no reſpect of perſons, but wyl haue his Goſpel preached to al nations and eſtates that ſuche as are predeſtinated vnto lyfe, may come to the knowledge of the trueth.

The.iij.Chapter.

1. He declareth what is the office of ministers, 11. and teacheth their families. 15. The dignitie of the church, 16. and the principal poynt of the heauenly doctrine.

THis) a faythful saying. If a man desire the office of a Bishop, he desireth a good woorke. a

A Bishop therfore must be blameles, the husbande of one wife, watchyng, sober, comely apparelled, a louer of hospitalitie, apt to teache,

Not geuen to ouermuch wyne, no stryker, not greedy of filthy lucre: but gentle, abhorryng fyghtyng, abhorryng couetousnesse:

One that ruleth wel his owne house, hauyng children in subiection, with al grauitie.

(For if a man know not to rule his owne house, how shal he care for the churche of God?)

Not a young scoller, lest he, being puffed vp, fal into the condemnation of the deuyl.

He must also haue a good report of them which are without, least he fal into the rebuke and snare of the deuyl.

Likewise must the * ministers be graue, not double tongued, not geuen to muche wyne, neither greedy of filthy lucre: *Or, Deacons Actes.6.a.

Holdyng the mysterie of the fayth in a pure conscience.

And let them first be proued, then let them minister, beyng blameles.

Euen so must their wiues be graue, not euyl speakers, sober, faythful in al thynges.

Let the deacons be the husbandes of one wife, and such as can rule their children wel, and their owne houses.

For they that haue ministred wel, get them selues good degree, & great libertie to speake in the fayth (which is) in Christ Iesus. Math.25.b.

Pyll 14 Thes

14 Theſe thynges wryte I vnto thee, hoping to come
ſhortly vnto thee:

15 But if I tary long, that thou mayeſt knowe how
thou oughteſt to behaue thee ſelfe in the (a) houſe of
God, whiche is the Churche of the lyuyng God, the
or, ſtay. pyller and grounde of the * trueth.

Iohn.1.b. 16 And without doubte, great is that myſterie of godli-
lyneſſe: God was ſhewed manifeſtly in ỹ flesh, was
iuſtified in the ſpirite, was ſeene among the angels,
was preached vnto the Gentiles, was beleued on in
the worlde, and was receyued vp in glory.

The Notes.

a. The churche or congregation, is called the house
of God, becauſe that God dwelleth in the hartes of
the faythful, in whom he raigneth and declareth his
ſtrength. For they that haue through faythe dedi-
cated or geuen them ſelues wholy to Chriſte, in
them ſelues doo not liue, but Chriſt liueth in them.
Suche a congregation is the pyller and grounde of
the trueth. For why? they are buylded vpon the
fundation, which is Chriſt, whoſe doctrine only they
folowe.

The .iiii. Chapter.

2. He teacheth hym what doctrine he ought to fle
8. 11. and what to folowe, 15. and wherein he ought
exerciſe hym ſelfe continually.

A 1 NOwe the ſpirite ſpeaketh euidently, that in
Acts.20.f. latter tymes ſome ſhal depart from the fayth,
2.Tim.3.a. geuyng heede vnto ſpirites of errour, and
2.Pet.2.a. trines of deuyls,
Iude.c. 2.a 1 Which ſpeake falſe in hypocriſie, hauing their
2.Thes.2.a. ſcience (a) ſeared with an hot iron:

3 Forbidding to marry (and commaunding) to abſtein
from meates which God hath created to be receiued
with geuyng thankes, of them whiche beleue and
knowe the trueth.

4 For euery creature of God (is) good, and nothing
to be refuſed, if it be receiued with thankeſgeuyng:

for it is sanctified by the woorde of GOD, and
prayer.

If thou put the brethren in remembraunce of these
things, thou shalt be a good minister of Iesus Christ,
which hast benne nourished vp in the woordes of
faith, and of good doctrine, which thou hast conti-
nually folowed. Gen.1.b. Rom.13.c. Titus.1.b.

But caste away prophane and olde wyues fables,
and exercise thee selfe rather vnto godlynesse: 2.Tim.3.b

For bodyly exercise profiteth litle, but godlinesse is
profitable vnto al things, hauing promises of the life
that is nowe, and of that whiche is to come. 1.Tim.1.a. Titus.3.c. Colos.2.b.

(This is) a sure saying, and by all meanes woorthie
to be receyued:

For therefore we both labour, and suffer rebuke, be-
cause we haue hoped in the lyuyng God, whiche is
the Sauiour of al men, specially of those that beleeue.

These thynges commaunde and teache.

Let no man despise thy youth: but be thou a pa- Titus.2.c.
terne of the beleeuers, in woorde, in conuersation, 1.Pet.5.a.
in charitie, in spirite, in fayth, in chastitie.

Til I come, geue attendaunce to readyng, to ex-
hortation, to doctrine.

Despise not the gyft that is in thee, which was ge- C
uen thee through prophecie, with the laying on of Actes.6.b.
handes, by the authoritie of the eldershyp.

Haue a care of these thynges, and geue thee selfe vn-
to them, that it may be seene howe thou profitest in
all thynges.

Take heede vnto thee selfe, and vnto doctrine, and
continue therein: For in doyng this, thou shalt both
saue thee selfe, and them that heare thee.

The Notes.

They haue their consciences marked with an
yron, whiche know the trueth full well, but yet
resist it, as for lyuelyhod lucres sake, doo teache and
mayntayne false doctrines, their consciences (which

beare recorde to the contrarie) burning wythin the

The.v. Chapter.

1. He teacheth hym howe he shal behaue hym in the
bukyng al degrees, 3. an order concerning wyd

a 1 REbuke not an elder, *but exhort hym as a fa
Luke.19.d. the yonnger men as brethren:

2 The elder women as mothers, the yon
as systers, in al chastitie.

3 Honour wydowes, which are wydowes in d

Eccle.3.b. 4 *But yf any wydowe haue children or nephew
them learne first to rule their owne howse godly
to recompence also their elder kynsfolkes: for
good and acceptable before God.

Luke.2.f. 5 And she that is a wydowe in deede, and left
hopeth in God, and continueth in supplicatio
prayers nyght and day.

6 But she that liueth in pleasure, is dead, bein

b 7 And these thynges commaunde, that they
blameles.

8 But yf any prouide not for his owne, and
for them of his housholde, he hath denyed the
and is worse then an infidel.

9 Let not a wydowe be chosen vnder three
olde, hauyng benne the wyfe of one man,

10 And well reported of in good workes, yf
brought vp children, *if she haue lodged
yf she haue washed the saintes feete, yf she
ministred vnto them that were in aduersitie, yf
benne continually geuen to euery good
Gene.9.a Actes.10.c. 1.Pet.4.b. *or, holpen them.

11 But the yonnger wyddowes refuse, for
haue begunne to waxe wanton against Chri
wyl marrie:

12 (a) Hauing damnation, because they
way their first fayth.

13 They learne to wander about from

ple, yea not ydle onely, but also tatlers, and busybo-
dies, speakyng thyngs whiche are not comely.
I wyl therfore that the younger women doo * mar- C
ry, to beare chyldren, to guyde the house, to geue 1.Co.7.b.
none occasion to ỹ aduersarie to speake slanderously:
for certayne of them are alredy turned backe after
Satan.
If any man or woman that beleeueth haue wyd-
owes, let them susteyne them, & let not the Church
be charged, that it may susteyne them that are wyd-
owes in deede.
The elders that rule wel, let them be counted wor-
thy of double honour, moste specially they whiche
labour in the worde and teachyng.
For the scripture sayth, * Thou shalt not mooste Deut.25.b.
the Oxe that treadeth out the corne: and, * The la- 1Mat.10.b.
bourer is worthy of his rewarde.
Against an elder receyue none accusation, but * vn- Deut.19.d
der two or three witnesses.
Them that sinne, rebuke before al, that other also
may feare.
I testifie before God, and the Lorde Iesus Christe, D
and the elect angels, that thou obserue these thinges
without hastynesse of iudgemente, and doo nothyng
from partialitie.
Lay handes sodainly on no man, neyther be parta- Num.27.d.
ker of other mens sinnes. Keepe thee selfe chaste. Actes.6.b.
Drynke no longer water: * but vse a litle wyne for 2.Tim.1.b.
thy stomackes sake, and thyne often diseases. Ecclu.31.d.
Some mens sinnes are open before hande, hastyng
before vnto iudgement, & in some they folowe after.
Likewyse also good woorkes are manifest before-
hande, and they that are otherwyse, can not be hyd.

The Notes.

Where Paul doth not here speake of euerlasting
damnation, but by this worde condemnation, doeth

ether vnderstand the name that these wantō w
dowes shal haue in the worlde for breaking of th
promise. Ambros. Eras. yf this place be well vn
standed, it is able alone to ouerthrowe all the m
lyche vowes.

The. vi. Chapter.

1. The duety of seruantes toward their maisters. 3. A
gaynst such as are not satisfied with the wordes of Ch

1 LET as many seruantes as are vnder the y
1. Cor. 12. c. count their maisters worthy of all honour,
Ephes. 6. a. the name of God and his doctrine be not b
Coloss. 3. D phemed.

2 And they which haue beleeuing maisters, let
not despise them, because they are brethren, but
ther let them doo seruice, for as much as they
beleuing, and beloued, and partakers of the bene
These thynges teache and exhort.

Galat. 1. a. 3 * Yf any man teache otherwise, and consent
vnto the wholsome wordes of our Lord Iesus C
and to the doctrine which is according to g
nesse:

1. Tim. 1. a. 4 He is puft vp, knowing nothing, but doting a
Titus. 3. c. questions, and * strifes of wordes, wherof com
enuie, strife, raylinges, euyl surmisynges,

5 Claime disputations of men of corrupt myndes
stitute of the trueth, thynkyng lucre to be godli
From suche be thou separate.

Eccle. 29. D 6 Godlinesse is great lucre, if a man be content
Heb. 13. a. that he hath.

B 7 * For we brought nothing into the worlde, and
Iob. 1. D. certayne that we may carrie nought out.

Eccle. 5. c. 8 But hauing foode and raiment, we must therw
be content.

9 For they that wyl be riche, fal into temptation
snares, and into many foolishe and noysome l
which drowne men into perdition and de

10 For loue of money, is the roote of all euyll, whiche
whyle some lusted after, they * erred from the faith,
and pearsed them selues thorough with many so-
rowes.

11 But thou, O man of God, flee these thynges, and
folowe after ryghteousnesse, godlynesse, fayth, loue,
pacience, meekenesse.

12 Fyght the good fyght of fayth, lay hand on eternal
lyfe, whereunto thou art also called, and hast profes-
sed a good profession before many witnesses.

13 *I gyue thee charge in the syght of God, who quic-
keneth al thynges, and before Iesus Christe, whi-
che vnder Pontius Pilate witnessed a good pro-
fession,

14 That thou keepe the commaundement without
spot, vnrebukeable, vntil the appearing of our Lord
Iesus Christe:

15 *Whiche in his tymes he shall shewe that is blessed
and prince onely, the kyng of kynges, and lorde of
lordes:

16 Who only hath immortalitie, dwelling in the light
that no man can attayne vnto, * whom no man hath
sene, neyther canne see, *vnto whom be honour and
power euerlastyng. Amen.

17 Charge them whiche are (a) riche in this worlde,
that they be not high minded, nor trust in vncertaine
riches, but in the lyuyng God (whiche geueth vs
abundantly al thyngs to enioy:)

18 That they doo good, that they be rich in good wor-
kes, that they be redy to geue, glad to distribute:

19 *Layng vp in store for them selues a good fundati-
on agaynst the time to come, that they may lay holde
on eternal lyfe.

20 O Timotheus, kepe that whiche is geuen the to
keepe, auoydyng prophane (and) vayne babblynges,
and oppositions of science, falsely so called:

21 Whiche some professyng, haue erred concernyng
the

* or, haue
myssed the
marke con-
cernyng the
fayth.

Apoc. 17. c.

C

Apoc. 17. c.

Math. 5. D.
Luke. 12. D.

Eccle. 29. b
Math. 6. c.

the layth. Grace (be) with thee, Amen.

¶ The firſte to Timotheus was wꝛytten from Laodicea, which is the cheefeſt Cite of Phry-gia Pacatiana.

The Notes.

a. Let the ryche learne here howe to behaue them-ſelues in theyꝛ ryches. If they wyl remember that they are the ſtewardes of the lyuing god about the wyl they put al pryde, & the miſuſyng of theyꝛ wic-ked ſubſtance away. Moꝛeouer, they are here ouer-throwen which do affirme that Chriſtians may haue oꝛ poſſeſſe no ryches: Vſe thy woꝛldly ſubſtance wel, and accoꝛdyng to the good pleaſure of God, and the Lorde ſhal crowne in thee his owne gyftes.

¶ *The Argument of* the ſeconde Epiſtle to Timothi.

HE exhoꝛteth Timothi(as he did before) to conti-nue ſtand manfully in the trueth of the Goſpel, and to ſo-ſt faythfully vnto the congregation of Chriſt, not to be anoydyng foolyſhe and vnprofitable diſputacions, and in no wyſe he ſhould ſwarue from it through the vn-faithfulneſſe of ſome, and greeuous perſecution that was at hande. He doeth alſo declare howe perilous the laſt time ſhalbe, and that the canonical ſcriptures do conteine ſufficiently al thynges that partayne vnto godlineſſe. And ſo addyng certayne particuler pre-ceptes, he doeth conclude and make an ende of this Epiſtle.

¶ The seconde Epistle of Saint Paul vnto Timothi.

The first Chapter.

Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that he had taught them.

1 PAUL an Apostle of Jesus Christ: by the wyl of God, accordyng to the promise of lyfe, whiche is in Christe Jesus,

2 To Timothie my dearely beloued sonne: Grace, mercy, and peace from God ꝑ father, and Christe Jesus our Lorde.

3 I thanke GOD, * whom I worshyp from (my) forefathers in pure conscience, that without ceassyng I haue remembraunce of thee in my prayers night and day, Acte. 22. a. Rom. 1. a. Phil. 3. a.

4 Greatly desyryng to see thee, beyng myndefull of thy teares, that I may be fylled with ioy.

5 When I cal to remembraunce the vnfaigned fayth that is in thee, whiche dwelt fyrst in thy Graundmother Lois, and in thy mother Eunice, and I am assured that (it dwelleth) in thee also.

6 Wherefore I put thee in remembraunce, that thou stere vp the gyfte of God, whiche is in thee, by the (a) puttyng on of my handes.

7 * For God hath not geuen to vs the spirite of feare, but of power, and of loue, and of a sounde mynde. * Rom. 1. b. Ephe. 3. a.

8 Be not thou therefore ashamed of the testimonie of our Lorde, nether of me his prisoner, but suffer thou aduersitie with the Gospel, accordyng to the power of God,

9 Whe

1.Cor.13.g. Hebr.2.d. Rom.1.a. 9 Who hath * saued vs, and called vs with an holy
callyng, not accordyng to our workes: but according
to his owne purpose and grace: whiche was geuen
vs in Christe Iesus, before the worlde began:

10 But is nowe made manifeste by the appearing of
our sauiour Iesus Christ, who hath put away death,
and hath brought lyfe and immortalitie vnto lyght
through the Gospel:

1.Tim.2.b 11 Whereunto I am appoynted a Preacher, and an
Apostle, and a Teacher of the Gentiles.

12 For the whiche cause I also suffer these thynges,
neuertheles, I am not ashamed, for I know whom
I haue beleued, and I am perswaded that he is able
to keepe that whiche I haue committed to hym
gaynst that day.

1.Tim.4.b Titus.2.b. 1.Pet.5.a. 13 *See thou haue the paterne of wholsome wordes,
whiche thou hast heard of me in faith and loue, (that
is) in Christe Iesus.

C 14 That good thyng whiche was committed to thy
keepyng, holde fast through the holy ghost who
dwelleth in vs.

15 This thou knowest, that all they which are in Asia
* or, abhorred me. * be turned from me, of whom are Phygellus
and Hermogenes.

Math.25.c. Rom.15.b 16 The Lord gene mercie vnto the house of Onesiphorus, for he oft refreshed me, *and was not ashamed of
my chayne.

17 But when he was in Rome, he sought me out very
diligently, and founde me.

18 The Lord graunt vnto him that he may finde mer-
cie with the Lorde in that day: And in howe many
thynges he ministred vnto me at Ephesus, thou
west very wel.

The Notes.

a. As in the baptisme, the outwarde ministerie of
mystical washing doth regenerate, wash away sinne,
and cleanse & purge vs from our filthinesse in the

impoſition, or laying on of handes, geue vs the
ft of the holy ghoſt. But the outward and myſtical
waſhyng dooth only repreſent vnto vs, that in Chriſt
blood our ſinnes are cleane waſhed away.

The.ij. Chapter.

He exhorteth hym to be conſtant in trouble, to ſuffer
manly, to abyde ſafe in the wholeſome doctrine of
our Lorde Ieſus Chriſte.

THow therefore, my ſonne, be ſtrong in the grace A
that is in Chriſt Ieſus.

And the thynges that thou haſt heard of me by
many witneſſes, the ſame commit thou * to faythful Titus.1.b.
men, which ſhalbe apt to teache other alſo.

Thou therefore ſuffer afflictions as a good ſouldier
of Ieſus Chriſte.

No man that warreth, entangleth hym ſelfe with
the maters of (this) lyfe, that he maye pleaſe hym
which hath choſen hym to be a ſouldier.

And if a man alſo wreſtle, yet is he not crowned,
except he wreſtle lawfully.

The labouryng huſbandman, muſt firſt be partaker of the fruites.

Conſider what I ſay: and the Lorde geue thee vn- B
derſtandyng in al thynges.

Remember that Ieſus Chriſt, * of ꝑ ſeede of Dauid, Math.1.a.
was raiſed from the dead, accordyng to my Goſpel: Rom.1.a.

Wherein I ſuffer trouble as an euyl doer, euen
vnto bondes: but the woorde of God is not bounde.

Therefore * I ſuffer al thynges for the electes ſakes, Actes.20.l.
that they might alſo obteyne the ſaluation which is
in Chriſt Ieſus, with eternal glory.

(This) a faythful ſaying: * for if we be dead with Rom.6.b.
him, we ſhal alſo liue (with him:) Rom.8.c.

If we be patient, we ſhal alſo raygne (with him:) Luke.12.b.
If we denye him, he alſo ſhal denye vs. Rom.3.a.

If we be vnfaythful, he abyderh faythful, he can Num.23.c.
not denye him ſelfe.

14 Of these thinges put them in remembraunce, testifyeng before the Lord, that they strive not about wordes to no profite (but) to the peruertyng of the hearers.

15 Study to shewe thee selfe approoued vnto God, a woorkeman not to be ashamed, rightly diuidyng the woorde of truth.

1. Tim. 1. a. 16 But prophane voyces of vanitie passe ouer: for they wyl encrease vnto greater vngodlynesse.

17 And their woorde shal fret as doeth a Canker: of whom is Hymineus and Philetus,

1. Tim. 1. d. 18 Which about the trueth haue * erred, saying that the resurrection is past alredy, and do ouerthrowe the fayth of some.

19 But the strong fundation of God standeth sure, hauyng this seale, The Lorde knoweth them that are his: and, Let euery one that nameth the name of Christe, depart from iniquitie.

Rom. 19. d. 20 But *in a great house are not only vessels of golde and of syluer, but also of wood, and of earth: some to honour, and some to dishonour.

D 21 If a (a) man therefore purge him selfe from these, he shalbe a vessel sanctified vnto honour, and meete for the vses of the Lorde, and prepared vnto euery good woorke.

22 Lustes of youth auoyde: but folowe righteousnesse, fayth, charitie, peace, with them that call on the Lorde out of a pure hart.

1. Tim. 1. a. 23 *But foolyshe and vnlearned questions put from thee, knowyng that they doo but gender strife.

24 And the seruant of the Lorde must not strive, but be gentle vnto al men, *apt to teache, suffering the

1. Tim. 3. a. 25 In meekenesse instructing them that are contrary mynded if God at any tyme wyl geue them repentance, to the knowledge of the trueth:

26 And that they may come to them selues againe out of the snare of the deuyl, which are *taken vp of hym at his wyl.

* or, missed the marke.

* or, holde aliue.

The Notes.

this ought to be vnderstanded of such heresies, he tyd speake of euen a lytle before in the same ynge. As if he should say. We that keepeth him selfe in suche erronious opinions and heresies, and ynneth stedfast in the trueth of the Gospel, is a bes. ours honour. And this can no man doo without e that woorketh in vs both to wyl and also to do performe the thyng that he hath moued vs to

The.iii. Chapter.

1. He prophesieth of the perilous tymes. 16. also what profite commeth of the scriptures.

A

THis knowe also, that in * the last dayes perilous tymes shalbe at hande. Actes.20.f. 1.Tim.4.a. 1.Pet.2.c. Jud.c.

For men shalbe louers of their owne selues, co. etous, boasters, proud, blasphemers, disobedient to parents, vnthankeful, vngodly:

Without naturall affection, truicebreakers, false accusers, riotous, fierce, despisers of them which are good:

Traytours, headie, high mynded, louers of plea. ures more then louers of God:

Hauing a fourme of godlynesse, but denying the po. er thereof: Turne away from these.

Of this are they whiche enter into houses, and leade captyue (simple) women laden with sinne, caried with diuers lustes: Titus.1.c.

Euer learnyng, and neuer able to comme vnto the knowledge of the trueth. B

Now as Iannes and Iambres withstoode Moses, so Exod.7.b. do these also (a) resist the trueth: Menne of corrupt myndes, reprobate concernyng the fayth:

But they shal preuaile no longer. For their madnesse shalbe manifest vnto al (men) as also theirs was.

But thou hast folowed my doctrine, fashion of liuyng, purpose, fayth, long sufferyng, charite, pa. tience,

11 Persecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lystra, which persecutions I suffered patiently, and from them all the Lord deliuered me.

Actes.13.d. 12 Yea, and all that wyl liue godly in Christ Iesu
Psal.34.d. shal suffer persecution.

Prou.24.b. 13 But the euil men and deceiuers shal wax worse
Eccle.2.a. and worse, deceyuing, and beyng deceiued.

¶ 14 But continue thou in the things which thou
* or, wherin also thou hast ben confirmed and perswaded. hast learned, * which also were committed vnto thee, knowing of whom thou hast learned (thereof)

1.Tim.4.a. 15 And that from an infant thou hast knowen the holy
2.Pet.1.d. ptures, which are able to make thee wyse vnto saluation, through fayth which is in Christ Iesu.

16 *All scripture (is) geuen by inspiration of God, and (is) profitable to doctrine, to reproue, to correct, to instruction, which is in righteousnesse,

17 That the man of God may be perfect, instructed vnto al good woorkes.

The Notes.

a. False prophetes shalbe punished for two causes. First, because that they haue not obeyed the truth, or haue swarued from it after that they haue receiued it. Secondly, because that they haue withstande and resisted the trueth, wrappyng other in errour with themselues vnto euerlastyng damnation.

The. iiii. Chapter.

He exhorteth Timotheus to be feruent in the worde, and to suffer aduersitie.

2 1 I Testifie therefore before God, and the Lord Iesus Christe, which shal iudge the quicke and the dead at his appearyng, and his kyngdome:

2 Preache the woorde, be instant in season, out of season: improoue, rebuke, exhort in al long suffering and doctrine.

3 For the tyme wyl comme, when they shal not suffer wholesome doctrine: but after their owne lustes

that they whose eares itch, geat them an heape of teachers:
And that turne away their hearing from the trueth, and shalbe turned vnto fables.
But watche thou in al thynges, suffer afflictions, do the worke of an Euangelist, fulfil thy ministerie:
For I am nowe redy to be offered, and the tyme of my dissolution is at hande.
I haue fought a godly fight, I haue fulfylled (my) course, I haue kept the fayth.
Henceforth there is layde vp for me a crowne of righteousnesse, which the Lorde the righteous iudge shal geue me at that day: not to me onely, but vnto them also that haue loued his appearyng.
Doe thy diligence to come shortly vnto me.
For Demas hath forsaken me, hauing loued this present worlde, and is departed vnto Thessalonica, Crescens to Galatia, Titus vnto Dalmatia.
Only Luke is with me. Taking Marke, bryng him with thee, for he is profitable vnto me for the ministration.
And Tychicus haue I sent to Ephesus.
The cloke that I leaft at Troas with Carpus, when thou commest, bring (with thee) and the bokes, but specially the parchementes.
Alexander the copper smith shewed me much euil: the Lorde reward hym according to his deedes.
Of whom be thou ware also: for he hath greatly withstande our preachyng.
At my first answearyng no man assisted me, but al forsoke me: (I pray God) that it may not be layde to their charges.
Notwithstanding, the Lorde assisted me, & strengthened me, that by me the preaching shoulde be fulfilled to the vttermost, and that al the Gentiles shoulde heare, and I was deliuered out of the mouthe of the Lyon.

The Epistle on S. Luke the Euangelistes day.

D

1. Tes. 9 D.
1. Pet. 5. b.

C

18 And the Lorde shall deliuer me from euery ...
worke, and wyl preserue me vnto his heauenly ...
dome, to whom (be) prayse for euer and euer, Amen.

Actes. 13.a. Rom. 16.a. 2. Tim. 1.b. Actes. 20.b

19 Salute Phrisca and Aquila, and the housholde ...
Onesiphorus.

20 Erastus abode at Corinthum: but Trophimus ...
haue I left at Miletum sicke.

21 Doothy deligence to comme before wynter. ...
bolus greeteth thee, and Pudens, and Linus, ...
Claudia, and al the brethren.

22 The Lorde Iesus Christe (be) with thy spirit. ...
Grace be with you, Amen.

¶ The seconde Epistle vnto Timotheus, ordeyned ...
the first Bishop of the Churche of the Ephesians ...
was written from Rome, when Paul was ...
sented the second time vnto the Emperour Nero.

The Notes.

a. Some menne doo expounde this place, of the ...
the deuyl, which as Saint Peter sayth goeth about ...
lyke a ramping Lion seeking whom he may deuour. ...
But it ought rather to be vnderstanded of Nero ...
Emperour, whiche was the most cruel tyraunt that ...
euer was on the earth. And suche an vngodly man ...
is as a Lion, & as a deuouring Beast doth he ...
ple. Prou. 28.

The Argument of the ...
Epistle to Titus.

Saint Paul geueth commaundement vnto Titus to ...
poynt and ordeyne worthy ministers, and to ...
ly learned men for to rule and gouerne the congrega-
tion of Christ. For Satan the deuyl hath euery where
ministers, which ought with sound doctrine to ...
away. Therfore they that are appointed ...

the heire of Christe, muste be of ableneſſe, not onely to exhorte, but also to confounde and overthrowe them that ſtil or withſtand the trueth. Secondly, he doth preſcribe the office and doctrie of al perſons and ages. Laſt of al, he biddeth hym to beware of ſcw the fables and vaine queſtions, which doo not edifie. This might wel be called an Epitome or abridgement of the firſt epiſtle to Timoth.

The Epiſtle of Saint Paul vnto Titus.

The firſt Chapter

1. He admoniſheth Titus touching the gouernement of the Churche. 7. The ordinance and office of miniſters. 12. The nature of the Cretians, and of them whiche loue abroade lewde tables, and inuentions of men.

PAul a ſeruaunt of God, and an Apoſtle of Jeſus Chriſte, accordyng to the fayth of Gods electe, and the knowledge of the trueth, whiche is after godlyneſſe: A

In the hope of eternall lyfe, whiche God that can not lye, promiſed before the worlde begaunne: Rom. 3. a.

But hath made manifeſt his worde at the time appointed through preachyng, which is committed vnto me, accordyng to the ordinance of GOD our ſauiour;

To Titus a naturall ſonne after the comuon fayth, Grace, mercy, (and) peace from God the father, and the Lorde Jeſus Chriſte our ſauiour. 2. Cor. 8. 6.

For this cauſe left I thee in Creta, that thou ſhouldeſt reforme the thynges that are lefte, and ordeyne 1. Tim. 3. a.

deine elders in euery citie, as I had appoynted thee:

6 If any be blameleſſe, the husbande of one wyfe, hauyng faythful chyldren, not accuſable of ryote, or vntractable.

B 7 *For a biſhop muſt be blameleſſe, as the ſtewarde of God: not ſtubborne, not angry, not geuen to wine, no ſtriker, not geuen to filthy lucre:

Leuit.10.b. Ephe.5.d.

8 But a louer of hoſpitalitie, a louer of goodneſſe, ſober, righteous, godly, temperate:

9 Holding faſt the faythful word which is according to doctrine, that he may be able both to exhorte in wholeſome doctrine, and to improoue them that ſay againſt it.

10 For there are many vnruly and vaine talkers, and deceiuers of myndes, ſpecially they (that are) of the circumciſion:

11 Whoſe mouthes muſt be ſtopped, whiche ſubuert whole houſes, teachyng thinges whiche they ought not, for filthy lucre ſake.

12 One of them ſelues (euen) a prophet of their owne ſayd, The Cretians (are) alwaies lyers, euil beaſtes, ſlowe bellies.

13 This witneſſe is true: wherefore rebuke them ſharpely, that they may be ſounde in the faith.

C 14 Not taking heede to Iewes fables, and commaundementes of menne, turnyng from the truth.

Rom. 14.b. 15 Vnto the pure, (are) all thinges pure: but vnto them that are defiled and vnbeleeuing (is) nothyng pure: but euen the mind and conſcience of them is defiled.

16 (a) They confeſſe that they knowe God: but in the workes they deny hym, ſeeyng they are abominable and diſobedient, and vnto euery good worke reprobate.

The Notes.

a. As infidelitie is the headſpryng of al wyckednesse and vice, ſo on the contrarie ſyde, faith is the original wel and fountayne of al vertue and godli-

ſelfe. Which fayth is declared, not onely by wordes, but by ſuche deedes and workes as God hath commaunded vs in his holy and ſacred ſcriptures. And where no ſuch workes be, ſpeake they neuer ſo good. there is no true ſpuely fayth.

The. ij. Chapter.

1. He commendeth vnto him the wholeſome doctrine, and telleth by whome he ſhal teache all degrees to behaue them ſelues, 11. through the benefite of the grace of Chriſte.

BVT ſpeake thou the thynges whiche become A
wholeſome doctrine.

That the elder men be watchyng, graue, ſobre, ſounde in fayth, in charitie, in patience:

The elder * women like wiſe, that (they be) in ſuch behauiour as becommeth holyneſſe, not falſe accuſers, not geuen to muche wyne, teachers of good thynges: 1. Tim. 2. b

That they may make the young women ſober minded, to loue their huſbandes, to loue their children, (to be) diſcrete, chaſte, houſe keepers, good, obedient vnto their owne huſbandes, that the worde of God be not blaſphemed.

Young men lykewyſe exhorte, to be ſober mynded: B

In all thinges ſhewyng thy ſelfe a patterne of good workes, in the doctrine, vncorruptneſſe, gramitie, integritie, 1. Tim. 3. b. 1. Pet. 5. a. Epheſ. 6. a.

Wholſome worde, vnrebukeable, that he whiche withſtandeth, may be aſhamed, hauing no euil thing to ſay of you. 1. Pet. 2. b. Coloſ. 3. b.

(Likewiſe) ſeruantes to be obedient vnto their owne maiſters, and to pleaſe (them) in all thinges, not * gainſayeng: 1. Tim. 6. a.

Neyther pickers, but ſhewyng all good faythfulneſſe, that they may adourne the doctrine of God our Sauiour in all thynges. * or, gainſaying.

For there hath appeared the grace of God (whiche

is) healthful to al men,

Iohn.2.c. 12 Teachyng vs, that denying vngodlynesse, & worldly luſtes, we ſhould liue ſoberly, and righteouſly, and godly, in this preſent worlde:

13 Looking for that bleſſed hope and appearyng of the glory of the great God, & our ſauiour Ieſus Chriſt

Rom.8.a. Galath.1.a. 14 Which * gaue hym ſelfe for vs, that he might redeeme vs from all vnrighteouſnesse, & purge vnto hym ſelfe a peculier people vnto him ſelf, * feruent of good workes.

Epheſ.5.c. Epheſ.2.b. 15 Theſe thinges ſpeake and exhort, and rebuke with al authoritie: * Let no man deſpiſe thee.

1.Tim.4.b

The. iii. Chapter.

1. Of obedience to ſuche as be in authoritie. 9. He warneth Titus to beware of fooliſhe and vnprofitable queſtions, 12. concluding with certayne priuate matters, 15. and ſalutations.

A 1 Warne them to be ſubiect to rule and power, to

Roma.13.a. 1.Pet.2.c. obey Magiſtrates, to be redy to euery good woorke:

2 To blaſpheme no man, to be no fyghters, but gentle, ſhewyng al meekenesse vnto al men.

3 For we our ſelues alſo were ſometyme fooliſhe, disobedient, deceiued, ſeruing diuers luſtes and pleaſures, liuyng in malitiousnesse and enuie, hateful, hating one another.

4 But after that the kindnesse and loue of our ſauiour God toward man was appeared,

2.Tim.1.b 5 * Not of woorkes that be in righteouſnesse which we haue wrought, but according to his mercie he ſaued vs, * by the fountayne of the regeneration and renuyng of the holy ghoſte,

6 Which he ſhed on vs richly through Ieſus Chriſt our ſauiour:

B 7 That we * iuſtified by his grace, ſhould be made heyres according to the hope of eternal life.

Actes.15.b. Epheſ.2.b. 8 (This is) a faythful ſaying, and theſe thinges I

that thou attyme constantly, that they which haue
beleued in God, might be careful to maintein good
workes: these thynges are good and profitable vn-
to men.

9 But foolishe questions, & genealogies, and contē-
tions, and strynges about the lawe, auoyde: for they
are vnprofitable and vayne. 1. Tim. 1.a. 2. Tim. 2.c

10 A man that is an (a) heretike, after the first and
the seconde admonition, auoyde: (a) Math. 18.c.

11 Knowyng that he that is such, is subuerted, and
sinneth, beyng damned of hym selfe.

12 When I shall sende Artemas vnto thee, or Tychi-
cus, be diligent to come vnto me vnto Nicopolis: for
I haue determined there to wynter.

13 Bring Zenas the Lawyer, & Apollos on their iour-
ney diligently, that nothyng be lackyng vnto them.

14 And let ours also learne to maintayne good workes C
vnto vrgent vses, that they be not vnfruitefull.

15 All that are with me salute thee. Greete them that
loue vs in the faith. Grace be with you all, Amen.

(Written from Nicopolis, a Citie of Macedonia.

The Notes.

1 Where that the godly minister hath by the mighty
worde of God conuinced any man of heresie, if that
man yet obstinately abyde in his erroneous opinion
and doctrine, it is lawful for the godly magistrate
to punishe hym with the swoorde. this place
speaketh onely perteyne to the minister. vnto
whom the temporal swoorde is not deliuered) not-
withstandyng. Paul dyd smyte Barieſu with blynd-
nes. Actes xiii. Also the Lorde. Deut. xiii. dyd com-
maunde that the false prophete should be slayne and
put to death. This lawe is not yet abolished.

¶ The Epistle of Saint Paul vnto Philemon.

5. He reioyceth to heare of the fayth and loue of Philemon, 9. whom he desireth to forgeue his seruant Onesimus, and louyngly to receyue hym agayne.

A 1 

PAVL a prisoner of Iesus Christe, and brother Timotheus, vnto Philemon my dearly beloued, and fellowe labourer,

2 And to our dearely beloued Apphia, and to Archippus our fellow souldier, and to the Church in thy house:

1.Cor.1.a. 2.Cor.1.a. 3 Grace to you, and peace from God our father, and the Lorde Iesus Christe.

Galath.1.a. 4 I thanke my God, making mention alwayes of you in my prayers,

5 Hearyng of thy loue and fayth which thou hast towarde the Lorde Iesus, and towarde all saintes

6 That the felowshyp of thy fayth may be effectuall in the knowledge of euery good (thyng) which is in you towarde Christe Iesus.

B 7 For we haue great ioy and consolation in thy loue, because the bowelles of the saintes are refreshed by thee brother.

8 Wherefore, though I myght be muche bolde in Christe, to enioyne thee that whiche is conuenient,

9 Yet for loues sake I rather beseech thee, being such a one as Paul the aged, and nowe also a prisoner of Iesus Christe.

Coloss.4.b 10 I beseeche thee for my sonne Onesimus, whom I haue begotten in my bondes:

11 Whiche in tyme passed was to thee vnprofitable but nowe profitable to thee and to me,

12 Whom

whom I haue sent agayne: thou therefore receyue
him, that is myne owne bowels.
Whom I would haue retayned with me, that in
thy stede he myght haue ministred vnto me in the
bandes of the Gospel.
But without thy mynde would I doo nothyng, C
that thy benefite should not be as it were of neces-
sitie, but wyllyngly.
For happily he therefore departed for a season, that
thou shouldest receyue hym for euer.
Not as a seruaunt, but aboue a seruaunt, a brother
beloued, specially to me: but howe muche more vnto
thee, both in the flesshe, and in the Lorde?
If thou count me therefore a felowe, receyue hym
as me selfe.
If he haue iniuried thee, or oweth (thee ought) that
lay to my charge.
I Paul haue wrytten it with myne owne hande, I
will recompence it: albeit I doo not say to thee how
thou owest vnto me, euen thyne owne selfe besydes.
Yea brother, let me enioy (thee) * pleasure of thee * or, fruite
in the Lorde: comforte my bowelles in the Lorde.
Trustyng in thyne obedience, I wrote vnto thee, D
knowyng that thou wylt also doo more then I say.
Moreouer, prepare me also a lodgyng, for I trust
that through your prayers I shalbe geuen vnto you.
There salute thee Epaphras my felowe prisoner
in Christe Iesus,
Marcus, Aristarcus, Demas, Lucas, my felowe
labourers.
The grace of our Lorde Iesus Christe (be) with
your spirite. Amen.

C Wrytten from Rome to Philemon, by
Onesimus a seruaunt.

The

¶ The argument of the Epiſtle to the Hebrues.

THe cheefe thyng that Saint Paul goeth about in this Epiſtle written to the Hebrues or Iewes, is to exhorte them that they receiue the Goſpell, and acknowledge Chriſt to be the true Meſſias, whiche is ſette forth that high prieſt whiche offered his owne body upon the croſſe for our ſinnes, and ſo did fulfil al thynges that before in the olde Teſtament were ſhadowed or ſignified by the prieſthood of Leui, by the temple, & by the ſacrifices. And therefore the Iewes ought to forſake all their auncient ceremonies or ſhadowes, and to cleaue with a ſtedfaſt & liuely faith vnto Chriſt, as the ſaintes did alwayes before beleeue and truſt in that bleſſed ſeede promiſed vnto their fathers, and were therethrough ſaued. Also that he might thus encouraged them vnto the ſauyng faith, and to the true religion and doctrine of Chriſte: he alſo exhorteth them vnto an holy and godly converſation. That S. Paul dyd not here in the beginning adde his owne name, as he is wont to do in al other Epiſtles of his, it was done becauſe that his name was ſo hated among the Iewes, that al becauſe he called him ſelfe the apoſtle of the Gentiles, that they coulde in no wiſe abide, that any thyng ſhoulde be read or publiſhed in his name, ſhoulde be read or publiſhed among them. This is the only cauſe wherefore that S. Paul did not adde his name. It was written in the Hebrue tongue, and afterwarde tranſlated into Greke by Luke, Eccleſi. hiſtor. lib. 6 Cap. 11.

The Epistle of Saint Paul to the Hebrues.

The first Chapter.

1 He sheweth the excellencie of Christe, 4. above the angelles, 7. and of their office.

GOD which in tyme
past, at sundry times
& in diuers maners
spake vnto ỳ fathers
in the Prophetes,

A
The Epistle on Christmas day.

Hath in these last
dayes spokē vnto vs
in the sonne, whom
he hath appoynted
heyre of al thynges,
by whom also he
made the worldes.

Colos.1.c.

Who beyng the brightnesse of the glory, and the
ymage of his substaunce, vpholdyng al thynges
with the woorde of his power, hauyng by hym selfe
purged our sinnes, · hath sit on the ryght hande of
the maiestie on high:

Heb.8.b.

· or, sate.

Beyng so muche more excellent then the angels, as
he hath by inheritaunce obteyned a more excellent
name then they.

For vnto which of the angels sayde he at any time,
Thou art my sonne, this day haue I begotten thee?
And agayne, I wyll be vnto hym a father, and he
shalbe to me a sonne? And agayne, when he bringeth
the first begotten sonne into the worlde, he sayth,
And let al the angels of God worshyp hym.

Psal.2.a.

Psal.97.a.

And vnto the angels he sayth, He maketh his an-
gels spirites, and his ministers a flame of fyre.

Psal.104.a

But vnto the sonne (he sayth) Thy seate, O God,

(is)

(shalbe) for ever and ever: the sceptre of thy k
dome (a) a sceptre of ryghteousnesse.

9 Thou hast loued ryghteousnesse, and hated in
tie: therefore God, euen thy God, hath anoy
thee with oyle of gladnesse about thy fellowes.

Psal.102.b 10 And, thou Lorde in the begynnyng hast layde
fundation of the earth: & the heauens are the wo
of thy handes:

11 They shal perishe, but thou endurest: and they
ware olde, as doeth a garment:

12 And as a vesture shalt thou folde them vp, and
shalbe changed: but thou art the same, and thy
shal not fayle.

Psal.101.a. 13 But vnto which of the angels sayde he at any
Mark.22.b Syt on my ryght hande, tyll I make thyne en
1. Cor.15.b thy footestoole?

14 Are they not al ministryng (a) spirites, sent
into ministerie for their sakes which shalbe
of saluation?

The Notes.

a. Angelles are ministryng spirittes ordeyned for
electes sake, therefore they ought in no wyse
be worshypped or prayed to.

The.ii. Chapter.

He exhorteth vs to be obedient vnto the new law
whiche Christe hath geuen vs.

A 1 Wherefore we ought to geue the more ear
heede to the thynges whiche we haue heard
lest at any time we should let them slyp.

2 For if the woorde spoken by angelles, was stedf
and euery transgression and disobedience re
ued a iust recompence of rewarde:

3 Howe shal we escape yf we neglect so great sal
on? whiche at the firste began to be preached
Lorde, and was confyrmed vnto vs warde by
that hearde it,

Mar.16.d. 4 God bearyng witnesse (thereto) both with

wonders also, and with diuers powers, and
ts of the holy ghost, accordyng to his owne wyl.
unto the angels hath he not put in subiection the
the to come, whereof we speake.
e me in a certaine place witnessed, saying, What
man, that thou art myndeful of hym? or the sonne
man, that thou visitest hym?
Thou madest him for a litle whyle lower then the
gelles, thou haste crowned hym with glory and
our, and * hast set hym aboue the woorkes of thy
nes.
Thou hast putte al thynges in subiection vnder his
t. In that he put al thynges vnder hym, he leaft
thyng that is not put vnder hym. But nowe we
not yet al thynges put vnder hym.
t hym that for a whyle was made lesse then the
gelles, we see (that is was) Iesus, who through the
ring of death, was crowned with glory and ho-
r, that he by the grace of GOD, shoulde taste of
th for al.
For it became hym, for whom are al thinges, and
whom are al thynges, after he had brought many
nes vnto glory, that he shoulde make the captaine
eir saluation perfect through afflictions.
For both he that sanctifieth, and they whiche are
ctified (are) al(a) of one: For whiche cause, he is
t ashamed to cal them brethren,
ying, I wyl declare thy name vnto my * bre-
n: In the middes of the church wyl I prayse thee.
And agayne, I wyl put my truste in him. And a-
, Beholde here am I, and the children whiche
e hath gruen me.
Forasmuche then as the children are partakers
sh and blood, he also hym selfe lykewise tooke
n with them, that through death he myght
y him that had lordshyp ouer death, that is, the
l.

15 And

Psal. 7. a.

B

Psal. 8. b.
1. Cor. 15. b.

Psal. 22. c.
Iohn. 10. b.

C

15 And that he might deliuer them which the
feare of death, were al their lyfe tyme in dann
bondage.

16 For he in no place taketh on hym the angels
the seede of Abraham taketh he on hym.

16 Wherfore, in al thinges it became him to be
lyke vnto his brethren, that he might be mercifu
faythful hygh priest in thynges concerning G
to purge the peoples sinnes.

18 For in that he him selfe suffered, and was tem
he is able to succour them that are tempted.

The Notes.

a. That is to say, aswel Christe that doeth sanc
as we that are sanctified, be al of one father n
is Abraham, whose seede Christ toke vpon h
not angels: that so by offering of his body and
dyng of his blood, he might sanctifie vs for e

The .iii. Chapter.

1. He requireth them to be obedient vnto the w
of Christ, 3. who is more woorthy then Moses.

A 1 Therefore holy brethren, partakers of the c
callyng, consider the Apostle and high pr
our profession Christe Iesus,

2 Being faythful to him that appointed him,
Moses (was faythful) in al his house.

3 For this (man) is counted woorthy of more
then Moses, in as muche as he which hath b
the house, hath more honour then the house.

4 For euery house is builded of some man: but
builded al thynges, is God.

5 And Moses verily was faythful in al his ho
a seruant, for a witnesse of those thinges whi
to be spoken after:

6 But Christe as a sonne hath rule ouer his
house: whose house are we, if we holde fast
dence, and the reioycing of that hope vnto

Rom.5.8. 7 Wherefore, as the holy ghost saith, To

hearе his voyce,
harden not your hartes, as in the prouocation in the
of the temptation in the wildernesse:
Where (a) your fathers tempted me, proued me,
and sawe my woorkes fourtie yeeres.
Wherefore I was grieued with this generation,
and sayde, They doo alway erre in hart, they veryly
have not knowen my wayes.
So that I sware in my wrath, if they shal enter into
my rest.
Take heede brethren, least at any tyme there be in
any of you an euyl hart of vnbeleefe, to depart from
the liuyng God:
But exhort ye one another dayly, while it is called
to day: least any of you be hardened through the de-
ceitfulnesse of sinne.
For we are made partakers of Christ, if we kepe
stedfast vnto the ende the begynnyng of the substance.
While as long as it is sayd, To day if ye wyl heare his
voyce, harden not your hartes, as in the prouocation.
For some when they had heard, did prouoke: how-
beit, not all that came out of Egypt by Moses.
But with whom was he displeased fourtie yeeres?
was it not with them that had sinned, whose carkases fel in
the desert?
And to whom sware he that they should not enter
into his rest, but vnto them that were not obedient?
And we see that they could not enter in, because
of vnbeleefe.

B

C

a. or, when.

a. the Lorde.

The Notes.

Here (I pray you) howe perilous it is to folowe
the example of our forefathers, vnlesse it be more
then that they haue walked in the wayes of the
Lord and haue ben obedient vnto the worde. If the
liues of our forefathers hath ben false, or contra-
rie to the scriptures, we ought in no wise to folow
them, for euyl is euyl. Cap. 11.

The

The. iiii. Chapter.

2. The woorde without fayth is vnprofitable. 3. Sabboth or reſt of the Chriſtians. 6. [illegible] of vnbeleeuers. 12. The nature of the woorde God.

1 LEt vs feare therefore, leſt at any time by kyng the promyſe of entryng into his reſt, you ſhoulde ſeeme to be defrauded.

2 For vnto vs was the Goſpel preached, aſwel to them: but the woorde wherche they heard, profite them, not beyng coupled with fayth in that hearde.

3 For we which haue beleued, doo enter into as he ſayde, Euen as I haue ſwoorne in my if they ſhal enter into my reſt: although the workes were made perfecte from the fundation woorlde.

Gene. 2. 2. 4 For he ſpake in a certaine place of the ſeuen on this wiſe, And God did reſt the ſeuenth da al his woorkes.

5 And in this place againe, If they ſhal enter reſt.

6 Seeing therefore it foloweth that ſome men there into, and they to whom the Goſpel was preached, entred not therein for vnbeleefe.

7 Agayne, he appoynteth a certayne day, by ſaying in David after ſo long a tyme (as it is To day if ye wyl heare his voyce, harden not hartes.

8 For if Ieſus had geuen them reſt, then would not afterwarde haue ſpoken of an other day.

9 There remaineth therefore yet a reſt to the of God.

10 For he that hath entred into his reſt, hath alſo from his owne woorkes, as God (did) from

11 Let vs ſtudy therfore to enter into that reſt, man fall after the ſame example of vnbe

* ofynde.

For the woorde of God is quicke and mighty in operation, and sharper then any two edged swoorde, and entreth through, euen vnto the diuiding a sunder of the soule and the spirite, and of the ioyntes and the marowe, and is a discerner of the thoughtes and the intentes of the hart.

Neyther is there any creature that is not manifest in the sight of hym: but al thynges (are) naked and open vnto the eyes of hym, of whom we speake.

Seeyng then that we haue a great hygh priest, C
which is entred into heauens, Iesus the sonne of God, let vs holde fast (this) confession.

For we haue not an high priest whiche can not be touched with the feelyng of our infirmities: but was in al poyntes tempted like as we are, and (yet) Phil. 2. a.
without sinne.

Let vs therefore comme boldly vnto the throne of Prou. 25. b.
grace, that we may obteyne mercy, and finde grace to help in tyme of neede.

The Notes.

No mans vnfaythfulnesse, no mans hypocrisie can be hidden from the sonne of God, which is that liuing and eternal woorde that iudgeth euen the thoughtes and intentes of the hart. Therefore let no man thinke, that the false imagination of his owne harte shall escape vnpunished.

The .v. Chapter.

Compareth Iesus Christ with the Leuitical priestes, declaryng wherein they either agree, or dissent.

For euery hygh priest taken from among men, is A
ordeyned for men, in things (pertaynyng) to God, Leuit. 9. b.
that he offer gyftes and sacrifices for sinne:

Which can sufficiently haue compassion on the ignorant, and on them that erre out of the way, forasmuch as he him selfe also is compassed with infir-

5 And so the same (affirmatiue) he is bounde to offer
sinnes, as well for hym selfe, as for the people.
4 And (.) no man taketh the honour vnto hym
but he that is called of God, as was Aaron.
5 Euen so, Christe also glorified not hym selfe
made the hygh priest: but he that sayde vnto
Psal.2.b. * Thou art my sonne, to day haue I begotten
Actes.13.c. (cause hym.)
Hebr.1.b. 6 As he sayth also in another place, * Thou art a
Psal.110.b. for euer, after the order of Melchisedech.
B 7 Which in the dayes of his flesh, when he
red vp prayers and supplications, with strong
ing and teares, vnto hym that was able to
from death, and was heard in that which
red:
8 Though he were the sonne, yet learned he
ence, by those thinges whiche he suffered.
9 And being perfect, was made the author of
nal saluation vnto all them that obey hym:
10 And is called of God an high priest after
der of Melchisedech.
11 Of whom we haue many thinges to say, and
to be vttered, seing ye are dul of hearing.
12 For when as concerning the time, ye ought
teachers, yet haue ye nede again that one
you the first principles of the beginning of the
1.Cor.3.a. of God, and are become such as haue nede of
and not of strong meate.
13 For euery one that vseth milke, is vnexpert
woorde of righteousnesse, for he is a babe.
C 14 But strong meate belongeth to them that
fect, euen those whiche by reason of
wittes exercised to discerne both good and

The Notes.

a. Let no man be carried by vnlawfull meanes
by fauour or bribes, clyme vnto spirituall
ons, lest he as a companion of Simon
the Seede of the blessing of God,

y any man be lawfully called thereunto, let hym be
mindfull of his holy callyng. and watche diligently
ouer the flocke of Christ, beyng sure of this, that the
blud of al them that perish through his negligence,
shalbe requyred at his handes.

The. vi. Chapter.

1. He proceedeth in reprouing them, and exhorteth
them not to fayne, 12. but to be stedfast and patient,
13. forasmuche as God is sure in his promyse.

THerefore leauing the doctrine of the beginnyng
of Christ, let vs goe forth vnto perfection, not
layeng agayne the fundation of repentance from
dead workes, and of fayth toward God,
2. Of the doctrine of baptismes, and of the layeng on
of handes, and of resurrection of the dead, and of e-
ternall iudgement.
3. And this wyl we doo, *if God permit. *Acts 4. b.
and 18. c.
4. For it can not be, that they which were once ligh-
ted, and haue tasted of the heauenly gyfte, and were
become partakers of the holy ghost,
5. And haue tasted of the good worde of God, and the
powres of the worlde to come:
6. And they fal away, should be renued agayne vnto Math. 12. d.
repentance, crucifying to them selues the sonne of 1. Pet. 2. b.
God afresshe, and makyng a mocke of hym. Heb. 10. b.
7. For the earth which hath dronken in the raine that & 6.
commeth oft vpon it, and bringeth forth herbes
meete for them by whom also it is tylled, receyueth
blessyng of God:
8. But that grounde that beareth thornes and briers,
is reprouued, and is nygh vnto cursing, whose ende
is to be burned.
9. Howbeit, deare frendes, we are perswaded
better thinges of you, and thinges whiche accompa-
nie saluation, though we thus speake.
10. For GOD is not vnrighteous, *to forget your Math. 25. c.

 worke

woorke and labour of loue, which ye haue shewed t
ward his name, hauyng ministred to the Saincte
and (doo) minister.

11 Yea, and we desire that euery one of you do she
the same diligence, to the ful assurance of hope, u
the ende,

12 That ye faint not, but be followers of (a) them, w
che through faythe & patience inherite the promises.

13 For when God made promise to Abraham, b
cause he coulde sweare by no greater, * he sware
him selfe,

Gene.12.c.

14 Sayeng, Surely, blessing, I wyl bless ther, a
multiplying, I wyl multiply ther.

15 And so after he had taryed patiently, he obtey
the promise.

16 For men verily sweare by the greater, and an
for confirmation, is to them an ende of al strife.

Exod.22.a.

17 Wherin God wyllyng more abundantly to she
vnto the heyres of promise the stablenes of his co
sayle, confirmed by an othe:

18 That by two immutable thinges, in which it
impossible for God to lye, we myght haue a stro
consolation, which haue fledde to holde fast
hope layde before vs:

19 Whiche (hope) we holde as an anker of the s
both sure and stedfast, an entring in into that th
which is within the vayle:

20 Whyther the forerunner is for vs entred, (e
Iesus, after the order of Melchisedech made a
for euer.

Hebr.8.a.

The Notes.

a. This is Paules meaning, they that be brie
truely and vnfaignedly, do continue & abide stil
in the knowen truth. If any therfore fal away fr
Christe, it is a playne token that they were hal
bling hypocrites, & that they neuer beleued ine
as Iudas, Simon Magus, Demas, Hymeneus,
Philetus were, which al fel away from the ha
per

...ge. and made a mocke of Chriſte, whiche Paul
...ll cal here to crucifie Chriſt a newe: becauſe that
...rnyng to their olde vomite agayne. doo moſte
...ghtfully treade the benefites of Chriſtes paſ-
...nder their feete. They that are ſuche, can in no
...he renued by repentaunce. For they are not of
...umber of the elect, as S. Iohn doeth ſay. They
...from vs, but they were not of vs, for yf they
...en of vs, they woulde haue remayned with vs
...the ende. If ſuch men doo repent, their repen-
...nce is as Iudas and Caines repentaunce was.

The. vij. Chapter.

1. He compareth the prieſthood of Chriſt vnto Melchi-
...ech, 11. alſo Chriſtes prieſthood with the Leuites.

FOR this Melchiſedech kyng of Salem, Prieſt A
...of the moſte high God, who met Abraham retur- Gene. 14. D.
...nyng from the ſlaughter of the kinges, and bleſ-
...ed hym:

To whom alſo Abraham gaue tythe of all thynges:
...ſt beyng called by interpretation kyng of ryghte-
...uſneſſe: and after that alſo, kyng of Salem, which
...s kyng of peace,

Without (a) father, without mother, without kin,
...aung neyther begynnyng of dayes, neyther ende of
...e, but lykened vnto the ſonne of God, continueth
...rieſte for euer.

Nowe conſyder howe great this (man) was, vnto
...om alſo the Patriarche Abraham gaue tithe of
...e ſpoyles.

And verily they which are of the children of Leui,
...iche receyue the office of the Prieſthood, haue a
...mmaundement to take tithe of the people accor-
...ng to the lawe, that is, of their brethren, though
...e come out of the loynes of Abraham.

But he whoſe kynred is not counted among them,
...oke tithe of Abraham, and bleſſed him that had
...e promiſes.

7 And without al controuersie, the lesse is blessed of the better.

8 And here men that dye, receyue tythes: but there he (receyueth them) of whom it is witnessed that he lyueth.

9 And (to say the trueth) Leui also which receyueth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father, when Melchisedech met Abraham.

Rom.2.c. Galath.3.c. 11 * If therefore perfection was by the Priesthood of the Leuites (For vnder that Priesthood the people receyued the lawe) what needed it further that another Priest should rise after the order of Melchisedech, and not be called after the order of Aaron?

12 For yf the Priesthood be translated, of necessite also there is made a translation of the lawe.

13 For he of whom these thynges are spoken, pertaineth vnto another tribe, of which no man gaue attendaunce at the aulter.

14 For it is euident that our Lorde sprang * out of Iuda, of which tribe spake Moses nothyng concerning Priesthood:

Math.1.a.

15 And (it is) yet a farre more euident thyng: for the similitude of Melchisedech there ariseth vp another Priest,

16 Which is not made after the law of the carnal commaundement, but after the power of the vnsolueable life.

Psal.110.b Heb.4.a. 17 For he thus testifieth, * Thou art a Priest for euer after the order of Melchisedech.

18 For there is truely a disanulling of the commaundement goyng before, for the weakenesse and vnprofitablenesse thereof.

Rom.8.a. Galath.3.c. 19 For the * lawe made nothyng perfect, but (was) a bryngyng in of a better hope, by the which we draw nygh vnto God.

20 And in as much as that was not without an othe (For those Priestes were made without an othe:

ge this Priefte with an othe, by hym that sayde
es hym, The Lorde swore, and will not repent Psal.110.a.
m, Thou art a Priefte for euer after the order of
elchisedech,)
By so muche was Iesus made a suretie of a better
Testament.
And among them many were made Priestes, be-
cause they were forbydden by death to endure:
But this man, because he endureth euer, hath an
vnchangeable Priesthood.
Wherefore he is able also euer to saue them to the
vttermoste, that come vnto God by hym, seeyng he
ever liueth, to make intercession for them.
For suche an hygh Priest became vs (whiche is) ho-
ly, harmelesse, vndefyled, separate from sinners, and
made hygher then the heauens:
Which needeth not dayly, as those hygh Priestes, 1. Tim. 2.a.
to offer vp sacrifice, fyrste for his owne sinnes, and 1. Iohn. 2.b
then for the peoples: for that dyd he once, when he Leuit. 9.b.
offered vp hym selfe.
For the lawe maketh men hygh Priestes, which he Heb. 5.a.
infirmitie: but the woorde of the othe which
was after the lawe (maketh) the sonne, which is per-
fect for euermore.

The Notes.

He saith that Melchisedech is without father &
mother, because that no mention at al in the scrip-
ture made of his parentes, nor yet of his genea-
logie. And this doth the scripture declare, that he is
only figure of Christ, which as touching his god-
head is without mother, beyng begotten of the fa-
ther before al begynnynges: and as touchyng his
manhed is without father, beyng conceyued by the
holy operation of the holy ghost.

The.viii. Chapter.

1. He proueth the abolishing as well of the Leuitical
Priesthood, as of the old couenant, by the spiritual & euer-
lasting Priesthood of Christ, 8. and by the new couenant.

A 1 BUT of the thinges which we haue spoken (
Heb.6.d. and.10.c. ii) the summe: * We haue suche an hyghe Pr
that sytteth on the ryght hande of the thro
the maiestie in the heauens,

2 A minister of holy thynges, and of the true ta
nacle, which the Lorde pyght, and not man.

3 For euery high Priest is ordeyned to offer gi
and sacrifices: Wherefore it is of necessitie,
this man haue somewhat also to offer.

4 For yf he were not a Priest, yf he were on the e
seeing that there are Priestes, that accordyng t
lawe offer gyftes,

Colos.2.c. Heb.10.a. 5 Who serue vnto the example and shadowe of
uenly thynges, as Moses was admonished of
when he was about to finishe the tabernacle: *
See, sayth he, that thou make all thynges acco
Exod.25.d. Acts.7.l. to the paterne shewed to thee in the mount.

6 But now hath he obteyned a more excellent m
by how much also he is the mediatour of a bet
couenant, which was confirmed in better pro

* or, testa-ment.

B 7 For yf that fyrst (couenant) had ben faultlesse,
shoulde no place haue ben sought for the seconde

Jerem.31.f 8 For in rebuking them, he sayth, * Beholde the
come, sayth the Lorde, and I wyll finishe vpon
house of Israel, and vpon the house of Iuda,
newe couenant:

9 Not lyke that, that I made with their fathers
the day when I tooke them by the hande, to
them out of the lande of Egypt: because they
mued not in my couenant, and I regarded them
sayth the Lorde.

10 For this is the couenant that I wyl make wit
house of Israel after those dayes, sayth the Lo
uyng my lawes into their mynde, and in their
I wyl wryte them, and I wyl be to them a God
they shalbe to me a people.

11 And they shal not teache euery man his neigh

and euery man his brother, saying, Know the Lord: for all shal knowe me, from the litle of them, to the great of them.

For I wyl be merciful to their vnrighteousnesse, and their sinnes and their iniquities wyll I thynke vpon no more.

In that he sayth a newe (couenant) he hath worne out the fyrst: for that which is worne out, and waxed olde, is redy to vanishe away.

The Notes.

By this newe couenant, he vnderstandeth free remission of sinnes, whiche al men doo obteyne, not by their owne merites and workes of the lawe, but onely and solely through the merites of Christes death.

The.ix.Chapter.

1 Howe that the ceremonies and sacrifices of the law are abolished, 11. by the eternitie and perfection of Christes sacrifice.

THe first (couenant) then had verily * iustifying ordinances, seruynges of God, and worldly holynesse.

* or, ceremonies of seruice.

For there was a tabernacle made, the first (truely) wherein was the candlesticke, and the table, and the newe bread, which is called holy. Exod.25.b.

But after the second vaile, (was) a tabernacle, which is called holyest of al:

Which had the golden sencer, and the arke of the couenant, ouerlayd rounde about with golde, wherin was the golden pot hauing * Manna, and * Aarons rodde that had budded, and * the tables of the couenant: Exod.16.g. Leuit.17.a. Exod.40.c

And ouer it the Cherubims of glory, shadowyng the mercie seate: Of which thinges we can not now speake particularely. Exod.30.b Leuit.16.d.

When these thinges were thus ordeined, the Priestes went alwayes into the fyrste (a) tabernacle, accomplishyng

complyshyng the seruice of God.

¶ 7 But into the seconde went the hygh Prieste alone
once euery yeere, not without blood, whiche he offe-
red for hym selfe, & for the ignorances of the people

8 The holy ghost this signifyeng, that the way of ho-
ly thinges, was not yet made manifeste, whyle as yet
the fyrst tabernacle was standyng:

9 Whiche (was) a similitude for the tyme then pre-
sent, in whiche were offered gyftes, and sacrifices
that coulde not make the worshipper perfect as pur-
teynyng to the conscience,

10 With onely meates and dyrnkes, and diuers wa-
shynges, and iustifyinges of the flesshe, whiche were
layde vpon vntyl the tyme of reformation.

The Epistle on the fyfth Sunday in Lent.

11 But Christe, being come an hygh Prieste of good
thynges that shoulde be, by a greater and more per-
fecte tabernacle, not made with handes, that is to
say, not of this buyldyng,

Heb. 6. d.
1. Pet. 1. b.

12 Neyther by the blood of Goates and Calues: but
by his owne blood he entred in once into the holy
place, and founde eternal redemption.

13 For yf the blood of Oxen, and of Goates, and the
ashes of a yonng Cowe, sprynklyng the vncleane,
sanctifieth to the purifying of the flesshe:

¶ 14 Howe much more the blood of Christe, which
rowe the eternall spirite offered him selfe without
spot to God, shall purge your consciences from dead
workes, to serue the lyuyng God?

* or, testa-
ment.

15 And for this cause he is the mediatour of the *
couenant, that through death, which was for the re-
demption of the transgressions (that were) vnder the
fyrst couenant, they which are called, might receyue
the promise of eternal inheritance.

1. Tim. 2. a.

16 For where as is a Testament, there must also of
necessitie be the death of hym that made the Testa-
ment.

The Epistle on the Wed-nesday before Easter.

17 For a Testament is confirmed where men are dead

it is yet of no valme, as long as he that made the Testament is alyue.

18 For which cause also, neither the first (Testament) was dedicated without blood.

19 For when Moses had spoken euery precepte to all the people according vnto the lawe, taking the bloode of Calues, and of Goates, with water, and purple wool, and hyssope, he sprynkled both the booke it selfe, and all the people,

20 Saying, * This (is) the blood of the Testament, which God hath enioyned vnto you. Exod.24.b

21 And lykewyse he sprynkled with blood both the tabernacle, and all the vesselles of the ministerie. D

22 And almost all thinges are by the lawe purged with bloode, & without sheddyng of blood is no remission.

23 It is nede then that the paternes of heauenly thinges be purified with such thynges: but the heauenly thynges them selues (be purified) with better sacrifices then are those.

24 * For Christe is not entred into the holy place made with handes, (which are) paternes of true thinges: but into heauen it selfe, nowe to appeare in the sight of God for vs. Actes.16.c. 1. Iohn.2.a

25 Nor that he shoulde offer hym selfe often, as the high Priest entreth into the holy places, euery yeere with strange blood:

26 (For then must he haue often suffered since the fundation of the worlde:) but nowe once in the ende of the worlde hath he appeared, to put away sinne, by the sacrifice of hym selfe.

27 And as it is appoynted vnto men once to dye, and after this the iudgement:

28 * Euen so Christe once offered to take awaye the synnes of many, the second tyme shalbe seene without sinne of them whiche wayte for hym vnto saluation. E Rom.5.b. 1. Pet.3.D.

The Notes.

1. There was but one tabernacle, which was diui-

ded

ded into two partes with a vale, beyng ſyth the ma
our Churches, where a partition is made betwee
the quier and the body of the Church. This I ha
added, becauſe we ſhould not thynk that the fathe
of the olde Teſtament had two tabernacles. It wa
meete, ſyth that at Chriſtes death, the vale of t
temple was rent in two, there ſhoulde be no parti
on at al in the temples of the Chriſtians.

The.x.Chapter.

I. The olde lawe had no power to cleanſe away ſinne,
10. but Chriſt dyd it with offeryng of his body once
for al.

The Epiſtle on good Friday. Coloſ.2.c. Hebr.8.a.

10 1 FOR the lawe, hauing the ſhadowe of good thy
ges to come, & not the very faſhion of the thyn
them ſelues, can neuer with thoſe ſacrifices wh
che they offer yeere by yeere continually, make t
commers thereunto perfect.

2 For woulde not then thoſe (ſacrifices) haue ceaſ
to haue benne offered, becauſe that the offerers on
purged, ſhould haue had no more conſcience of ſinne

3 Neuertheleſſe, in thoſe (ſacrifices) is mention mad
of ſinnes euery yeere.

Leuit.16.c. 4 For it is not poſſible that the blood of Bulles an
of Goates ſhoulde take away ſinnes.

Pſal.40.b. 5 Wherefore, when he commeth into the worlde, h
ſayth, Sacrifice and offeryng thou wouldeſt no
haue: but a body haſt thou ordeyned me.

6 In burnt ſacrifices (and offeryngs) for ſinne thou
haſt had no pleaſure:

7 Then ſayde I, Loe, I come, (In the begynnyng o
the booke it is written of me) to do thy will, O God

8 Aboue when he ſayth, that ſacrifice and offeryng
and burnt offeringes, (and offeringes for ſinne tho
wouldeſt not, neyther haddſt pleaſure (therin) (whi
are offered by the lawe:)

9 Then ſayde he, Loe, I come, to do thy will, O
GOD: he taketh away the fyrſte, to ſtabliſhe the
ſeconde.

10 I

In the whiche wyl we are made holy, euen by the
ryng of the body of Iesus Christ once for al.
And euery priest standeth dayly ministryng, and
ryng oftentymes the same sacrifices, whiche can
er take away sinnes:
But this man, after he hath offered one sacrifice
sinnes for is syt downe for euer on the right hande
God,
from henceforth tarrying tyl his foes be made
stoolle.
For with one offering hath he made perfecte for C
them that are sanctified.
And the holy ghost also beareth vs record: For af-
r that he had tolde before,
This is the * couenaunt that I wyl make vnto * or, testa-
m after those dayes (sayth the Lorde) geuyng my ment.
es in their hart, and in their myndes wyl I write
m:
And their sinnes and iniquities, wyl I in no wyse
remember any more.
And where remission of these thynges (is,) there
no more offeryng for sinne.
Hauing therefore, brethren, libertie to enter into
holy (places) in the blood of Iesus,
By the newe and lyuyng way, which he hath pre-
ared for vs through the vaile, that is to say, his flesh,
And (seeing we haue) an high priest ouer the house D
God:
Let vs drawe nygh with a true hart, in assurance
faith, sprinkeled in our hartes from an euyl con-
ience, and washed in body with pure water.
Let vs hold the profession of the hope without wa-
ryng, (for he is faythful that promised:)
And let vs consider one an other to prouoke vnto
ue, and good workes,
Not forsaking the assembling of our selues toge-
her, as the maner of somme (is) but exhortyng one
(another)

(another) and so muche the more, as ye see the day
prochyng.

Math. 12.d
Hebr. 6.a.
2.Pet. 2.d.
26 (a) For if we sinne willingly after that we
receyued the knowledge of the trueth, there re-
neth no more sacrifice for sinnes:
27 But a fearefull looking for of iudgement, & vehe-
fire, which shal deuoure the aduersaries.
28 He that despiseth Moses law, dyeth without
cy vnder two or three witnesses:
Deut. 19.d.
Math. 18.c.
2.Cor. 13.a.
29 Of howe muche sorer punishment (suppose)
shal he be woorthy, which hath troden vnder
the sonne of God? and hath counted the blood
couenaunt, wherein he was sanctified, an vn-
thyng, and hath done despite to the spirit of
Deut. 32.d.
Psal. 94.a.
Rom. 12.d.
30 For we knowe hym that hath sayde, Vengeance
(belongeth) vnto me, I wyl render, saith the
And agayne, The Lord shal iudge his people.
31 It is a fearefull thyng to fal into the handes
lyuyng God.
32 Cal to remembrance the former dayes, in the
che after ye had receyued lyght, ye endured
fyght of aduersities:
33 Partly while ye were made a gasing stocke,
by reproches and afflictions, and partly while ye
came companions of them whiche were so vsed
and fro.
F 34 For ye suffred also with my bondes, and toke
woorth the spoylyng of your goodes with ioyful
knowing in your selues how that ye have in
a better and an enduryng substance.
35 Caste not away therefore your confidence, wh
hath great recompence of reward.
36 For ye have nede of patience, that after ye
done the wyll of God, ye myght receyue the promi
37 For yet a very litle while, and he that shal
Habac. 2.a. wyl come, and wyl not tarry.
Rom. 1.a. 38 And the iust shal liue by faith: but if he
Galath. 3.b.

hym selfe, my soule shal haue no pleasure in hym.

We are not of them which withdrawe our selues vnto perdition: but we parteyne vnto fayth, to the sauyng of the soule.

The Notes.

They sinne wyllyngly, which of set malice and spite do withhold the trueth in vnrygh teousnesse & lyng. whiche knowe that in al the worlde there is other sacrifice for sinne, but that only one sufficient sacrifice of Christes death and yet they wyl not submit them selues vnto it, but rather dispise and abuse it obstinately in their wickednesse and sinne: Vnto suche remaineth a most horrible and fearful iudgement.

The. xi. Chapter.

What fayth is, and a commendation of the same.

FAyth is the * grounde of thynges hoped for, the euidence of thinges not seene:

For by it * the elders obteined a good report.

Through fayth, we vnderstande that the worldes were ordeyned by the worde of God, and that thinges which are seene, were made of thynges * whiche were not seene.

By fayth Abel offered vnto God a more excellent sacrifice then Cain, by whiche he was witnessed to be righteous, God testifyng of his gyftes: by whiche he yet being dead, yet speaketh.

By fayth was Enoch translated, that he should not se death, neyther was he founde, for God had taken hym away: For afore he was taken away, he was reported of to haue pleased God.

But without fayth it is impossible to please hym: For he that commeth to God, must beleeue that God is, and that he is a rewarder of them that diligently seke hym.

By fayth, Noe beyng warned of God of thinges not seen as yet, moued with reuerence, prepared the

A

* or, representation.

* or, our forefathers.

Actes. 13. c.

Rom. 1. c.

Gene. 4. a.

Gene. 5. g.

Sapi. 4 b.

Eccle. 44. b

Gene. 6. b.

arke

arke to the saving of his house, through the wh
Math.12.d. (arke) he *condemned the worlde, and became h
of the righteousnesse whiche is by fayth.

Gene.11.a. 8 By fayth, Abraham when he was called, obe
Acts.7.a. (God) to goe out into a place whiche he should a
warde receive to inheritaunce, and he went out,
knowyng whither he should goe.

9 By fayth he remooued into the lande of promis
into a strauuge countrey, when he had dwelt in
bernacles with Isahac and Iacob, heyres with
of the same promise:

10 For he looked for a citie hauyng a fundam
whose buylder and maker is God.

Gene.21.a. 11 Through faith also Sara her selfe receiued stren
to conceiue seede, and was delyuered of a chi
when she was past age, because she iudged him fa
ful which had promised.

12 And therfore sprang there of one, euen of on
Gene.15.a. che was as good as dead, *(so many) in multitude
are the starres in the skye, & as the sand which
the sea shore innumerable.

Iob.8.g. 13 These al dyed accordyng to fayth, not hauing
Gene.47.b. ceyued the promises, but when they had seene th
1.Par.29.b a farre of, and beleeued, and saluted, and confe
that they were strangers & pylgrimes on the ear

C 14 For they that say suche thynges, declare that
seeke a countrey.

15 Also if they had ben myndeful of that (countr
from whence they came out, they had leysure to h
returned:

16 But nowe they desire a better (countrey,) that
a heauenly: Wherefore God is not ashamed of th
Exod.3.f. *to be called their GOD, for he hath prepared
Gene.12.a. them a citie.

Eccle.44.c 17 *By fayth Abraham offered vp Isahac when
was proued: and he that had receiued the promis
offered vp his onely begotten sonne,

To whom it is sayd, that in Isahac shal thy seede be called.

For he considered that God was able to rayse the dead vp agayne, from whence also he receiued hym in a (certayne) similitude (of the resurrection.)

By sayth, dyd Isahac bleſſe Iacob, and Esau, Gene. 27.D.
concernyng thinges to come.

By faith Iacob, when he was a dying, bleſſed both the sonnes of Ioseph, and worshipped * toward the ende of his scepter. Gene. 49.a. * Somme reade, leanyng vpon his staffe.

By sayth Ioseph when he dyed, remembred the departing of the children of Israel: and gaue commaundement of his bones. Gene. 50.D.

By sayth Moses when he was borne, was hydde three monethes of his father and mother, because they sawe he was a proper child, neither feared they the kynges commaundement. Exod. 2.b. Actes. 7.a.

By sayth Moses when he was great, refused to be called the sonne of Pharaos daughter: Exod. 2.b.

Choosing rather to suffer aduersitie with ỳ people of God, then to enioy the pleasures of sin for a season:

Esteeming the rebuke of Christe, greater richesse then the treasures of Egypt: For he had respect vnto the recompence of the reward.

By sayth he forsooke Egypt, fearyng not the furie of the kyng: For he endured, euen as though he had seene hym whiche is inuisible. Exod. 12.f.

Through sayth he ordeyned the Passeouer, and the effusion of blood, least he that destroyed the first borne, should touch them. Exod. 12.D.

By sayth they passed through the red sea, as by dry lande: whiche the Egyptians assaying to doo, were drowned. Exod. 14.f.

By sayth the walles of Iericho fell downe, after they were compassed about seuen dayes.

By sayth the harlot Rahab perished not with them that were disobedient, when she had receyued Iosue. 6.c.

Judg.7.a. the spyes with peace.
Judg.4.b. 32 And what shal I more say? for the tyme wou
Judg.14.a. fayle me to rehearse of Gedeon, of *Barac, an
Judg.11.b. *Sampson, and of Jepthae, of *David also, *
1.Reg.17.k. muel, and of the prophetes:
33 Whiche through fayth subdued kyngdom
1.Reg.12.a. wrought righteousnesse, obteyned the promyse
1.Reg.17.a. *stopped the mouthes of the Lyons,
Daniel.6.k. 34 *Quenched the violence of fire, *escaped the e
Dani.3.c. of the swoord, *out of weakenesse were made stro
Dani.2.c. ward valiant in fyght, turned to flight the mu
of the aliantes.
3.Reg.19.a. 35 *The women receyued their dead rayse
agayne: Other were racked, not lookyng for deli
rance, that they might receiue a better resurrec
36 And others were tryed with mockynges, and
gynges: Yea, moreouer with bondes & prysonm
2.Reg.21.b. 37 *They were stoned, were hewen a sunder, w
Esai.38.a. tempted, were slayne with swoorde, wandred ab
in sheepskinnes, and goate skinnes, beyng nedy
afflicted (and) tormented,
38 Of whom the worlde was not worthy: T
wandred in wyldernesse, and in mountaynes, an
dennes, and caues of the earth.
39 And these al through fayth, hauing obteyned g
repoxt, receyued (a) not the promise:
40 Whereas God had prepared a better thyng for
that they without vs should not be made perfect

The Notes.

a. They had not suche cleare lyght as we
loked for that which we haue, therfore it were du
for vs, yf at least we haue not as great constancie
they.

The.xii.Chapter.

1. An exhortation to be patient and stedfast in
and aduersitie, vpon hope of euerlasting rewarde.
Commendation of the newe Testament about the

Wherefore, seeyng that we are compassed with so great a cloude of witnesses, al * layde away that presseth downe, and the * sinne that hangeth so faste on, let vs runne with patience, vnto the battayle that is set before vs:

Lookyng vnto Iesus the * captayne and finisher of our fayth, whiche for the ioy that was set before hym, endured the crosse, hauing despised the shame, & is set downe on the right hand of the throne of God.

Consider therfore hym that endured suche speakyng against hym of sinners, lest you should be wearied, faintyng in your myndes.

Ye haue not yet resisted vnto (the shedding of) blood, stryuyng agaynst sinne.

And ye haue forgotten the exhortation which speaketh vnto you as vnto chyldren, My sonne, despise not thou the chastening of the Lorde, neyther faynt when thou art rebuked of hym.

For whom the Lorde loueth he chasteneth, and scourgeth euery sonne that he receyueth.

If ye endure chastenyng, God tendreth you as his sonnes: for what sonne is he whom the father chastenith not?

But if ye be without chastisement, whereof al are partakers, then are ye bastardes, and not sonnes.

Furthermore, we haue had fathers of our flesshe, which corrected vs, and we gaue (them) reuerence: shal we not then muche rather be in subiection vnto the father of spirites, and lyue?

For they verily for a fewe dayes chastened vs after their owne pleasure: but he, for our profite, that we myght be partakeres of his holynesse.

No chastising for the present seemeth to be ioyous, but greeuous: neuertheles, afterwarde it bryngeth the quiet fruite of righteousnesse, vnto them whiche are exercised thereby.

Straighten vp therefore the handes which were

A
Ephes 3. B.
* or, that so lightly vpon euery circumstance or occasion taketh holde of vs.
* or, beginner.
Ephes. 1. D.
Coloss. 3. A.
Hebr. 1. 4.
Esai. 35. A.

let downe, and the weake knees:

13 And make right steppes vnto your feete, leste [illegible] whiche is halting, be turned out of the way: but [illegible] it rather be healed.

¶ 14 Follow peace with al men, and holynesse, [illegible] the which no man shal see the Lorde:

15 Taking heede that no man fal away from the [illegible] of God, least any roote of bitternesse springing [illegible] trouble you, and thereby many be defiled.

16 Let there be no fornicatour, or vncleane person [illegible]
Gene.25.b. as (a) Esau, *which for one morsel of meate solde [illegible] byrthright.

17 For ye knowe howe that afterwarde, when [illegible] woulde haue inherited the blessyng, he was [illegible] baied: For he founde no place of repentance, [illegible]
Gene.27.k. *he sought it carefully with teares.

18 For ye are not come vnto the *mount that [illegible] ched, and vnto burnyng fyre, and vnto [illegible] darkenesse, and tempestes of weather,

19 And sounde of a trumpe, and the voyce of [illegible] whiche (voyce) they that heard it, [illegible] the woorde shoulde not be spoken to them:

Exod.19.b. 20 (For they did not abide that which was [illegible] ded. *And if so much as a beast touch the [illegible] it shalbe stoned, or thrust through with a dart.

21 And so terrible was the syght which appeared [illegible] that Moses sayd, I feare exceedingly and quake.)

22 But ye are come vnto the mount Sion, and [illegible] citie of the liuing God, the celestial Hierusalem, [illegible] to an innumerable company of angels,

23 And vnto the congregation of the first borne, [illegible] che are written in heauen, and to God the iudge [illegible] al, and to the spirites of iust and perfect men:

Exod.19.b. *or, testament. 1.Pet.1.a. Hebr.9.d. Gene.4.b. 24 And to Iesus the mediatour of the new [illegible] nant, and to the *blood of sprinkling, that speaketh [illegible] better then (dyd the blood) of Abel.

25 See that ye despise not hym that speaketh: [illegible]

ey escaped not, whiche refused hym that spake on
rth, much more shal we (not escape) yf we turne a-
y from hym that speaketh from heauen:
Whose voyce then shooke the earth, and now hath
promised, saying, Yet once more I shake, not the
rth onely, but also heauen.
And this (worde) yet once more, signifieth remoo-
ing of those thinges which are * shaken, as of thin-
gs whiche are made, that the thinges whiche are
not * shaken, may remayne.
Wherfore, we receyuyng a kyngdome which can
not be mooued, let vs haue grace, whereby we may
serue God acceptable, with reuerence * and godly
feare.
For our God (is) a consumyng fyre.

* or, chan-
geable.
* or, chan-
geable.
Deut.4.d.

The Notes.

Erasmus byd not wel vnderstande this place,
meanyng therby that they which do of a frayines
(though they repent neuerles truely) ought not
be restored into fauour agayne. For here not one
worde is spoken of remission of sinnes, but of the
losse of the first borne, which beyng sold for a vyle
mes of pottage, could not be recouered agayne
though Esau sought it with teares.

The.xiii.Chapter.

He exhorteth vnto loue, 2. to hospitality, 3. to
pitie vpon suche as are in aduersity, 4. to mayntayne
wedlocke, 5. to auoyde couetousnesse.

LEt brotherly loue continue.
Be not forgetful to lodge strangers: for ther-
by some haue lodged angels vnawares.
Remember them that are in bondes, as bound with
them: And them whiche suffer aduersitie, as beyng
your selues also in the body (subiect to aduersitie.)
Wedlocke is honourable among all men, and the
bed undefyled: But whoremongers and adulterers,
God wyl iudge.

A
Rom.12.c.
Acres.10 c.
1. Pet.4.b.
1. Tim.4.b
Deut.19.d.

5 Let your conuerſation be without couetouſneſſe, and be ye
Eccle.29.b ing * content with ſuche thynges as ye haue. For he
hath ſayde, * I wyl in no caſe fayle thee, neyther
ſake thee.

6 So that we may boldly ſay, The Lorde is my
per, and I wyl not feare what man may do vnto

B 7 Remember them which haue the ouerſight of
1. Tim 6.b which haue ſpoken vnto you the worde of God,
Ioſue.1.a. whoſe ende of conuerſation ye conſyderyng, follow
their fayth.

8 Ieſus Chriſte yeſterday, and to day, and the
ſame euer.

9 Be not carried about with diuers and ſtrange
trines: For it is a good thyng that the hart be
bliſhed with grace, and not with meates, which
haue not profited them that haue bene occupied
therein.

10 We haue an aulter, whereof they haue no right
cate, which ſerue in the tabernacle.

11 For the bodyes of thoſe beaſtes, whoſe blud
brought into the holy place by the high Prieſte
ſinne, are burnt without the tentes.

12 Therefore Ieſus alſo, that he might ſanctifie the
ple with his owne blood, ſuffered without the
13 Let vs goe forth therefore vnto hym out of
tentes, bearyng his reproche.

C 14 For here haue we no continuing citie: but we
one to come.

15 By hym therefore let vs offer (a) ſacrifice of
alwayes to God, that is, the fruite of lyppes
ſyng his name.

Eccle.35. 16 To doo good, & to diſtribute, forget not, for
Acte.10.a. ſuche ſacrifice God is well pleaſed.
Rom.11.a. 17 Obey them that haue the ouerſight of you,
Phil.4.b. ſubmit your ſelues: for they watche for your
as they that muſt geue accompte, that they
it with ioy, and not with greefe: for that is

nible for you.

Pray for vs: for we trust we haue a good conscience, in all thynges wyllyng to lyue honestly.

But I desyre you the more earnestly that ye so doo, that I may be restored to you the sooner.

The God of peace, that brought agayne from the dead our Lorde Jesus* the great Shepharde of the shepe, through the blood of the euerlasting couenant,

Make you perfect in al good woorkes to doo his wyll, worlking in you that whiche is pleasaunt in his sight, through Jesus Christe, to whom be glory for euer and euer. Amen.

And I beseeche you brethren, suffer the woorde of exhortation, for I haue wrytten vnto you in fewe woordes.

Knowe ye, that (our) brother Timotheus is delyuered: with whom (if he come shortly) I wyl see you.

Salute al them that haue the ouersight of you, and all the saintes. They of Italie salute you.

Grace be with you al, Amen.

*Ezech.34.a Iosua.10.d 1.Pet.5.d

¶ Wrytten to the Hebrues, (from Italie,) by Timotheus.

The Notes.

We beyng a hyngly priesthood do offer three maner of sacrifices. The first is the sacrifice of prayse & thankesgeuing, whiche saint Paul doth here cal the fruyte of our owne lippes. The seconde is mercie to warde our neighbour, as the prophete Osee sayth, I will haue mercie and not sacrifice. Reade the.xxv. Chap. of Mat. The thirde is, when we offer our bodies a hooly and an acceptable sacrifice vnto God, mortifyng our carnal and fleshly concupiscences. Rom.xii. Chapter.

¶ The Argument of the Epistle of Saint Iames.

SAint Iames doeth wryte in this Epistle vnto them that were alredy conuerted vnto Christ, & had fal[illegible] tion in the doctrine of the Gospel. Therfore he speketh nothyng of the principles of the christian religion as of repentance, of the abolishing of the law, of the iustifie that doeth iustifie vnto life euerlasting, & such other poyntes of our profession, wherein they were sufficiently taught and instructed: but rebuketh most earnestly certaine vices, whiche began to spring among the people of God. Fyrst of al, there were some, whiche when they fel in sin, would put al the fault in god, colouring their wickednesse, not without great blasphemie of God. Agayne, some there were whiche boasted much of [illegible] and in the meane season were without the true fruites of fayth, and beyng vngodly men, and wicked liuers. There were also certayne that tooke vpon them [illegible] fore that they were called therunto, euen men [illegible] redy tongues, but alwayes more geuen to contention & strife, then to true edifyng. Some were extortioners, & did defraude their poore neighbours, not payeng them their hyre. Against al these vices doth he write, confuting them al with good reasons and strong [illegible]

The Epistle of the Apostle Saint Iames.

The first Chapter.

2. He exhorteth to reioyce in trouble, 6. to be feruent in prayer, with stedfast beleefe, 17. and to looke for al good thinges from aboue.

The Epistle on saint Philip and Iames day.

A

1 IAmes a seruaunt of God, & of the Lord Iesus Christ, to the twelue tribes which are [illegible] terred abroade, greeting.

2 My brethren, count it al ioy when ye fal into diuers temptations:

3 Knowing

Knowing (this) that * the trying of your fayth wor- Iob.42.a.
keth patience, Sept.5.a.

And let patience haue (her) perfect worke, that ye Rom.5.a.
may be perfect, and sounde, lackyng nothyng.

If any of you lacke wysedome, * let hym aske of Iob.18.c.
God, that geueth to al men indifferently, and casteth Eccle.7.c.
no man in the teeth: and it shalbe geuen hym. Math.12.a.

But let hym aske in fayth, nothing wauerynge: For Luke.11.b.
he that wauereth, is lyke a waue of the sea, tost of the
wynde, and carried with violence.

Neither let that man thinke that he shal receiue any B
thing of the Lorde.

A double mynded man is vnstable in al his wayes.

Let the brother of lowe degree, reioyce in that he is
exalted:

Agayne, the riche, in that he is made lowe: * Be- Esai.11.b.
cause as the flowre of the grasse he shal passe away. Eccle.14.b

For (a) the Sunne hath ryssen with heate, and the 1.Pet.1.D.
grasse hath wythered, & his flowre hath fallen away,
and the beautie of the fashion of it hath perished: so
also shal the riche man fade away in his wayes.

Blessed is the man that endureth temptation: for
when he is tryed, he shal receyue the crowne of lyfe,
which the Lorde hath promised to them that loue
hym.

Let no man say when he is (a) tempted, I am
tempted of God: For God can not be tempted with
euil, neyther tempteth he any man.

But euery man is tempted, when he is drawen a- C
way, and entised with the bayte of his owne concu-
piscence.

Then when lust hath conceyued, it bryngeth forth
sinne: and sinne when it is finished, bryngeth forth
death.

Do not erre my deare brethren.)(The Epi-

Euery good geuyng, and euery perfecte gyfte is stle on the
from aboue, and commeth downe from the father of fourth sunday
lyghtes, after Easter.

lyghtes, with whom is no variablenesse, neyther the
dowe of turnyng.

Iohn.1.a. Iam.1.b. Eccle.5.a.
18 *Of his owne wyll begate he vs, with the
of trueth, that we ſhoulde be the fyrſte frutes of
creatures.

19 Wherefore my deare brethren, let euery man
ſwyft to heare, ſlowe to ſpeake, ſlowe to wrath

20 For the wrath of man, worketh not that
ryghteous before God.

Rom.13.d. Colos.3.a. *or, malitiousnesse.
21 Wherefore lay aparte al filthinesse, and
of *naughtinesse, and receyue with meekenesse
woorde that is graffed in you, which is able to
your soules.

The Epiſtle on the fyfth ſunday after Eaſter.
22 And be ye doers of the woorde, and not
ly, deceyuyng your owne selues.

Rom.2.b. Math.5.d. Luke.11.g.
23 For *yf any be a hearer of the woorde, and
doer, he is lyke vnto a man beholding his
in a glasse.

24 For he hath conſydered hym selfe,
wayes, and hath forgotten immediatly
shion was.

Math.7.d.
25 But who ſo looketh in the perfect
and continueth (therein) he being not a
hearer, but a doer of the worke, shalbe
deede.

*or, religious. *or, religion.
26 If any man among you seeme to be
refraynyth not his tongue, but deceyueth
hart, this mans *deuotion is in vayne.

27 Pure deuotion and vndefyled before God
ther, is this, To visite the fatherlesse
in their aduersitie, and to keepe hym selfe
of the worlde.

The Notes.

a. This woorde to tempte, is taken
wayes. For it betokeneth to entice a man
after this ſignification we say, that God

ent. For as God is of his owne nature good, & can
n no wyse be enticed to euyl, so doth he moue or en-
ice no man vnto sinne, whiche he himself dooeth
ate and abhorre. Here we learne, that if we sinne,
e ought not to put the faulte in GOD, but in our
selues. Secondly, this woord to tempt, is taken for
o proue: as when we say that God tempted Abra-
am. Gene. xx. and that he did tempt the Israelites.
eut. x. that is to say, did proue Abraham, and tryed
e Israelites whether they loued him or not.

The. ij. Chapter.

1. He forbiddeth to haue any respecte of persons.
5. But to regarde the poore aswel as the riche.

1 My brethren, haue not the fayth of our Lorde A
Iesus Christ, the Lorde of glory, with respect
of persons.

2 For if there come into your * companie a man wea- * or, con-
ring a gold ryng, in goodly apparel, and there come gregation.
in also a poore man in vyle rayment:

3 And ye haue a respect to him that weareth the gay
clothyng, and say vnto him, Syt thou here in a good
place: and say vnto the poore, Stande thou there, or
sit here vnder my footestoole:

4 Are ye not partial in your selues, and are made
iudges of euyl thoughtes?

5 Harken, my deare beloued brethren, Hath not God
chosen the poore of this worlde, (that they myght be)
riche in fayth, and heyres of the kyngdome, which
he promised to them that loue him?

6 But ye haue despised the poore. Doo not riche men
oppresse you by tyrannie, and drawe you before the
iudgement seates?

7 Doo not they blaspheme that good name, by the B
which ye are named?

8 If ye fulfill the royal lawe according to ỹ scripture,
Thou shalt loue thy neighbour as thy self, ye doo wel:

9 But if ye regarde one person more then an other,
ye commit sinne, & are rebuked of the lawe as trans-
gressours.

gressours.

10 Whosoeuer shal keepe the whole law, and yet fayle in one poynt, he is gyltie of al.

Math.5.c. 11 *For he that saide, Doo not commit adulterie: saide also, Doo not kyll: Though thou doo none adulterie, yet yf thou kyl, thou art become a transgressour of the lawe.

12 So speake ye, and so doo, as they that shalbe iudged by the lawe of liberte.

13 For he (shal haue) iudgement without mercie, that hath shewed no mercie: and mercie reioyceth against iudgement.

¶ 14 What profiteth it, my brethren, though a man say he hath fayth, and hath not deedes, can fayth saue hym?

15 If a brother or a syster be naked, and destitute of dayly foode,

16 And one of you say vnto them, Departe in peace, be you warmed and fylled: notwithstanding, ye geue them not those thynges whiche are needefull to the body: what (shalle) profite?

17 Euen so fayth, yf it haue not deedes, is dead in it selfe.

18 But some man wyll say, Thou hast fayth, and I haue deedes: shewe me thy fayth by thy deedes, and I wyl shewe thee my fayth by my deedes.

19 Thou beleeuest that there is one God, thou doest wel, the deuylles also beleeue, and trymble.

20 But wylt thou knowe, O thou vayne man, that that fayth (whiche is) without workes, is dead.

Gene.22.b. 21 *Was not Abraham our father iustified through
D workes, when he had offered Isaac his sonne vpon the aulter?

22 Seest thou not howe that fayth wrought with his deedes, and through his deedes was the fayth made perfect?

23 And the Scripture was fulfylled, whiche saith. Abraham

• Abraham beleeued God, and it was reputed vnto him for righteousnesse, and he was called the freend of God. Gene. 15. b. Rom. 4. a. Galat. 3. a.

Ye see then, how that of deedes a man is (a) iustified, and not of fayth onely.

Likewise also, was not Rahab the harlot iustified through woorkes, when she had receiued the messengers, and had sent them out an other way? Iosue. 2. a.

For as the body without the spirite is dead: euen so fayth without woorkes is dead (also.)

The Notes.

(a) When we reade in saint Paul, that we are iustified through fayth without the woorkes of the lawe: it is to be vnderstanded, that through fayth, whereby we take holde vpon the mercy of God, so plentifully offered vnto vs in our Sauiour Iesus Christe, we are without any demerites or deseruynges of ours counted iust and ryghteous before God, so that our synnes shalbe no more imputed vnto vs. Here in S. Iames, to be iustified, is for to be declared righteous before men, and that by good woorkes, which are infallible witnesses of the true iustifying fayth, and therfore be fayth. Shew me thy fayth by thy deedes. Agayne, he bryngeth the example of Abraham, of whom it is wrytten (thirty yeres afore he offred his sonne Isaac) Abraham beleeued, & it was reckened vnto him for righteousnesse, Gene. 15. whereby we doo euidently see, that S. Iames meaning is, that Abrahams fayth was no idle fayth, but suche fayth as made him obedient vnto God, whiche thyng he dyd most euidently declare, when he did so willingly offer his sonne at Gods commaundement. All that S. Iames goeth about them, is to proue that fayth cannot be without good woorkes. And as by fayth onely we are iustified before God: so by good woorkes proceeding from a liuely fayth, we are iustified before menne. Here we learne also that where no good woorkes be, there is no true iustifying fayth, but a light vnprofitable beleefe, such as is in deuyls: and yet we must beware that we ascribe no parte of our iustification before God vnto good woorkes.

The

The Epiſtle

The. iii. Chapter.

2. He forbyddeth al ambition to ſeeke honour about our brethren. 3. He deſcribeth the propertie of the tongue.

a 1 My bꝛethꝛen, be not many maiſters, knowyng howe that we ſhal receiue the greater damnation:

Mach. 23. f. Prou. 17. a.

2 For in many thynges we ſinne al. If a man ſinne not in woꝛd, the ſame is a perfect man, and able ſo to bꝛidle al the body.

3 Behold, we put bꝛyttes in the hoꝛſes mouthes, that they may obey vs, and we turne about their whole body:

4 Beholde alſo the ſhyppes, which though they be great, and are dꝛiuen of fierce wyndes, yet are they turned about with a very ſmal helme, whyther ſoeuer the luſt of the gouernour wyl:

5 Euen ſo the tongue is a litle member alſo, and boaſteth great thinges: beholde howe great a matter a litle fire kindleth.

6 And the tongue is fire, euen a weꝛlde of wickednesſe: ſo is the tongue ſet among our membꝛes, that it defileth the whole body, & ſetteth on fire the courſe of nature, and it is ſet on fire of hel.

B 7 Al the nature of beaſtes, and of bꝛydes, and of ꝛeptes, and thinges of the ſea, is medled and tamed of the nature of man:

8 But the tongue can no man tame, (it is) an vnꝛuly euyl, ful of deadly poyſon:

Gene. 1. d. 9 Therewith we bleſſe (our) God and father: and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of one mouth proceedeth bleſſyng and curſing: My bꝛethꝛen, theſe thynges ought not ſo to be.

11 Doeth a fountaine ſende foꝛth at one hole ſweet (water) and bytter (alſo?)

12 Can the figge tree, my bꝛethꝛen, beare [illegible]

ues? eyther a vine beare figges? so (can) no fountayne geue both salt water, and fresh also.

Who is a wise man, and endued with knowledge among you? let him shewe his woorkes out of good conuersation with meekenesse of wisedome.

But if ye haue bytter enuying and strife in your hart, glory not, neyther be lyers agaynst the truth. C

For suche wisedome descendeth not from aboue: but is earthly, sensual, and deuylishe.

For where enuying and strife is, there is sedition, and all maner of euyl woorkes.

But the wisedome that is from aboue, is first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruites, without iudging, without fayned.

Yea, and the fruite of righteousnesse is sowen in peace, of them that make peace.

The. iiij. Chapter.

4. He exhorteth them to loue God, 7. and submit themselues to hym.

FRom whence commeth warres and fyghtinges among you? Come they not here hence, (euen) of your lustes that fyght in your members? A

Ye lust, and haue not: ye enuie, and haue indignation, and can not obteyne: Ye fyght and warre, yet haue not, because ye aske not.

Ye aske, and receiue not, because ye aske amisse, euen to consume it vpon your lustes.

Ye adulterers, and adultresses, knowe ye not howe that the friendshyp of the worlde is enmitie with God? Who so euer therefore wyl be a freende of the worlde, is made the enimie of God.

Eyther doo ye thinke that the Scripture sayth in vayne, The spirite that dwelleth in vs lusteth to enuie?

But (the scripture) offereth more grace, and therefore sayth, God resysteth the proude, but giueth grace vnto

vnto the lowly.

B 7 Submit your selues therefore to God: but * re-
1.Pet.5.b. sist the deuyl, and he wyl flee from you.

8 Draw nygh vnto God, and he wyl draw nygh
you: cleanse your hands (ye) sinners, and purifie yo
hartes, (ye) double mynded.

9 Suffer afflictions, and mourne, and weepe:
your laughter be turned to mourning, and your
to heauinesse.

1.Pet.5.a. 10 *Humble your selues in the sight of the Lord,
he shal lyft you vp.

11 Backbite not one an other, brethren: He that
byteth his brother, and he that iudgeth his brot
backbyteth the lawe, and iudgeth the lawe: but
if thou iudge the law, thou art not an obseruer of
lawe, but a iudge.

12 There is one lawe geuer, which is able to saue
to destroy. *What art thou that iudgest an other
Rom.14.a.

13 Goe to nowe ye that say, To day and to mor
let vs go into such a citie, and continue there a ye
and buye, and sel, and wynne:

C 14 (And yet can not ye tel what (shal happen) on
morowe: For what thyng is your lyfe? It is eue
vapour that appeareth for a litle (time) and the
vanisheth away.)

Actes.17.c. 15 For that ye ought to say, If the Lord wyl, we
Hebr.6.a. lyue, let vs doo this, or that.

16 But nowe ye reioyce in your boastynges: all
reioycing is euyl.

Luke.12.b. 17 Therfore *to him that knoweth howe to doo go
and dooth it not, to hym it is sinne.

The.v. Chapter.

2. He threateneth the wicked riche men, 7. he exhor
teth vnto patience, 12. to beware of swearing.

1 GOe to nowe ye riche men, weepe, and howle
your miseries that shal come vpon you.

2 Your riches is corrupte, your garmentes

meteaten:

Your golde and syluer is cankred, and the rust of them shalbe a witnesse agaynst you, and shal eate your fleashe as it were fire. Ye haue heaped treasure together in the last dayes.

Behold, the hyre of labourers which haue reaped downe your feeldes, whiche hyre is of you kept backe by fraude, cryeth: and the crye of them which haue reaped, are entred into the eares of the Lord of Sabaoth. Leuit. 19. f.

Ye haue lyued in pleasure on the earth, and bene wanton: Ye haue nourished your hartes, as in a day of slaughter.

Ye haue condemned and kylled the iuste, and he doth not resist you.

Be patient therefore, brethren, vnto the commyng of the Lord, behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience therupon, vntil he receiue the early and latter rayne. B

Be ye also patient, and settle your hartes: for the commyng of the Lord draweth nygh.

Grudge not one agaynst an other, brethren, lest ye be iudged: behold, the Iudge standeth before the doore.

Take, my brethren, the prophetes for an example of suffryng aduersitie, and of patience, which spake in the name of the Lorde.

Behold, we count them happy whiche endure. Ye haue heard of the patience of Iob, and haue seene the ende of the Lorde: For the Lorde is very pitiful and mercyful. Iacob 5. a.

But aboue all thinges, my brethren, sweare not, neyther by the heauen, neyther by the earth, neither by any other othe: Let your yea, be yea, and your nay, nay, lest ye fal into condemnation. Matth. 5. f.

Is any among you afflicted? let hym pray. Is any merry? let hym sing Psalmes.

Is any diseased among you? let him cal for the el-

ders of the Church, and let them pray for hym, and
annoynt hym with oyle in the name of the Lorde:
15 And the prayer of fayth shal saue the sicke, and the
Lorde shal rayse hym vp: and if he haue committed
sinnes, they shalbe forgeuen hym.
16 Knowledge your faultes one to another, and pray
one for another, that ye may be healed: (For) the fer-
uent prayer of a righteous man auayleth much.
17 Elias was a man vnder infirmities euen as we
are, and he prayed in his prayer that it might not
3. Reg. 17. a. rayne: *and it rayned not on the earth by the space
Luke. 4. c. of three yeeres and sire monethes.
18 And he prayed againe, and the heauen gaue rayne,
and the earth brought foorth her fruite.
19 Brethren, yf any of you doo erre from the truth,
and another conuert hym,
20 Let the same know, that he which conuerteth a
sinner from going astray out of his way, shal saue his
soule from death, & shal hide the multitude of sinnes.

The Notes.

a. Oyle was much vsed in Palestina, and was reck-
ned medicinable. Mark. vi. Luke. x. Therfore wher-
the Apostle doth commaunde that the elders shuld
annoynt with oyle the bodyes of the sicke, he ment
nothyng, that they should in no wyse despise the
meanes that god had appointed naturally to be vsed
for the healyng of the sicke.

The Argument of the first Epistle of Saint Peter.

IN this most woorthy Epistle, Saint Peter exhorteth
faithful to perseuer in the fayth that they had ob-
ceiued, not paising vpon afflictions and troubles
dyd happen vnto them for the name of Christe. In the
meane season he doth lay a most substantial foundation
ground of our Christian religion and fayth. And
breefely declare the office and duetie of euery one
that professeth Christe.

¶The first Epistle of saint Peter the Apostle.

The first Chapter.

1. He sheweth that through the abundant mercy of God, we are elect and regenerate to a lyuely hope, 7. and how faith must be tryed.



Eter, an Apostle of Jesus Christe, to them that dwel here and there as straungers, throwe out Pontus, Galatia, Cappadocia, Asia, and Bithynia: Acts.8.c.

Elect accordyng to the foreknowledge of God the father, vnto the sanctifying of the spirite, through obedience and sprinklyng of the bloud of Jesus Christe: *Grace and peace be multiplied vnto you. Rom.1.c. 1.Cor.1.a. 2.Cor.1.a. Ephes.1.c. Galath.1.a.

Blessed be God the father of our Lord Jesus Christ, which accordyng to his abundant mercy begate vs agayne vnto a lyuely hope, by the ryssing of Jesus Christ from the dead,

To an inheritaunce incorruptible, and vndefiled, and that fadeth not awaye, reserued in heauen for you,

Which are kept by the power of God thorow faith vnto saluation, ready to be shewed in the last tyme.

In the which ye reioyce, though nowe for a season (if nede require) ye are in heauinesse thorow manifolde temptations:

That the tryal of your faith, beyng muche more precious then gold that perisheth, though it be *tried with fire, myght be founde (to be vnto you) vnto laude, honour, and glory, at the appearyng of Jesus Iob.23.b. Sapi.2.a. James.1.a. Rom.5.a.

Crist Christ,

Christe,

8 Whom ye haue not seene, & yet lone hym, in whom
Iohn. 10.g. euen nowe *though ye see hym not, yet do you be-
leeue (hym) and reioyce with ioy vnspeakable and
glorious:

9 Receiuing the end of your fayth, euen the saluacion
of your soules.

Actes.10.g. 10 Of which saluation haue the *prophetes enquired
1.Pet.1.c. and searched diligently, whiche prophesied of the
Dani.2.g. grace that (shoulde come) vnto you:
Agge.2.b. 11 Searching when or at what time ỳ spirit of Christ
which was in them shoulde signifie (whiche were)
testified before the passions that shoulde happen vnto
Christ, and the glory that should folowe after.

12 Vnto which prophetes it was also reuealed, that
not vnto them selues, but vnto vs, they should min-
ister the thynges which are nowe shewed vnto you a-
Actes.2.a. them, which by the holy ghost *sent downe from hea-
uen, haue in the Gospel preached vnto you, the thin-
ges which the angels desire to behold.

Luke.12.c. 13 Wherefore *gyrde vp the loynes of your mynde, be
Ephes.6.c. sober, & trust perfectly on the grace that is brought
vnto you by the reuelation of Jesus Christ:

¶ 14 As obedient chyldren, not fashioning your selues
vnto the former lustes of your ignorance:

15 But as he whiche calle̊d you, is holy, euen so be
holy also in al maner of conuersation.

16 Because it is written, *Be ye holy, for I am holy.
Leuit.11.g. 17 And if so be that ye cal on the father, which wi-
out respect of person iudgeth *according to euery
Math.16.d. mans worke, see that ye passe the tyme of your so-
Psal.18.c. iourning here, in feare:
Rom.2.b. 18 Forasmuch as ye knowe, howe that ye were not re-
deemed with corruptible (thinges) as syluer & gold
from your vayne conuersation, which ye receiued by
tradition of the fathers:

19 But *with the precious blood of Christ, as of a

lambe vndefyled, and without spot.
Which was ordeyned before hande, euen before the worlde was made, but was declared in the laste tymes for your sakes : Hebr.9.b. 1.Iohn.1.b. Apoc.1.b.
Which by his meanes doo beleeue on God that raised him vp from the dead, and gaue him glorie, that your faith and hope towarde God : Philip.1.b.
Seeing ye which haue purified your soules through the spirite in obeying the trueth, with brotherly loue vnfeigned, see that ye loue one another with a pure hart feruently :
For ye are borne a newe, not of corruptible seede : but of incorruptible, by the woorde of God, which liueth and lasteth for euer.
For all flesshe is as grasse, & all the glorie of man is as the floure of grasse : The grasse withereth, and the floure falleth away : Esai.40.b. Eccle.14.b Iacob.1.b.
But the woorde of the Lorde endureth euer : And this is the woorde which by the Gospel was preached vnto you.

The Notes.

Here saint Peter semeth to haue had a respect vnto the olde ceremonie of blood sprinckling : for as it was not yenough then that the sacrifice shulde be offered, and the blood therof shed, vnlesse the people had ben sprinckled with the same : so now adays it shal profite vs nothyng that Christes blood is shed, vnlesse our consciences be cleansed and purified therewith. Whiche thyng is donne by the ministerie of the holy ghoste, whiche doeth sprinkle our consciences with Christes blood, to wash them withal.

The.ii.Chapter.

1. He exhorteth them to lay aside all vice. 4. shewing that Christe is the fundation whereuppon they buylde.

A 1 Wherefore all * naughtinesse, and al guyle, and
* or, malitiousnesse. faignednesse, and enuie, and backbiting layd
aside,
Mat.18.a. 2 As new borne babes, desyre ye ✠ milke of the word
which is without deceite: that ye may growe ther-
by (vnto saluation,)
3 If so be that ye haue tasted how gracious ✠ Lord
4 To whom ye come as vnto a lyuing stone, disalow-
ed of men, but chosen of God, (and) precious.
5 And ye as lyuely stones, be you made a spirituall
house, an holy Priesthood, for to offer vp spirituall
sacrifice, acceptable to God by Iesus Christe.
Esai.28.b. 6 Wherefore it is conteined also in the scripture: Be-
Acres.5.b. holde, I put in Sion a stone to be layde in the chief
Rom.9.f. corner, elect and precious, and he that beleueth on
him, shal in no wyse be confounded.
B 7 Vnto you therefore which beleeue, he is precious:
Psal.118.c. but vnto them which beleeue not, * the stone which
Mat.21.b. the buylders disalowed, the same is made the head
of the corner:
8 And a stone of stumblyng, and a rocke of offence,
which stumble at the woorde, and being disobedi-
ent, vnto the which thyng they were also ordeyned.
Exod.19.a. 9 But ye are a chosen generation, a royall Priest-
Deut.7.a. hood, an holy nation, a peculier people: that ye shew-
we forth the vertues of hym that called you out
of darknesse into his marueylous lyght.
Osee.2.b. 10 * Which in tyme paste were not a people, but
Rom.9.c. nowe the people of God: which sometyme had not
obteyned mercie, but nowe haue obteyned mercie.
The Epistle on the second sunday after Easter. 11 Dearely beloued, I beseeche you as strangers and
pylgrimes, abstayne from fleshly lustes, which fight
agaynst the soule:
Galas.b. 12 And see that ye haue honest conuersation among
Rom.13.b. the gentiles: that whereas they backbyte you as
Mat.5.b. doers, * they may by your good workes (which
shal see, glorifie God in the day of visitation.

Submit your selues therefore vnto all maner ordi- Rom. 13. a.
naunce of man for the Lordes sake: whether it be vn- Titus. 3. a.
to the kyng, as hauing the preeminence:

Other vnto rulers, as vnto them that are sent by C
him for the punishment of euyl doers, but for the
laude of them that doo wel.

For so is the wyll of God, that with well doyng ye
may stop the ignoraunce of foolishe men:

As free, and not as hauing the libertie for a cloke Rom. 12. c.
of naughtinesse, but euen as the seruauntes of God.

Honour al men. Loue brotherly felowshyp. Feare Ephes. 6. a.
God. Honour the kyng. Colos. 3. b.

Seruauntes, obey your maisters with al feare, not The Epistle
only yf they be good and curteous, but also though on the third
they be frowarde. sunday after
For it is thanke worthie, if a man for conscience Easter.
toward God endure greefe, and suffer wrong vnde- 1. Tim. 6. a
serued. Titus. 2. b.

For what prayse is it, yf when ye be buffeted for Math. 5. a.
your faultes, ye shal take it patiently? But yf when
ye doo well, and suffer wrong, and shall take it pati-
ently, then is there thanke with God.

For hereunto verily were ye called: for Christe al- D
so suffered for vs, leauyng vs an example, that ye Somme
shulde folowe his steppes. reade, for
you.
Which dyd no sinne, neyther was there guyle John. 13. b.
founde in his mouth.

Which when he was reuiled, reuiled not agayne: Ephes. 5. a.
when he suffered, he threatened not, but committed
(the vengeance) to hym that iudgeth ryghteously.

Which his owne selfe bare our sinnes in his bo- Math. 8. c.
dy on the tree, that we beyng delyuered from sinne, Esai. 53. b.
shulde lyue vnto ryghteousnesse: by whose stripes
ye were healed.

For ye were as sheepe goyng astray: but are nowe
turned vnto the Shepheard and Bysshop of your
soules.

The Notes.

a. We are the true temple of God, & an holy priesthood for to offer spiritual oblations. This place semeth to haue ben taken out of the .66. Chapter of Esai, who in the same Chapter sayth plainely that God wyl forsake the olde temple, sacrifices, & priesthood, and choose vnto hym selfe a new temple, new sacrifices and a newe priesthood. As many as put their trust in God, are the temple of God. 1. Cor. 3. Chapter. As touching this spiritual priesthood, and the sacrifices longing thereto. Reade our notes on the 13. Chapter to the Hebrues.

The. iii. Chapter.

I. Howe wyues ought to order themselues vnto their husbandes. 3. And in their apparel.

A 1 LYkewyse* ye wyues be in subiection to your husbandes, that euen they which obey not the
Ephes. 5. c. Colos. 3. c. woorde, may without the woorde be wonne, by
the conuersation of the wyues:

2 After that they haue beholden your chaste conuersation (coupled) with feare.

3 Whose apparel let it not be that which is outward with brayded heare, and hangyng on of gold, or in puttyng on of (gorgeous) apparel:

4 But let the hid man (which is) in the hart, be without al corruption, of a meeke and quiet spirite, which (spirite) is before God a thyng muche set by.

5 For after this maner in the olde tyme dyd the holy women also, which trusted in God, tyre themselues beyng obedient vnto their husbandes.

6 Euen as Sara obeyed Abraham, calling hym lord whose daughters ye are as long as ye doo well, and are not afrayde for any terrour.

B 7 Likewise ye husbandes, dwel with them according to knowledge, geuyng honour vnto the wyfe, as vnto the weaker vessel, & as vnto them that are heyres also of the grace of life, that your prayers be not hyn-
dered.

In conclusion, (be ye) al of one mind, hauing com
passion one of another, loue as brethren, be pitifull,
be curteous,*
Not rendering euyl for euyl, or rebuke for rebuke:
but contrarywyse blesse, knowyng that ye are there-
unto called, euen that ye shoulde be heyres of the
blessyng.
For he that doeth long after lyfe, and loueth to see
good dayes, let hym refrayne his tongue from euyll,
and his lyppes that they speake no guyle.
Let hym eschewe euyl, and doo good, let him seeke
peace, and ensue it.
For the eyes of the Lorde (are) ouer the ryghteous,
and his eares are (open) vnto their prayers: Agaynst,
the face of the Lorde (is) ouer them that doo euyll.
Moreouer, who is it that wyll harme you, yf ye be
followers of that whiche is good?
But, * happy are ye, yf any trouble happen vnto you
for ryghteousnesse sake, be not ye * afrayde for any
terrour of them, neyther be ye troubled:
But sanctifie the Lorde God in your hartes. (Be)
ready alwayes to geue an answeare to euery man that
asketh you a reason of the hope that is in you,
And that with meekenesse and feare, hauing a good
conscience: * that wherein they backbyte you as euyl
doers, they may be ashamed that falsly accuse your
good conuersation in Christe.
For it is better, yf the wyl of God be so, that ye
suffer for well doyng, then for euyl doyng.
For as much as Christ hath once suffered for sinnes,
the iust for the vniust, to bryng vs to God, and was
killed as pertaynyng to the flesshe, but was quicke-
ned in the spirite.
In whiche spirite he also went and preached vnto
the spirites that were in prison,
Whiche sometyme had benne disobedient, when
once the long sufferyng of God abode in the dayes of
Noe,

The Epistle on the fyfth sunday after Trinitie.
* Weeke.
Psal. 34. c.
C
Math. 5. b.
Esai. 8. c.
Math. 10. b
1. Pet. 2. b.
Titus 2. a.
1. Pet. 2. d.
Math. 5. a.
The Epistle on Easter Euen.
Rom. 5. a.

Gene.6.a. Noe, whyle the arke was a preparing, *wherin fewe
Gene.7.c. (that is to say) eight soules, were saued in the water.
D 21 To the whiche also the figure agreeth that now
Rom.6.a. saueth vs, euen *baptisme (not the puttyng away of
filthe of the flesshe, but in that a good conscience
keth requeste to God) by the resurrection of Jesu
Christe:
22 Whiche is on the ryght hande of God, and is gone
Ps.1.b.2.b. into heauen, *angelles, powers, and mightes subdued
vnto hym.

The Notes.

a. It is vnknowen vnto vs where this prison is,
for the holy scripture speaketh nothyng of it. In
gospel it is called the bosome of Abraham. It is
ficient for vs to knowe & beleeue that all the
of the faithes or faythfull, whiche dyed since the
gynnyng of the worlde, are saued by the bloud
Christ. Howbeit, the Gospel was sundry wyse pre
ched vnto the dead. For vnto the holy patriarches
deliuerance & saluation, vnto the vnfaythfull
ned damnation was preached.

The .iiii. Chapter.

1. He exhorteth men to ceasse from sinne, 7. to be so
ber, and apt to pray.

A 1 FOR as much then as Christ hath suffered for vs
in the flesshe, arme ye your selues lykewyse with
the same mynde: for he whiche suffereth in the
flesshe, ceasseth from sinne:
2 That he henceforth shoulde lyue, as muche
as remayneth in the flesh, not after the lustes of men,
but after the wyl of God.
3 For it is sufficient for vs that we haue spent the
Rom.1.b. time that is paste of the lyfe, after the wyl of the
Ephes.4.b Gentiles, walking in wantonnesse, lustes, ouer
of wynes, surfeate of eatyng, in ryotte of drunkenesse
and abominable idolatrie.
4 And it seemeth to them a straunge thyng, that

ryme not also with them vnto the same excesse of ry-
ot, and therefore speake they euyl of you:
Whiche shall geue accomptes to hym that is redy
to iudge quicke and dead.
For vnto this purpose verily was the Gospel preached also vnto the dead, that they shoulde be iudged
after other men in the flesshe, but shoulde lyue before
God in the spirite.
The ende of all thynges is at hande. Be ye therefore
sober, and watche vnto prayer. The Epistle on the sunday after Ascension day.
Aboue all thynges haue feruent charitie among
your selues: for charitie shall couer the multitude of
sinnes.
*Be ye harborous one to another, without grudging. *Gene.19.a. Actes.10.c.
As euery man hath receyued the gyfte, euen so mi-
nister the same one to another, as good Stewardes
of the manifolde grace of God.
If any man speake, (let him talke) as the wordes
of God: *if any man minister, let hym doo it as of *Phil.2.b.
the ability whiche God ministreth (vnto him) that
God in all thynges may be glorified through Jesus
Christe, to whom be prayse and dominion for euer
and euer. Amen.
Dearely beloued, thynke it not strange concerning
the fyery tryal, which thing is to trie you, as though
some strange thyng happened vnto you.
But reioyce, in as muche as ye are partakers of
Christes passions: that when his glory appeareth, ye
may be merry and glad.
*If ye be rayled vpon for the name of Christ, hap- *Rom.12.b. 2.Cor.8.c. Iac.5.b. 1.Pet.1.a.
pie (are ye) for the spirite of glorie, and of God, re-
steth vpon you: on their part he is euyl spoken of, but
on your part he is glorified.
But that none of you be punished as a murderer, or
as a theefe, or an euyl doer, or as a busybody in other
mens matters.

16 If

Math.5.b. 16 Yf any (man suffer) as a Christian man, let him n
1.Pet.1.c. be ashamed, but let him glorifie God on this behal
17 For the tyme is (come) that iudgement must b
gynne at the house of God. Yf it fyrste (begynne)
vs, what shal the ende be of them which beleeue n
the Gospel of God?
Pro.11.b. 18 And yf the ryghteous scarsely be saued, where sh
the vngodly and the sinner appeare?
19 Wherefore, let them that are troubled accordy
to the wyl of God, commit the keeping of their so
les to hym with wel doyng, as vnto a faythfull cr
atour.

The Notes.

a. Of Christes goyng downe into hel, we haue su
ficiently spoken in the Notes of the second Chapt
of the Actes.

b. Euery man ought to vse the gyftes of God to
Gods glory, and the profite of his neighbour: so th
the glory of God, and the profite of our neighbou
is the marke that we ought to shoote at in all our
ynges.

The. v. Chapter.

The duety of pastours is to fede the flocke of Christ,
and what reward they shal haue if they be diligent.

A 1 THE elders whiche are among you I exhort
whiche am also an elder and a witnesse of th
afflictions of Christe, and also a partaker of th
glorie that shalbe opened:
Actes.21.f.2 2 *Fede you Gods flocke whiche is committed vn
to you, takyng the ouersyght of them, not as compe
led thereto, but wyllyngly: not for the desyre of fy
thie lucre, but of a chearful myndе:
2.Cor.1.c. 3 *Not as though ye were lordes ouer Gods pe
1.Tim.4.b tage: *but that ye be an ensample to the flocke.
Titus.2.b.4 And when the cheefe Shepheardе shal appeare, ye
2.Tim.1.c. shal *receyue an incorruptible crowne of glorie.
1.Cor.9.b.5 Lykewyse ye younger, submit your selues vnto
2.Tim.4.b

ther: Submit your selues euery man one to an o- The Epistle
ther, decke your selues inwardely in lowlynesse of on the .iii.
mynde: For God resysteth the proude, and geueth sunday after
grace to the humble. Trinitie.

Submyt your selues therefore vnder the mighty
hande of God, that he may exalt you when the tyme
is come.

*Cast al your care vpon hym, for he careth for you. Math. 6. d.
Be sober and watche: for your aduersary the deuil, Luke. 12. c.
he roaryng Lyon * walketh about, seekyng whom B
he may deuoure, Ioh. 1. b.

Whom resiste stedfast in the fayth, knowyng that Iacob. 4. b.
the same afflictions are accomplished in your brethre
that are in the worlde.

But the God of al grace him selfe, which hath cal-
led vs into his eternal glory by Christe Iesus, after
that ye haue suffered a litle affliction, make you per-
fect, settle, strengthen, and stablishe you.

To hym be glory and dominion for euer and euer.
Amen.

By Syluanus a faythful brother vnto you (as I
suppose) I haue written briefly, exhortyng and testi-
fying, how that this is the true grace of God, wher-
in ye stande.

The Churche that is at Babylon elected toge-
ther with you, saluteth you, and so dooth Marcus
my sonne.

*Greete ye one an other with a kysse of charitie. C
Peace be with you al whiche are in Christe Iesus, Rom. 16. c.
Amen. 1. Cor. 16. d.

The Notes.

To feede the flocke of Christe, is to teach purely
& sincerely the wholsome doctrine of the Gospel,
wherby the soules of the faythful are fed and fatted
in lyfe euerlastyng.

¶ The

¶ The Argument of th
ſecond Epiſtle of Saint Peter

SAint Peter doth in this Epiſtle entreate chefely
three thynges. Firſt and foremoſt, as he
doth exhort vs vnto a godly life, & vnto a
uerſation. Secondly, he doth highly commend &
the doctrine of Chriſte, whiche he affyrmeth to be
neceſſary, becauſe that in the laſt dayes falſe
ſhal ariſe, whiche ought to be kept of, onely
ctrine. Thirdely, he doeth geue them warning
day, exhouyng them to walke in the feare of God
they may with a good conſcience appeare
righteous Iudge.

¶ The ſeconde Epiſtle o
Saint Peter.

The firſt Chapter.

For as muche as the power of God hath
al thinges parteynyng vnto lyfe, he exhorteth
flee the corruption of worldly luſtes.

1 SImon Peter a ſeruaunt
an apoſtle of Ieſus Chri
to them whiche haue ob
ned like pretious faith w
vs, through the righte
neſſe of our God and
our Ieſus Chriſte:

2 *Grace and peace be m
tiplyed vnto you thro
the knowledge of God, and of Ieſus our Lord:

3 Accordyng as his godly power hath geuen
vs all thynges that (parteyne) vnto lyfe and godli
neſſe, through the knowledge of hym that hath
led vs vnto glory and vertue:

*1. Pet. 1. a.

By the whiche are geuen vnto vs excellent & moſt
great promiſes, that by the meanes thereof, ye might
be * partakers of the godly nature, if ye flee the cor- Iohn. 1. c.
ruption of worldly luſt. Coloſſ. 2. b.

And herevnto geue al diligence, in your fayth mi-
niſter vertue, in vertue knowledge,

In knowledge temperance, in temperance pati- 1. Cor. 8. a.
ence, in patience godlineſſe,

In godlyneſſe brotherly kindeneſſe, in brotherly B
kindneſſe, charitie.

For if theſe thynges be among you, and be plente-
ous, they make you that ye neyther ſhalbe idle, nor
vnfruiteful in the knowledge of our Lorde Ieſus
Chriſt.

But he that lacketh theſe thynges is blynde, and
can not ſee farre of, and hath forgotten that he was
purged from his olde ſinnes.

Wherfore brethren, geue the more diligence for to
make your callyng and election ſure: for if ye do ſuch
thynges, ye ſhal neuer fal.

Yea, and by this meanes an entryng in ſhalbe mi-
niſtred vnto you abundantly, into ỳ euerlaſting king-
dome of our Lorde and ſauiour Ieſus Chriſt.

Wherefore I wyl not be negligent to put you al-
wayes in remembrance of ſuche thinges, though ye
knowe them your ſelues, and be ſtabliſhed in the pre-
ſent trueth.

Notwithſtanding I thinke it meete, as long as I
am in this * tabernacle, to ſtyre you vp, by puttyng 2. Cor. 5. a.
you in remembrance:

Knowyng that ſhortly I muſte put of this my ta-
bernacle, euē as our Lord Ieſus Chriſt ſhewed me. Iohn. 21. B.

I wyl euer alſo geue my diligence, that ye maye
haue wherewith to ſtyre vp the remembraunce of
theſe thynges after my departyng.

For we haue not folowed deceitful fables, when
we opened vnto you the power and commyng of our
Lorde

1.Iohn.1.a. Lorde Iesus Christ, but 'with our eyes we sawe maiestie.

17 Euen then verily when we receiued of God the father honour and glory, and when there came such a voyce to hym from the excellent glory: 'This is my
Math.17.b. Marke.1.b. deare beloued sonne in whom I delyte.
Luke.3.b. 18 This voyce we heard come from heaven, when we were with hym in the holy mount.

19 We haue also a right sure worde of prophecie, whereunto if ye take heede, as vnto a light that shyneth in a darke place, ye doo wel, vntyl the day dawne, and the day starre aryse in your hertes.

20 So that ye first knowe this, that no prophecie of the scripture is of any priuate 'motion.

'or, interpretation.

21 For the prophecie came not in olde tyme by the will of man: but holy men of God spake, as they were moued by the holy ghost.

The.ii.Chapter.

He prophesieth of false teachers, and sheweth their punishment.

2 1 There were false prophetes also among the people, euen as 'there shalbe false teachers among you, whiche priuily shal bryng in damnable sectes, euen denyeing the Lorde that hath bought them, & bryng vpon them selues swifte damnation.
Actes 20.f. 1.Tim.4.a. 2.Tim.3.a. 2 Pet.3.a. Iudic.1.c.

2 And many shal folowe their damnable waies, whom the way of truth shalbe euil spoken of.

3 And through couetousnesse shal they with fayned wordes make marchandise of you, whose iudgement nowe of long tyme ceaseth not, and their damnation sleepeth not.

4 For if God spared not the angels that sinned, but caste them downe into hel, and deliuered them into chaynes of darkenesse, to be kept vnto iudgement.

Gene.7.a. 5 Neyther spared the olde worlde, but saued the eyght (person) a preacher of righteousnesse, and

brought in the flood vpon the worlde of the vngodly,
And turned their cities of Sodome and Gomorrhe
nes thes, ouerthrewe them, damned them, & made
them an ensample vnto those that after shoulde
liue vngodly. Gen. 7.a.

B

And iust *Lot, vexed with the vncleane conuersati-
on of the wicked, deliuered he. Gen. 12.b.

(For he beyng righteous, and dwellyng among
them, in seeing & hearyng, vexed his righteous soule
from day to day with (their) vnlawful dedes.)

*The Lorde knoweth how to deliuer the godly out Iob. 15.b
of temptation, and to reserue the vniust vnto the day 1. Cor. 10.c.
of iudgement for to be punished:

But chefely them that walke after the fleashe in
the lust of vncleannesse, and despise aucthorite. Pre-
sumptious (are they) and stande in their owne con-
ceyt, which feare not to speake euyl of them that ex-
cel in worshypp.

When the angels which are greater both in power
and myght, geeue not rayling iudgement agaynste
them before the Lorde.

But these as bruite beastes, led with sensualitie,
and made to be taken and destroyed, speake euyl of
the thynges that they vnderstand not, and shal perish
through their owne corruption:

And receiue the reward of vnrighteousnesse, they
count it pleasure to liue delitiously for a season: spots
are they and blots, delighting them selues in their
errorynges, in feastyng with you:

Hauyng eyes ful of adulterie, and that can not
cease from sinne, laying bayte for vnstable soules:
harte they haue exercised with * robbery, they are
cursed chyldren, C

* or, cour-
tousnesse.

Whiche haue forsaken the right waye, and are
gone astray, folowyng the way of *Balaam, (the Numb. 22.b
sonne) of Bosor, which loued the rewarde of vnrigh-
teousnesse:

16 But was rebuked of his iniquitie. The dumme beaſte, and vſed to the yoke, ſpeakyng with mans voyce, forbad the madneſſe of the prophete.

Iudi.1.b. 17 *These are welles without water, clouds that are carryed with a tempeſt, to whom the myſt darkeneſſe is reſerued for euer.

18 For when they ſpake the great ſwellyng wordes of vanitie, they entice through luſtes with the bait of wantonneſſe of the fleſhe, them that were clean escaped from them, which are wrapped in errour.

19 Whyle they promiſe them libertie, whereas they themſelues are the bonde ſeruauntes of corruption.

Ioh.8.a. Rom.6.c. *For of whom a man is ouercome, vnto the ſame is he brought in bondage.

Hebr.6.a. and.10.c. 20 *For if they, after they haue eſcaped from the filthyneſſe of the world, through the knowledge of the Lorde and the ſauiour Ieſus Chriſt, are yet tangled

Math.12.b. agayne therin, and *ouercome, then is the laſter ende worſe with them then the begynning.

D 21 For it had ben better for them not to haue known the way of righteouſneſſe, then after they haue known it, to turne from the holy commaundement that was geuen vnto them.

22 But the ſame is happened vnto them that is ſayd to be ſpoken by ẏ true prouerbe, *The dog is turned to his owne vomite againe, & the ſow that was waſhed, (is turned againe) to her walowyng in the myre.

Prou.21.a.

The Notes.

a. Reade the notes vpon the firſt and tenth chapters to the Hebrues.

The.iii.Chapter.

3. He ſheweth the impietie of them which mocke at Gods promiſes. 7. After what ſort the end of the world ſhalbe. 8. That they prepare themſelues therunto. 16. Who they are whiche abuſe the wrytynges of Saint Paul, and the reſt of the ſcriptures, 18. concluding with eternal thankes to Chriſt Ieſus.

A

THis is the seconde Epistle that I now write vnto you, dearly beloued, wherewith I stirre vp and warne your pure myndes,

To be myndeful of the woordes which were tolde before of the holy prophetes, & also the * commaundement of vs, whiche be Apostles of the Lorde and sauiour:

Knowyng this first, that there shal come in the last dayes, mockers, walkyng after their owne lustes,

And sayeing, Where is the promise of his comming? For since the fathers fel a sleepe, all thynges continue alyke from the begynnyng of the creation.

For this they knowe not (and that wilfully) howe that the heauens were of olde, & the earth consistyng of the water, and by the water, by the woorde of God:

By the whiche thynges the woorlde that then was, perished, beyng then ouerrunne with water.

* But the heauens and earth whiche are nowe, be kept by his woorde in store, and reserued vnto fire against the day of iudgement, and perdition of vngodly menne.

Dearly beloued, be not ignorant of this one thyng, howe that * one day is with the Lorde as a thousande yeres, and a thousand yeres as one day.

The Lorde that hath promised is not slacke (as some men count slackenesse) but is patient to vswarde (forasmuch) as he woulde haue no man lost, but wyl receyue al men to repentance.

Howbeit, * the day of the Lorde wyl come as a theefe in the nyght, in the whiche the heauens shal passe away with a greate noyse, and the Elementes shall melte with feruent heate, the earth also and the workes that are therein, shalbe vtterly burned.

Seeyng then that al these thynges shall perishe, what maner persons ought ye to be in holy conuersation and godlinesse,

* or, our Doctrine.

Actes 20.f.
2. Pet. 2.a.
Iude. 1.c.
1. Tim. 4.c.
2. Tim. 2.a.

Iohn. 14.b.
Esai. 51.b.

Psal. 90.a.
1. Cor. 7.c.

Math. 24.b
1. Thes. 5.a.
Apoc. 3.a.

12 Looking for, & hasting vnto the comming of the d
of God, * by whom the heauens shal perishe wi
fire, & the elementes shal melt with feruent hea
13 Neuertheleſſe, we according to his promiſe, loo
for a newe heauen, and a newe earth, wherein dw
leth righteouſneſſe.

* Gorume
ſtade, wher-
in.
Apoc. 21. a.

¶ 14 ¶Wherefore dearly beloued, ſeeyng that ye loo
for ſuche thinges, be diligent that ye may be fou
of hym in peace without ſpot, and vnblameable:
15 And ſuppoſe that the long ſufferyng of the Lo
is ſalvation, euen as our dearly beloued bro
Paul alſo, accordyng to the wyſedome gyuen vn
hym, hath written vnto you:
16 Yea almoſt in euery Epiſtle ſpeakyng of ſuch thi
ges, among which are many thinges hard to be v
derſtande, which they that are vnlearned and vnſt
ble, peruert, as they do alſo the other ſcriptures, v
to their owne deſtruction.
17 Ye therefore, beloued, ſeeyng ye be warned afo
hand, beware, leaſt ye alſo, being led away with
rour of the wicked, fal from your owne ſtedfaſtne
18 But growe in grace, and in the knowledge of o
Lord and ſauiour Ieſus Chriſt: To whom be gl
both now and for euer, Amen.

The Argument of th
firſt Epiſtle of Saint Iohn.

After that Iohn had ſufficiently declared howe th
our whole ſaluation doth conſiſt onely in Chriſt, &
any man ſhould thereby take a boldneſſe to ſinne, h
ſheweth that no man can beleue in Chriſt, vnleſſe he do
endeuour him ſelf to keepe his cómaundementes. Whi
thing being done, he exhorteth them to beware of fal
prophetes, whom he calleth Antechriſtes, and to try th
ſpirites. Laſte of al, he dooth earneſtly exhort vnto br
therly loue.

The first Epistle of Saint Iohn the Apostle.

The first Chapter.

1. True witnesse of the euerlasting woorde of God,
7. The bloode of Christe is the purgation of sinne.
11. No man is without sinne.



That whiche was from the beginning, which we haue heard, whiche we haue seene with our eyes, which we haue looked vppon, and our handes haue handled, of the woorde of lyfe: A The Epistle on saint Iohn Euangelistes day.

(And the lyfe appeared, and we haue seene and beare witnesse, and shewe vnto you * that eternall lyfe whiche was with the father, and appeared vnto vs.) *Math.17.2.

That whiche we haue seene and heard, declare we vnto you, that ye also may haue felowshyp with vs, and that our felowshyp may be with the father, and his sonne Iesus Christe.

And these thynges wryte we vnto you, that your ioy may be full.

And this is the tydynges whiche we haue heard of hym, and declare vnto you, that God is light, and in hym is no darkneſſe at al.

If we say that we haue felowshyp with hym, and walke in darkneſſe, we lye, and doo not the truth.

But if we walke in the lyght, euen as he is in the lyght, then haue we felowshyp one with another, and the bloode of Iesus Christe his sonne cleanseth vs from all sinne. B

If we say that we haue no sinne, we deceyue

 vs

our selues, and the trueth is not in vs.

3. Reg. 8. c. 2. Par. 6. g. Iohn. 13. c. Psal. 32. d.

9 Yf we knowledge our sinnes, he is faythfull and iust to forgeue vs our sinnes, and to cleanse vs from all vnryghteousnesse.

10 Yf we say that we haue not sinned, we make hym a lyer, and his woorde is not in vs.

The. ii. Chapter.

1. Christe is our aduocate. 10. Of true loue, and howe it is tryed. 18. To beware of Antechriste.

a 1 My litle chyldren, these thynges write I vnto you, that ye sinne not. And yf any man sinne, we haue an aduocate with the father, Iesus Christe the ryghteous.

2 And he is the attonement for our sinnes: and not our (sinnes) onely, but also for the (sinnes) of all the worlde.

3 And hereby we are sure that we knowe hym, yf we keepe his commaundementes.

Iohn. 13. d. * Or, trueth

4 * He that sayth, I knowe hym, and keepeth not his commaundementes, is a lyer, and the * veritie is not in hym.

5 But who so keepeth his woorde, in hym is the loue of God perfect in deede: Hereby knowe we that we are in hym.

6 He that sayth he abyderh in hym, ought him self also to walke, euen as he walked.

b 7 Brethren, I write no newe commaundement vnto you, but an olde commaundement, which ye haue had from the begynnyng. The olde commaundement, is the woorde which ye haue heard from the begynnyng.

8 Agayne, a newe commaundement I write vnto you, that is true in him, and (the same is true) also in you, for the darknesse is past, and the true light now shyneth.

9 He that sayth howe that he is in the lyght, and

wyth his brother, is in darknes euen vntill this time.
He that loueth his brother, abydeth in the lyght, & there is none occasion of euyl in hym.
He that hateth his brother, is in darkenesse, & walketh in darkenesse, and can not tel whyther he goeth, because that darkenesse hath blynded his eyes. Leuit.19.b.
Babes, I wryte vnto you, because your sinnes are forgeuen you for his names sake.
I wryte vnto you fathers, because ye haue knowen hym that is from the begynnyng. I wryte vnto you yong men, because you haue ouercome the wicked. &
I wryte to you litle children, because ye haue knowen the father. I haue wryten vnto you fathers, because ye haue knowen hym that (is) from the begynnyng. I haue wryten vnto you yong men, because ye are strong, and the worde of God abydeth in you, and ye haue ouercome the wicked.
Loue not that ye loue not *the worlde, neyther the thinges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym. Iohn.17.b.
For all that is in the worlde, as the lust of the flesshe, and the lust of the eyes, and the pryde of lyfe, is not of the father, but of the worlde.
And the worlde passeth away, and the lust therof: but he that fulfylleth the wyl of GOD, abydeth for euer.
Litle chyldren, it is the last tyme: and as ye haue herde howe that Antechryste shal come, euen nowe are there many Antechrystes: whereby we know that it is the last tyme.
They went out from vs, but they were not of vs: for yf they had ben of vs, they would no doubt haue continued with vs: But *that it myght appeare that they are not al of vs. Actes.20.f
*this commeth to passe.
Nerthelesse, ye haue an oyntment of hym that is holy, and ye knowe al thynges.
I haue not wryten vnto you as though ye knewe

not the trueth: but because ye knowe it, and that
lye is of the trueth.

22 Who is a lyer, but he that denyeth that Jesus
Christe? the same is Antechrist, that denieth the
ther and the sonne.

23 Whosoeuer denyeth the sonne, the same hath
the father: (But he that knowledgeth the sonne, h
the father also.)

24 Let therfore abide in you, that same which ye hea
from the begynnyng: yf that whiche ye haue hea
from the begynning shal remayne in you, ye also
continue in the sonne, and in the father.

25 And this is the promise that he hath promised
(euen) eternal lyfe.

26 These thynges haue I wrytten vnto you, concer
nyng them that deceyue you:

Esai. 54. b. 27 And the annoyntyng whiche ye haue receyued
him dwelleth in you: and ye nede not that any m
teach you, but as the same annoyntyng teacheth
of al thynges, and it is true, and not lying: and as
taught you, ye shal abyde in it.

28 And nowe babes abyde in hym, that when he sh
appeare, we may be bolde, and not be ashamed
* or, before hym * at his commyng.

29 Yf ye knowe that he is ryghteous, know also th
euery one whiche doeth ryghteousnesse, is borne
hym.

The. iii. Chapter.

1. The singuler loue of God towarde vs, 7. and howe we agayne ought to loue one another.

A Luke. 20. f. Iohn. 1. b 1 BEhold what charitie the father hath shewed vn
(euen) that we shoulde be called the * sonnes
God: for this cause the worlde knoweth vs not
because it hath not knowen hym.

2 Dearely beloued, nowe are we the sonnes of God
and yet it doeth not appeare what we shalbe.

we knowe that when he shal appeare, we shalbe lyke
hym: for we shal see hym as he is.
3 And euery man that hath this hope in hym, purgeth
hym selfe, euen as he also is pure.
4 Who so euer committeth sinne, transgresseth also
the lawe: for sinne is the transgression of the lawe.
5 And ye knowe that he appeared to take away our
sinnes, and in him is no sinne.
6 As many as byde in hym, sinne not: whosoeuer
sinneth, hath not seene hym, neyther knowen hym.
7 Babes, let no man deceyue you: he that doeth righ- W
teousnesse, is ryghteous, euen as he is ryghteous.
8 He that committeth sinne, is of the deuyl: *for the Gene.3.a.
deuyl sinneth since the begynnyng: *for this purpose Iohn.8.L
appeared the sonne of God, to lose the workes of the
deuyl.
9 Who so euer is borne of God, sinneth not: for his
seede remayneth in hym, and he can not sinne, be-
cause he is borne of God.
10 In this are the children of God knowen, and the
children of the deuyl: who so euer doeth not righte-
ousnesse, is not of God, neither he that loueth not his
brother.
11 For this is the tydynges that ye heard from the be-
gynnyng, that ye shoulde loue one another.
12 Not as *Cain (which) was of that wicked, and Gene.4.b.
slue his brother: and wherfore slue he hym? because
his owne workes were euyll, and his brothers rygh-
teous.
13 Marueile not, my brethren, if the worlde hate you.
14 We knowe that we are translated from death vnto
lyfe, because we loue the brethren: he that loueth The Epistle
not his brother, abydeth in death. on the second
15 Whosoeuer hateth his brother, is a manslear, and sunday after
ye knowe that no manslear hath eternal life abyding Trinitie.
in hym.
16 Herby perceyue we loue, because he layde downe
his

his lyfe for vs, and we ought to lay downe our lyues for the brethren.

Deut.15.b. 17 But who so hath this worldes good, and * seeth his brother haue neede, and shutteth vp his compassion from hym: howe dwelleth the loue of God in hym?

18 My babes, let vs not loue in woorde, neyther in tongue, but in deede and in veritie.

19 Hereby we know that we are of the truth, and shall assure our hartes before hym.

20 For yf our hart condemne vs, God is greater then our hart, and knoweth all thynges.

D 21 Dearly beloued, yf our hart condemne vs not, then haue we boldnesse toward God.

Math.7.a. 22 And * whatsoeuer we aske, we receyue of hym, be-
Iohn.15.b. cause we keepe his commaundementes, and doe
Iacob.1.a. those thynges whiche are pleasing in his sight.

1.Iohn.5.a. 23 And * this is his commaundement, that we should
Iohn.13.b. beleeue on the name of his sonne Iesus Christe, and loue one another, as he gaue vs commaundement.

24 And he that keepeth his commaundementes, dwelleth in hym, & he in hym: and hereby we know that he abideth in vs, euen by the spirite which he hath geuen vs.

The.iiii.Chapter.

1. Difference of spirites. 2. howe the spirite of God may be knowen from the spirite of error.

A 1 DEarely beloued, * beleeue not euery spirite, but
Math.7.c. prooue the spirites whether they are of God or
Deut.13.a. not: for many false prophetes are gone out into
Math.24.a the worlde.
Mark.13.a. 2 Hereby shall ye knowe the spirite of God: Euery
Luke.21.b. spirite that confesseth that Iesus Christe is come in the flesshe, is of God:

3 And euery spirite which confesseth not that Iesus Christe is come in the flesshe, is not of God, and this is that (spirite) of Antechriste, of whom ye haue hearde howe that he shoulde come: and euen nowe

already

ready is he in the worlde.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therfore speake they of the worlde, and the worlde heareth them.

6 We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not: Hereby know we the spirite of veritie, and the spirite of errour.

7 Dearely beloued, let vs loue one another, for loue commeth of God: and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 In this appeared the loue of God towarde, because God sent his onely begotten sonne into the worlde, that we myght lyue through hym.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.

11 Dearely beloued, yf God so loued vs, we ought also to loue one another.

12 No man hath seene God at any tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe we that we dwell in hym, and he in vs: because he hath geuen vs of his spirite.

14 And we haue seene, and doo testifie that the father sent the sonne (to be) the sauiour of the worlde.

15 Whosoeuer confesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God.

16 And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym.

17 Herein is the loue perfect in vs, that we shoulde haue boldenesse in the day of iudgement: For as he is, euen so are we in this worlde.

The Epistle on the fyrst sunday after Trinitie.

B

Iohn. 13.d.
1. Thes. 1.b.
Iohn. 3.e.
Rom. 5.b.

C

Exod. 33.d.
Iudic. 5.c.

18 There

18 There is no feare in loue, but perfecte loue casteth out feare: for feare hath paynefulnesse. He that feareth, is not perfect in loue.

19 We loue hym, for he loued vs fyrst.

20 If a man say, I loue God, & yet hate his brother, he is a lyer: for howe can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 And this commaundement haue we of hym, that he which loueth God, should loue his brother also.

The .v. Chapter.

Of the fruites of fayth.

A 1 Whosoeuer beleeueth that Jesus is Christe, is borne of God, and euery one that loueth hym which begate, loueth hym also which is begotten of hym.

John.12.c. Math.12.D 2 By this we know that we loue the children of God, when we loue God, & keepe his commaundementes.

3 For this is the loue of God, that we keepe his commaundementes: and his * commaundementes are not greeuous.

The Epistle on the fyrst sunday after Easter. 1.Cor.15.g. 4 For all that is borne of GOD, ouercommeth the worlde: and this is the * victorie that hath ouercome the worlde (euen) our fayth.

5 Who is it that ouercommeth the worlde, but he which beleeueth that Jesus is the sonne of God?

6 This Jesus Christe is he that came by water and blood: not by water onely, but by water and blood: and it is the spirite that beareth witnesse, because the spirite is treuth.

B 7 For there are three which beare recorde in heauen, the father, the worde, and the holy ghoste, and these three are one.

8 And there are three which beare recorde in earth, the spirite, and water, and blood, and these three agree in one.

If we receyue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testified of his sonne.

He that beleeueth on the sonne of God, hath the witnesse in hym self: He that beleeueth not God, hath made hym a lyer, because he beleued not the recorde that God gaue of his sonne.

And this is the recorde, that God hath gruen vnto vs eternal lyfe, and this lyfe is in his sonne.

He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

These thynges haue I written vnto you that beleue on the name of the sonne of God, that ye maye knowe that ye haue eternal lyfe, and that ye may beleue on the name of the sonne of God.

And this is the trust that we haue in hym: that if we aske any thyng accordyng to his wyl, he heareth vs. Matth. 7. a. Mark. 11. b. Luke. 11. b.

And if we knowe that he heare vs whatsoeuer we aske, we knowe that we haue the petitions that we desired of hym. Iohn. 14. b.

If any man see his brother sinne a sinne (which is) not vnto death, he shal aske, and he shal geue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that he should pray for it.

All vnrighteousnesse is sinne: and there is sinne not vnto death.

We knowe that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth hym selfe, and that wicked toucheth him not.

We knowe that we are of God, and the whole worlde lyeth in wickednesse.

We knowe that the sonne of God is come, & hath geuen vs a minde to knowe him whiche is true: and we are in him that is true, through his sonne Iesus Christ: This same is very God, and eternal lyfe.

Babes, keepe your selues from * idolles, Amen. * a, imm

The end.

The Notes.

8. What this sinne vnto death is, our saviour Christ doeth sufficiently declare, saying. If ye will not beleeue, ye shal dye in your owne sinnes. So that this sinne vnto death, is nothyng els but a wylful and obstinate infidelitie: This sinne no man (that is borne of God) doeth commit, though of frayltie we be subiect vnto sinne as long as we live.

¶ The seconde Epistle of Saint Iohn.

1. He wryteth vnto a certayne Lady, 4. reioyceth that her chyldren walke in the trueth, 5. and exhorteth them vnto loue.

1 THe elder vnto the elect Lady & her children whom I loue in the trueth: and not I only but also al that haue knowen the trueth

2 For the trueethes sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercy, and peace from God the father, and from the Lorde Iesus Christe, the sonne of the father in trueth and loue.

4 I reioyced greatly that I founde of thy children walking in trueth, as we haue receiued a commandement of the father.

5 And nowe I beseeche thee Lady, not as though I wrote a newe commaundement vnto thee: but the same whiche we haue had from the beginning, that we shoulde loue one an other.

Iohn.13.a. 1.Iohn.5.a. 6 And this is the loue, that we shoulde walke after his commaundementes: This is the commandement, that as ye haue heard from the beginning ye shoulde walke in it.

7 For many deceiuers are entred into the worlde, which confesse not that Iesus Christe is come in the flesh. This is a deceiuer, and an Antechriste.

8 Lo

Looke on your selues, that we lose not that we haue wrought, but that we may haue a full reward.

Whosoeuer transgresseth, & abideth not in the doctrine of Christ, hath not God: He that endureth in ỹ doctrine of Christ, hath both the father & the sonne.

If there come any vnto you, & bring not this learning, hym receiue not to house, neyther bydde hym God speede.

For he that byddeth hym God speede, is partaker of his euyl deedes.

Hauing many thinges to write vnto you, I would not write with paper & inke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioy may be ful.

The sonnes of thy elect sister greete thee, Amen.

¶ The thirde Epistle of Saint Iohn.

2. He is glad of Gaius that he walketh in the trueth.
5. exhorteth to be louing vnto the poore Christen in their persecution.

THe elder vnto the welbeloued Gaius, whō I loue in the trueth. 1

Beloued, I wishe in al thynges that thou prosperedst and faredst wel, euē as thy soule prospereth.

For I reioyced greatly when the brethren came, & witnessed of the trueth that is in thee, how thou walkest in the trueth.

I haue no greater ioy, then (for) to heare howe that my sonnes walke in veritie.

Beloued, thou doest faythfully what soeuer thou workest to the brethren and to strangers,

Whiche haue borne witnesse of thy charitie before the Churche: whom if thou bring forwardes on their iourney after a godly sorte, thou shalt doo wel.

7 Because

7 Because that for his name sake they went forth
takyng nothyng of the Gentiles.
8 We therefore ought to receiue such, that we might
be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes who
loueth to haue the preheminence among them, rece
ueth vs not.
10 Wherefore if I come, I wyl declare his deedes
whiche he dooth, testyng on vs with malicious wor
des: and not content therwith, neyther he himself
receyueth the brethren, and forbiddeth them that
would, and thrusteth them out of the church.
11 Beloued, folowe not that whiche is euyl, but that
whiche is good. He that dooth wel, is of God: but
he that dooth euyl, hath not seene God.
12 Demetrius hath good report of al men, and of
trueth it selfe: Yea, and we our selues also beare
cord, and ye know that our record is true.
13 I had many thynges to write: but I wil not write
inke and penne write vnto thee.
14 I trust I shall shortly see thee, and we shall speak
mouth to mouth. Peace be vnto thee. The friends
lute thee. Greete our freendes by name.

The Epistle of Saint Iude

Saint Iude admonisheth al churches generally to take heed
of deceyuers, whiche goe about to drawe away the harts
the simple people from the trueth of God.

The Epistle on Saint Simon & Iude.

1 
Ude the seruaunt of Iesus
Christ, the brother of Iames,
to them whiche are called and
sanctified in God the father, and
preserued in Iesus Christ:
2 Mercy vnto you, and peace,
and charitie be multiplied.

3 Beloued

Beloued, when I gaue all diligence to write vnto
you of the common saluation, it was needeful for me
to write vnto you, exhorting you that ye shoulde ear-
nestly contende for the fayth whiche was once geuen
vnto the saintes.

For there are certaine vngodly men craftily crept
in, whiche were before of olde ordeyned to this con-
demnation, turnyng the grace of God vnto wanto-
nesse: and denying God, which is the only Lord, and
our Lorde Iesus Christe.

My minde is therefore to put you in remembrance
(though) forasmuch as ye once knowe this, how that
the Lorde after that he had deliuered the people out
of Egypt, destroyed them whiche after warde belee-
ued not.

The angels also which kept not their first estate,
but left their owne habitation, he hath reserued in
euerlasting chaines vnder darknesse, vnto the iudge-
ment of the great day.

Euen as Sodome and Gomorrhe, and the cities Gene. 19. 1.
about them, whiche in lyke manner defiled them
selues with fornication, and folowed strange flesshe,
are set forth for an ensample, and suffer the payne of
eternal fire. B

Likewise these dreyng deceyued by dreames, defile
the flesshe, despise rulers, and speake euyl of them
that are in auctoritie.

Yet Michael the Archangel, when he stroue a-
gainst the deuyl, and disputed about the bodye of
Moses, durst not geeue rayling sentence, but sayde,
The Lorde rebuke thee.

But these speake euyl of those thinges which they
knowe not: and what thinges they know naturally,
as beastes which are without reason, in these things
they corrupt them selues.

Woe be vnto them, for they haue gonne in the way
of Caine, and are vtterly geuen to the errour of Ba-

Gene.4.b. Num.16.f.

laam for lucres sake, * and haue perished in the gai
saying of Core.

* or, rocke

12 These are * spottes in your feastes of charit
when they feast with you, without al feare feedi
them selues: cloudes they are without water, car
about of wyndes, * trees wythered at fruite ti
thering, and without fruit, twise dead, and plu
vp by the rootes:

* or, trees withered in Autumne, when the fruite harueſt is, and ſo þ Greeke woorde importeth: or, trees bearing corrupt fruite: or, trees corrupting their owne fruite.

13 They are the ragyng waues of the sea, foming
their owne shame: they are wandryng starres,
whom is reserued the myst of darkenesse for euer.

14 Enoch the seuenth from Adam prophesied
of such, saying. Beholde, the Lorde shal come w
thousandes of Saintes,

15 To geue iudgement agaynst al menne, and to
buke al that are vngodly among them, of al their
godly deedes which they haue vngodly commit
and of al their cruel speakynges which vngodly
ners haue spoken agaynst him.

Apoc.1.b. Esai.13.c.

16 These are murmurers, complaynars, walk
after their owne lustes, whose mouthes speake p
thynges, they haue men in great reuerence be
of aduantage.

17 But ye beloued, remember the wordes wh
were spoken before of the Apostles of our Lorde
sus Christe,

Acres.20.f. 1.Tim.4.a. 2.Tim.3.a. 2.Pet.2.a.

18 (How) that they tolde you, that there shoulde
mockers in the last tyme, which shoulde walke
their owne vngodly lustes.

19 These are makers of sectes, sensuall, hauyng
the spirite:

20 But ye, dearly beloued, edifie your selues v
most holy fayth, praying in the holy ghost.

21 And keepe your selues in þ loue of God, lookyng
the mercy of our lord Iesus Christ vnto eternal

* or, in putting difference.

22 And haue compassion of some, * separating

23 And other saue with feare, pulling them out

ster: hating euen the garment spotted by the fleashe.

Vnto him that is able to keepe you free from sin, and to present you faultlesse before the presence of his glory with ioy.

To God our sauiour, which only is wise, be glory, and maiestie, and dominion, and power, nowe and euer, Amen.

The ende of the Epistle of Saint Iude.

The Reuelation of Saint Iohn the Deuine.

The first Chapter.

1. The cause of this Reuelation. 3. of them that reade it. 4. Iohn wryteth to the seuen Churches. 5. the maiestie and office of the sonne of God. 20. The vision of the candlesticks and starres.

THe reuelation of Iesus Christe, whiche GOD gaue vnto him, for to shew vnto his seruants thinges whiche muste shortly come to passe: & when he had sent, he shewed by his angel vnto his seruant Iohn, A

Which bare recorde of the woorde of God, and of the testimonie of Iesus Christe, and of all thynges that he sawe.

Happy is he that readeth, and they that heare the woordes of this prophesie, & keepe those things whiche are written therein: for the tyme is at hande.

Iohn to the seuen churches in Asia, Grace (be) vnto you, and peace from him whiche is, and whiche

was, and whiche is to come, and from the seuen spi-
rites which are before his throne:

5 And from Jesus Christe (whiche is) a faythfull wit-
nesse, and first begotten of the dead, and Lorde of
the kynges of the earth: vnto hym that loued vs, and
washed vs from our sinnes in his owne blood.

Hebr.11.d.
1.Pet.2.d.
1.John.1.b.

6 And made vs kynges and priestes vnto God and
his father: to hym be glory and dominion for euer
more, Amen.

B

Math.24.c. 7 * Beholde, he commeth with the cloudes, and
Dan.2.d. eyes shal see hym, and they also whiche pearsed him,
and all kynredes of the earth shal wayle before hym.
euen so, Amen.



8 I am Alpha and Omega, the beginning and
endyng, sayth the Lorde Almighty, whiche is, and
which was, and whiche is to comme.

9 I John your brother & companion in tribulation
and in the kyngdome and patience of Jesus Christ,
was in the Ile that is called Pathmos, for the word
of God, and for the witnessyng of Jesus Christ.

10 I was in the spirite on the * Lordes day, & heard
behinde me a great voyce, as it had ben of a trum-

* or, sunday

Saying, I am Alpha and Omega, the fyrſt and the laſt: that thou ſeeſt wryte in a booke, and ſend it vn-
to the ſeuē Churches which are in Aſia, vnto Ephe-
ſus, and vnto Smyrna, & vnto Pergamos, and vnto
Thyatira, and vnto Sardis, & vnto Philadelphia,
and vnto Laodicea.

And I turned backe to ſee the voyce that ſpake to
me. And when I was turned, I ſawe ſeuen golden
candleſtickes,

And in the mydſt of the ſeuen candleſtickes, (one)
like vnto the ſonne of man, clothed with a (a) gar-
ment downe to the feete, and gyrd about the pappes
with a golden gyrdle.

His head & his heares were whyte, as whyte wool, & C
as ſnowe, and his eyes were as a flame of fyre.

And his feete lyke vnto fyne braſſe, as though they
burnt in a furnace: and his voyce as the ſounde of
many waters.

And he had in his ryght hande ſeuen ſtarres: and
out of his mouth went a ſharpe two edged ſwoorde:
and his face ſhone euen as the ſunne in his ſtrength, Mat.17.a.

And when I ſawe hym, I fel at his feete euen as
dead, and he layde his ryght hande vpon me, ſaying Eſai.44.b.
vnto me, Feare not, I am the fyrſt and the laſt,

and am alyue, and was dead: and beholde, I am Rom.6.b.
alyue for euermore, Amen, and haue the keyes of hel
and of death.

Wryte therfore the thynges which thou haſt ſeene,
and the thynges whiche are, and the thynges which
ſhalbe fulfylled hereafter.

The myſterie of the ſeuen ſtarres which thou ſaw-
eſt in my ryght hande, and the ſeuen golden candle-
ſtickes. The ſeuen ſtarres, are the angels of the ſeuen
Churches: and the ſeuen candleſtickes which thou
ſaweſt (are) the ſeuen Churches.

The Notes.

(a) The garment, is innocencie and holyneſſe. The

golden gyrdle, is heauenly myght and power: heares as whyte as woll, godly and heauenly dome: his eyes as a flame of fyre, is a terrible grimme countenaunce to the vnfaithful: his fee brasse. &c. is a redynesse to stampe in peces, an destroy the wicked and vngodly: his voyce and swoorde in his mouth, is the holy Gospell.

The. ii. Chapter.

I. He exhorteth foure Churches, 5. to repentaun 10. to perseuerance, patience, and amendement, 20. 23. as wel by threatnynges, 7. 10. 17. 26. by promises of rewarde.

A 1 VNto the angel of the Church of Ephesus, w These thinges sayth he that holdeth the starres in his ryght hand, and that walke the myddest of the seuen golden candlestickes:

2 I knowe thy woorkes, and thy labour, & pati and howe thou canst not forbeare them which ar euyll: and hast examined them whiche say the Apostles, and are not, and hast founde them lye

3 And hast suffered, and hast patience, & for my sake hast laboured, and hast not fainted.

4 Neuertheles, I haue (somewhat) against the cause thou hast left thy fyrst loue.

5 Remembre therefore from whence thou art and repent, and doo the fyrste woorkes: or els I come vnto thee shortly, and wyl remoue thy c sticke out of his place, except thou repent.

6 But this thou hast, because thou hatest the of the *Nicolaitanes, whiche (deedes) I als

Actes. 6. b.

B 7 Let hym that hathan eare, heare what the sayth vnto the Churches, To hym that ouer

Gene. 2. b.

cometh, wyl I graunte to eate of the tree of lyfe, which is in the myddes of the paradise of God.

8 And vnto the angel of the Church of Smyr wryte, These thynges sayth he that is fyrst and last, which was dead, and is alyue:

I knowe thy woorkes, and tribulation, and pouer-
ty, (but thou art riche:) and I knowe the blasphe-
mie of them whiche call them selues Iewes, and are
not, but (are) the synagogue of Satan.
Feare none of those thynges whiche thou shalt suf-
fer: behold: the Deuyl shal cast some of you into pri-
son, to tempt you, and ye shal haue tribulation tenne
dayes: be thou faythfull vnto the death, and I wyll
geue thee a crowne of lyfe.
Let hym that hath an eare, heare what the spirite
saith vnto the Churches, He that ouercommeth,
shal not be hurt of the seconde death.
And to the angell of the Churche in Pergames,
write, These thinges saith he which hath the sharp
sworde with two edges:
I knowe thy woorkes, and where thou dwellest,
(even) where Satans seate is, and (that) thou hol-
dest fast my name, and hast not denied my faythe, euen
in those dayes when Antipas my faythful martyr
was slayne among you, where Satan dwelleth.
But I haue a fewe thynges against thee, because
thou hast there them that maynteyne the Doctrine of
Balaam, which taught * Balac to put a stumbling
blocke before the children of Israel, that they should
eate of meate sacrificed vnto idols, and commit for-
nication.
Euen so hast thou them that maintein the Doctrine
of the Nicolaitanes, whiche thyng I hate.
Repent, or els I wyl come vnto thee shortly, & wyl
fight against them with the sworde of my mouth.
Let him that hath an eare, heare what the spirite
saith vnto the Churches: To hym that ouercom-
meth, wyl I geue to eate (a) Manna that is hid, and
wyl geue hym a whyte stone, and in the stone a newe
name written, whiche no man knoweth, saue he
that receyueth it.
And vnto the angell of the Churche of Thyatira,

Num. 31. c.
* Some
reade, in
Balac.

wryte, Theſe thynges ſayth the ſonne of God, [illegible]
hath eyes like vnto a flame of fyre, and his feete [illegible]
lyke fyne braſſe.

19 I knowe thy woorkes, and thy charitie, ſeruice, [illegible]
ſayth, and thy patience, and thy deedes, whiche [illegible]
more at the laſt then at the fyrſt.

3.Reg.16.g 20 Notwithſtandyng, I haue a fewe thynges a[illegible]
4.Re.10.d. thee, becauſe thou ſuffreſt that woman Iſabel, [illegible]
che called her ſelfe a prophetiſſe, to teache, and [illegible]
ceyne my ſeruantes, to make them commit for[illegible]
tion, and to eate meate ſacrificed vnto Idolles.

21 And I gaue her ſpace to repent of her fornicat[illegible]
and ſhe repented not.

22 Beholde, I wyll caſt her into a bed, and them [illegible]
commit fornication with her into great adu[illegible]
except they repent of their deedes.

23 And I wyl kyl her chyldren with death, and [illegible]
Ierc.27.b. Churches ſhall knowe that * I am he whiche [illegible]
cheth the reynes and hartes: and I wyll giue [illegible]
euery one of you accordyng to his woorkes.

24 Vnto you I ſay, and vnto other of them at T[illegible]
tira, as many as haue not this learnyng, and wh[illegible]
haue not knowen the deepeneſſe of Satan, as [illegible]
ſay, I wyl put vpon you none other burden:

25 But that whiche ye haue alredy, holde faſte [illegible]
come.

26 And who ſo euer ouercommeth, and kepeth [illegible]
woorkes vnto the ende, to hym wyl I giue [illegible]
ouer nations:

Pſal.2.b. 27 * And he ſhal rule them with a rod of iron: [illegible]
veſſels of a potter ſhal they be broken to ſhiuer[illegible]

28 Euen as I receyued of my father, ſo wyll I [illegible]
hym the mornyng ſtarre.

29 Let hym that hath an eare, heare what the [illegible]
ſayth to the Churches.

The Notes.

a. By Manna, vnderſtand the word of God [illegible]

pretie loue. By the whyte stone, is signifyed the election before God, and also euerlastyng peace, and confidence in the grace & fauour of God, vnto euerlastyng lyfe.

The.iii. Chapter.

He exhorteth the Churches or Ministers to the true profession of fayth, and to watchyng.

1 AND wryte vnto the angel of the Churche that is at Sardis, These thynges sayth he that hath the seuen spirites of God, & the seuen starres, I knowe thy workes, (euen) that thou hast a name that thou lyuest, and art dead. A

2 Be awake, & strengthe the thynges which remayne, that are redy to dye: For I haue not found thy workes perfect before God.

3 Remember therefore howe thou hast receyued and heard, and holde fast, and repent. * If thou shalt not watch, I wyl come on thee as a theefe, and thou shalt not knowe what houre I wyl come vpon thee. 1. Thes. 5. a 2. Pet. 3. c.

4 Thou hast a fewe names in Sardis, whiche haue not defyled their garmentes, and they shall walke with me in whyte: for they are worthie.

5 He that ouercommeth, shalbe thus clothed in white aray, and I wyll not blot out his name out of the booke of lyfe, and I wyl confesse his name before my father, and before his angelles.

6 Let hym that hath an eare, heare what the spirite sayth vnto the Churches.

7 And wryte vnto the angel of the Church of Philadelphia, These thinges saith he that is holy and true, which hath the key of Dauid, * whiche openeth, and no man shutteth, (and) shutteth, & no man openeth. B Esai. 22. f. Iob. 12. c.

8 I knowe thy workes: beholde, I haue set before thee an open dooze, and no man can shut it: for thou hast a litle strength, and hast kept my sayinges, and hast not denyed my name.

9 Beholde, I wyl make them of the synagogue of Satan,

Satan, whiche cal them selues Iewes, and are not, but doo lye: beholde, I wyll make them that they shall come and woorshyp before thy feate, and shall knowe that I haue loued thee.

10 Because thou hast kept the woordes of my patience, therefore I wyll keepe thee from the houre of temptation, whiche wyl come vpon al the worlde, to trye them that dwel vpon the earth.

11 Beholde, I come shortly, holde that faste whiche thou hast, that no man take away thy crowne.

12 Hym that ouercommeth, wyll I make a pyller in the temple of my God: and he shal goe no more out: and I wyl wryte vpon him the name of my God, and the name of the Citie of my God, (whiche is newe Ierusalem, which cõmeth downe out of heauen from my God: and (I wyl wryte vpon him) my newe name.

13 Let hym that hath an eare, heare what the spirite sayth vnto the Churches.

¶ 14 And vnto the angel of the Church which is in Laodicea, wryte, These thinges saith Amen, the faithful & true witnesse, the beginning of the creatures of God.

15 I knowe thy woorkes, that thou art neyther colde nor hote: I woulde thou were colde or hote.

16 So then because thou art luke warme, and neyther colde nor hote, I wyl spewe thee out of my mouth.

17 Because thou sayest, I am rich, and encreased with goodes, and haue neede of nothing: and knowest not how that thou art wretched, and miserable, & poore, and blynde, and naked.

18 I counsayle thee to buye of me golde tryed in the fyre, that thou mayest be riche, and white rayment, that thou mayest be clothed, that thy filthy nakednesse doo not appeare, and annoynt thyne eyes with eye salue, that thou mayest see.

2. Cor. 5. a.

Prou. 3. b. Heb. 12. b.

19 * As many as I loue, I rebuke and chasten: be feruent therefore, and repent.

20 Beholde, I stande at the doore, and knocke: if any

him heare my voyce, & open the dooze, I wyll come in to hym, and wyll sup with hym, and he with me.

21 To hym that ouercommeth, wyl I graunt to sye with me in my throne, euen as I ouercame, & haue seeten with my father in his throne.

22 Let hym that hath an eare, heare what the spirite sayth vnto the Churches.

The Notes.

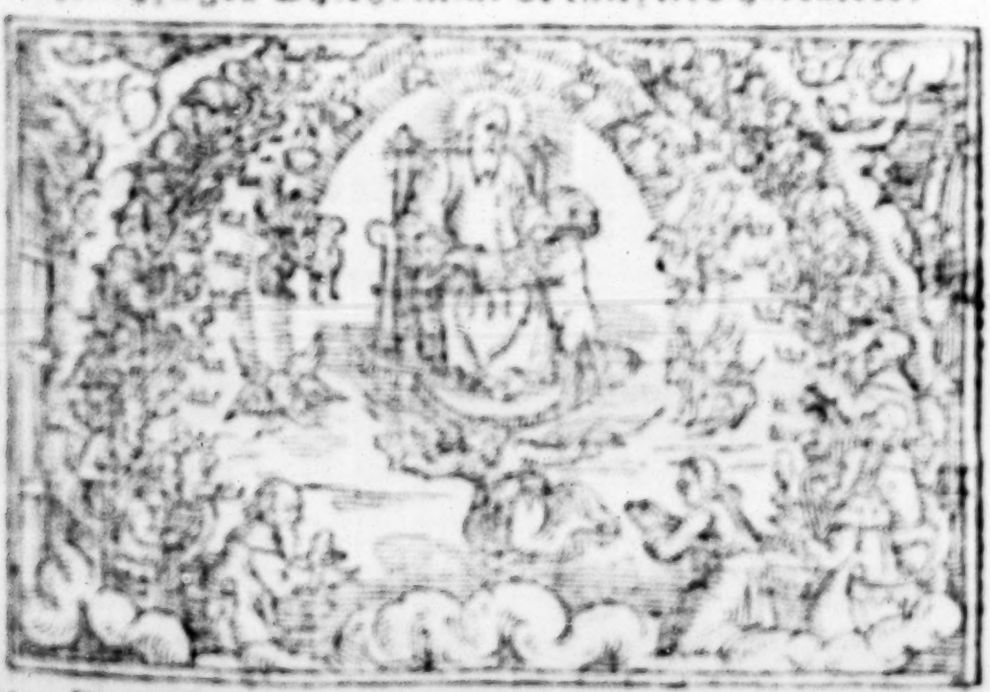
2. The whyte aray, doeth signifie an innocent lyfe, without all maner of blemithe. The open dooze, is the wooyde of God, and the holy Gospel.

The.iiii.Chapter.

1. The vision of the maiestie of God. 2. He seeth the throne, and one sittyng vpon it, 3. and. xxiiii. seates about it, with. xxiiii. elders sittyng vpon them, and foure beastes praysing God day and nyght.

1 AFter this I looked, and beholde, a dooze was open in heauen: and the fyrste voyce whiche I hearde, was as it were of a Trumpet talkyng with me, which said, Come vp hither, & I wyl shew thee thynges whiche must be fulfylled hereafter.

A The Epistle on Trinitie sunday.



2 And immediatly I was in the spirite: & behold, (a) a throne was set in heauen, & (one) sate on the throne.

3 And

3 And he that sate, was to loke vpon like to a Jaspre stone, & a Sardine stone: and there was a rayn bowe about the (a) throne, in sight like vnto an Emerald.

4 And about the throne were foure & twenty seates, and vpon the seates I sawe foure and twenty elders sittyng, clothed in whyte rayment, and they had on their heades crownes of golde.

5 And out of the throne doo proceede lyghtenynges, and thundrynges, and voyces: and there were seuen lampes of fyre burnyng before the throne, which are the seuen spirites of God.

6 And before the throne there was a sea of glasse, like vnto Crystal: and in the myddest of the throne, and rounde about the throne, were foure beastes full of eyes before and behynde.

B 7 And the fyrst beast was lyke a Lion, and the second beast lyke a Calfe, and the thirde beast had a face as a man, and the fourth beast was like a flecyng Egle.

8 And the foure beastes had eache of them sixe wynges about hym, and they were full of eyes within, and they had no rest day, neyther nyght, sayeng, Holy, holy, holy Lord God almighty, which was, and is, and is to come.

9 And when those beastes gaue glory, and honour, and thankes vnto him that sate on the throne, which lyueth for euer and euer,

10 The foure and twentie elders fell downe before him that sate one the throne, and worshypped hym that lyueth for euer and euer, and cast their crownes before the throne, sayeng,

11 Thou art worthy, O Lorde, to receyue glory, and honour, and power: for thou hast created all thynges, and for thy pleasures sake they are, & were created.

The Notes.

a. Gods seat is the euerlasting state of his power. The rainbowe signifieth his mercy and patient suffering. The. xxiiii. seates, and the xxiiii. elders doo signifye

...ffe the moſt highest iuſtice of God, and that the ...d ſpeciall frendes of God, booth of the olde and ...we teſtament, are incorporate into the kyngdome ...f God. The ſea of glaſſe, may ſignifie vnto vs the ...uertatie of this lyfe, which ſeruech to the glory of ...im, and the profite of the faythful.

The.v.Chapter.

1. He ſeeth the lambe opening the booke. 8. 14. and therefore the foure beaſtes, the .xxiiii. elders, and the angelles prayſe the lambe, and doo hym woorſhyp, 9. for their redemption and other benefites.

AND I ſawe in the right hande of hym that ſate on the throne, a booke written within, and on the backeſide, ſealed with ſeuen ſeales. A

And I ſawe a ſtrong angel preaching with a loude voyce, Who is woorthy to open the booke, and to looſe the ſeales thereof?

And no man in heauen, nor in earth, neyther vnder the earth, was able to open the booke, neyther to looke therevn.

And I weapt muche, becauſe no man was founde woorthy to open, and to reade the booke, neyther to looke therevn.

And one of the elders ſayth vnto me, Weepe not: beholde, that Lyon that is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the booke, & to looſe the ſeuen ſeales thereof.

And I beheld, and loe, in the middeſt of the throne and of the foure beaſtes, and in the middeſt of the elders, ſtoode a lambe as though he had ben kylled, hauyng ſeuen hornes and ſeuen eyes, whiche are the ſeuen ſpirites of God, ſent into al the earth.

And he came, and tooke the booke out of the right hande of him that ſate vpon the throne. B

And whē he had taken the booke, the foure beaſtes and foure and twentie elders fel downe before the lambe, hauing euery one of them harpes, & golden

vialles

vials ful of odours, which are the prayers of [illegible]

9 And they song a newe songue, sayeing, Thou [illegible] woorthy to take the booke, and to open the seales thereof: for thou wast kylled, and hast redeemed vs to God by thy blood, out of al kynrede, & tongue and people, and nation:

10 And hast made vs vnto our God kynges and [illegible] este: and we shal raigne on the earth.

11 And I beheld, and I heard the voyce of many [illegible] gels about the throne, and (about) the beastes, and the elders, and heard thousand thousandes,

12 Saying with a loude voyce, Worthy is the lambe that was kylled to receyue power, and ryches, and wysedome, and strength, and honour, and glory, and blessyng.

13 And al the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and al that are in them, heard I saying, Blessyng, honour, glory, & power be vnto hym that sitteth vpon the throne, and vnto the lambe for euermore.

14 And the foure beastes sayd, Amen. And the foure and twentie elders fel vppon their faces, and worshipped hym that lyueth for euermore.

The. vi. Chapter.

The lambe openeth the sixe seales, and many thinges folowe the openyng thereof.

A1 AND I sawe when the lambe opened one of the seales, and I heard one of the foure beastes say, as it were the noyse of thunder, Come, and [illegible]

2 And I sawe, and beholde (there was) a (white) white horse: and he that sate on hym had a bowe, and a crowne was geeuen vnto hym, and he went forth conquerynge, and for to ouercome.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out an other horse that was red: and

and power was geuē to hym that sate theron to take peace from the earth, and that they shoulde kyl one another: and there was geuē vnto him a great swoord. ¶ fol. 27.a.



5 And when he had opened the thirde seale, I heard the third beast say, Come, and see. And I beheld, and loe a blacke horse, and he that sate on hym had a payre of balances in his hande.

6 And I heard a voyce in the middest of the foure beastes say, A measure of wheate for a peny, & three measures of barley for a peny, and oyle and wyne see thou hurt not.

7 And when he had opened the fourth seale, I heard ℣
the voyce of the fourth beast say, Come, and see.

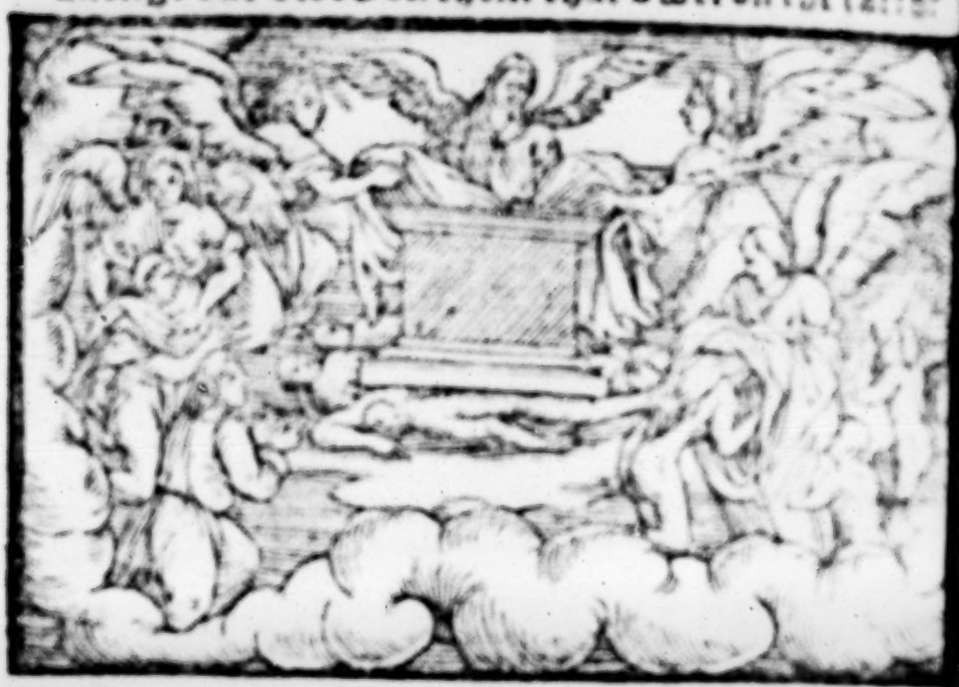
8 And I looked, and beholde a pale horse, and his name that sate on hym was death, and hell followeth with him: and power was geuen vnto them ouer the fourth part of the earth, to kil with swoord, and with hunger, & with death, & with the beastes of the earth.

9 And when he had opened the fifth seale, I sawe vnder the aulter the soules of them that were kylled Iohn. 21.d.
for the woorde of God, and for the testimonie whiche they had.

10 And they cryed with a loude voyce, saying, Howe

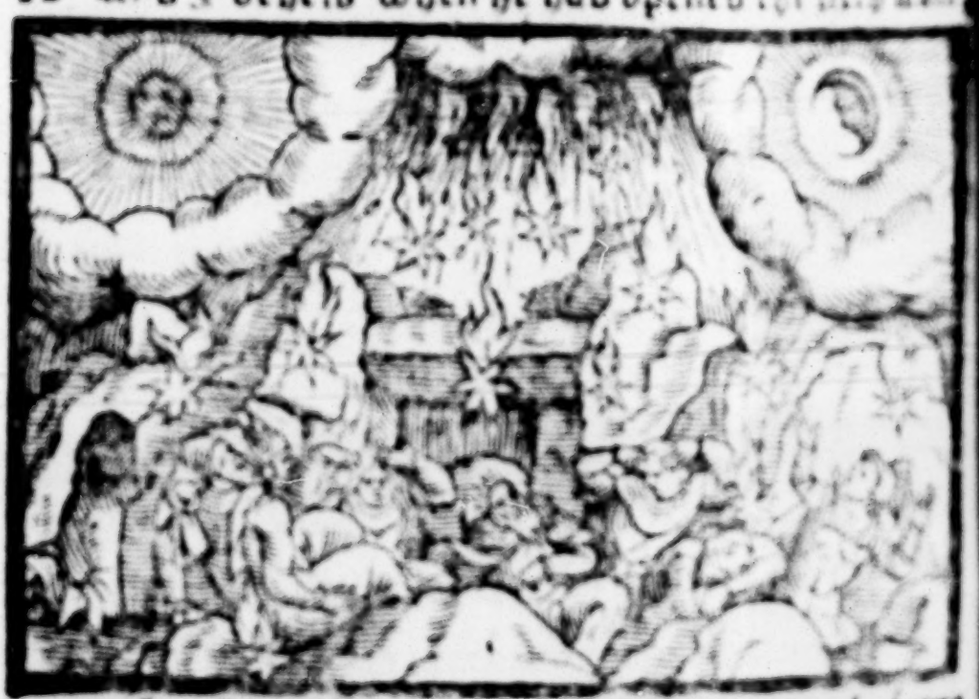
long

loug (ſeruest) thou Lorde holy and true, to iudge & a
uenge our blood on them that dwel on the earth?



11 And long white garmentes were geuen vnto eue
ry one of them: and it was sayd vnto them that the
ſhoulde reſt yet for a litle ſeaſon, vntyl their felow
ſeruantes, and their brethren, that ſhoulde be kyll
as they were, ſhoulde be fulfilled.

12 And I beheld when he had opened the ſixth ſeale,



and lo, there was a great earthquake, and the ſunne

was as blacke as sackecloth made of heare, and the moone waxed al euen as blood.

13 And the starres of heauen fel vnto the earth, euen as a figge tree casteth her vntimely figges when she is shaken of a mighty wynde.

14 And heauen vanished away as a scrowle when it is rolled together, and al mountaynes and Iles were moued out of their places. C

15 And the kynges of the earth, and the great menne, and the ryche menne, and the cheefe captaynes, and the mighty menne, and euery bondman, and euery freeman, hidde them selues in the dennes, and in the rockes of the hylles:

16 And sayde to the hylles and rockes, Fall on vs, and hyde vs from the face of hym that sitteth on the throne, and from the wrath of the lambe: Osee. 10. B. Luke. 23. D.

17 For the great day of his wrath is come, and who is able to endure?

The Notes.

6. By the white horse, may be vnderstanded the first estate of the Christian Church without blemish. By the seconde seale and the red horse, vnderstand the state of the kyngdome of Christ in the time of Martyrs. By the thirde seale, and the beast, the blacke horse, balaunces and measure, vnderstande dearth, skant of victels, with the portion that was alowed vnto one man for his dayes spendyng, which happened vnto al the worlde, either when Claudius or Tiberius raigned Emperours. By the fourth seale, the beast, the horse, & the pale horse, vnderstand the diuerse, which diuers wayes were the holy church vnder false doctrine. The fyfth seale, may signifie the myld godly and Christen men. The syxth seale, the great miserie and affliction which shal arise and be pursued through antechrist.

The. vii. Chapter.

4. 9. He seeth the seruantes of God sealed in theyr foreheades, out of al nacions and people. 15. which though they suffer trouble, yet the lambe feedeth them, leadeth them

them, leadeth them to the fountaines of lyuing water. & God shal wype away al teares from their eyes.

7 1 AND after that, I sawe foure Angels stand[ing] on the foure corners of the earth, holdyng [the] foure wyndes of the earth, that the wy[nde] shoulde not blowe on the earth, neyther on the [sea] neyther on any tree.

The Epistle on al Saintes day

2 And I sawe an other angel ascendyng from the [ri]sing of the sunne, hauing the seale of the liuing God: and he cryed with a loude voyce to the foure Angels to whom power was geuen to hurt the earth and the sea,

3 Saying, Hurt ye not the earth, neither the sea, neither the trees, tyl we shal haue Sealed the seruantes of our God in their foreheades.

4 And I heard the number of them which were Sealed: and there were sealed an hundred and fourty and foure thousande, of al the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser were sealed twelue thousande. Of the tribe of Nepthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousande.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousand.

8 Of the tribe of Zabulon were sealed twelue thousande. Of the tribe of Joseph were sealed twelue thousande. Of the tribe of Benjamin were sealed twelue thousand.

9 After this I beheld, and lo a great multitude, which no man coulde number, of all nations,

kyndredes, and people, and tongues, stode before the throne, and before the lambe, clothed with whyte garmentes, and palmes in their handes:



10 And cryed with a lowde voyce, sayeng, Saluacion (be ascribed) to hym that sitteth vppon the throne of our God, and vnto the lambe.

11 And all the Angelles stode in the compasse of the throne, and of the elders, and of the foure beastes, & fell before the throne on their faces, and worshipped God,

12 Sayeng, Amen: Blessyng, and glory, and wysedome, and thankes, and honour, and power, & might be vnto our God for euermore, Amen.

13 And one of the elders answeared, sayeng vnto me, What are these whiche are arayed in whyte garmentes? and whence came they?

14 And I sayde vnto hym, Lorde thou woteste. And he sayde vnto me, These are they which came out of great tribulation, & haue washed their long robes, and made them white by the blood of the lambe.

15 Therefore are they in the presence of the throne of God, and serue him day & night in his temple, and he

that ſitteth in the throne wyl dwel among them.

16 They ſhal hunger no more, neyther thyrſt, neither ſhal the ſunne light on them, neyther any heate.

17 For the lambe whiche is in the middes of the throne ſhal feede them, and ſhal leade them vnto liuyng fountaynes of waters: and God ſhal wype away al teares from their eyes.

The Notes.

a. By theſe foure angels, are vnderſtand not ſimple miniſters, whiche goe about to hynder both the true and doctrine of the Goſpel, and the true fayth. The angel which aſcendeth from the riſing of the ſunne &c. is our ſauioure Chriſt, which alwayes procureth ſome to further the Goſpel againſt tyrantes and antechriſtes.

The. viii. Chapter.

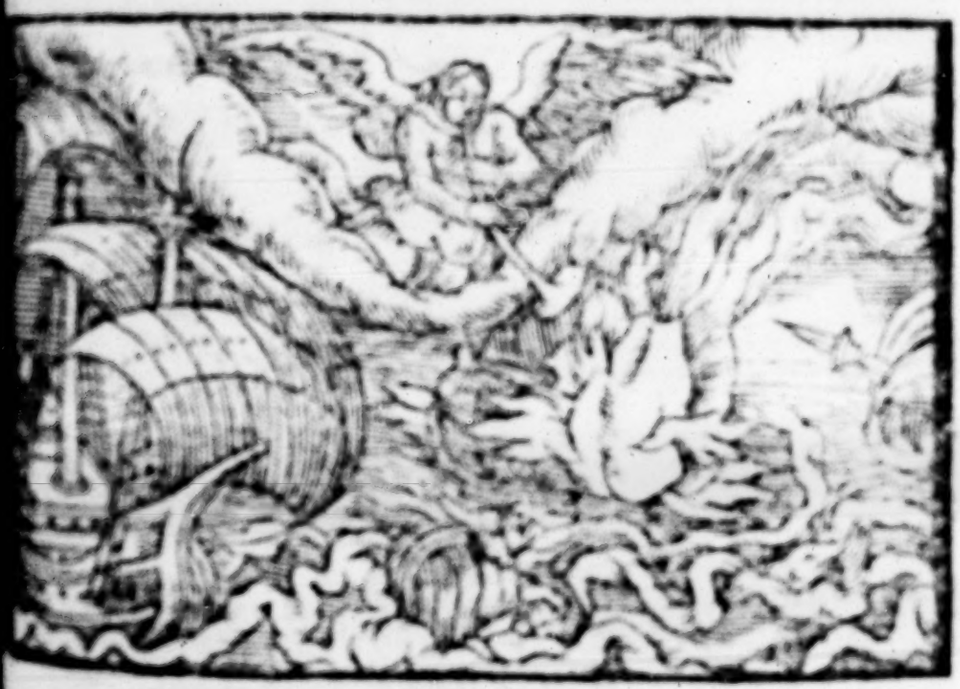
I. The ſeuenth ſeale is opened, there is ſilence in heauen. 6. the foure angels blowe theyr trumpets, and great plagues folowe vpon the earth.

1 AND when he had opened the ſeuenth ſeale, there was ſilence in heauen about the ſpace of halfe an houre.



2 And I ſawe the ſeuen Angels whiche ſtoode before God, and to them were geuen ſeuen trumpets.

And another angell came and stoode before the aul-
ter, having a golden senser, and many odours were
given vnto hym, that he shoulde offer with the pray-

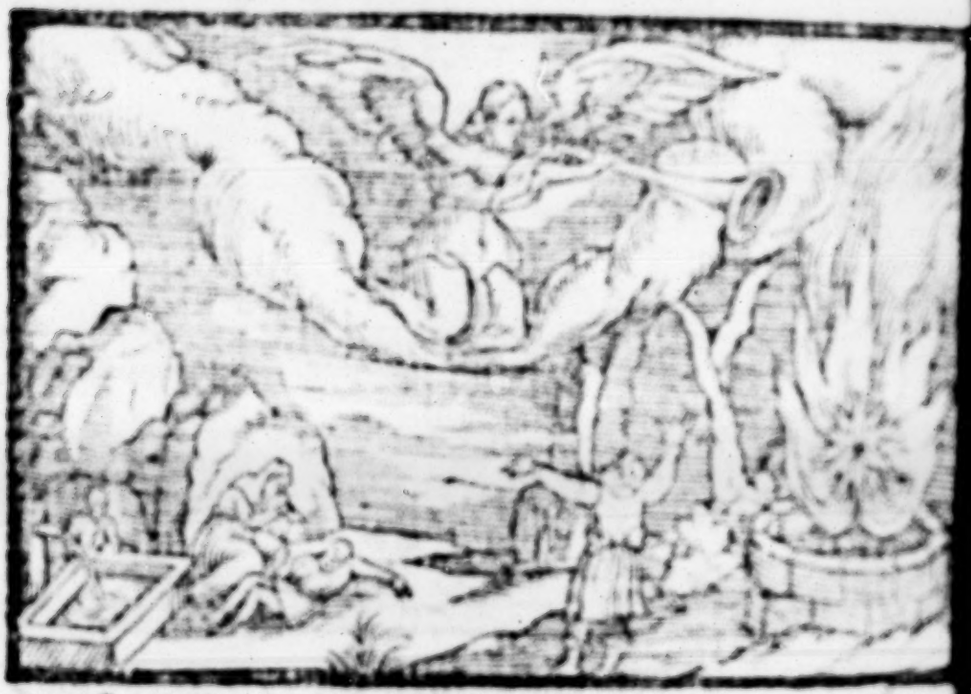


ers of al saintes vpon the golden aulter whiche was
before the throne.



And the smoke of the odours whiche came of the
prayers of saintes, ascended vp before God, out of the
angelles hande.

5 And the angel tooke the censer, and filled it with fyre of the aulter, and cast it into the earth: and voices were made, and thundringes, and lightninges and earthquake.



6 And the seuen angels which had the seuen Trumpettes, prepared them selues to blowe.

23 7 The fyrst angel blewe, and there was made hayle and fyre mingled with blood, and they were cast to the earth, and the thyrd parte of trees was burnt, and al greene grasse was burnt.

8 And the second angel blewe, and as it were a great mountayne burnyng with fyre was cast into the sea, and the thyrde parte of the sea turned to blood.

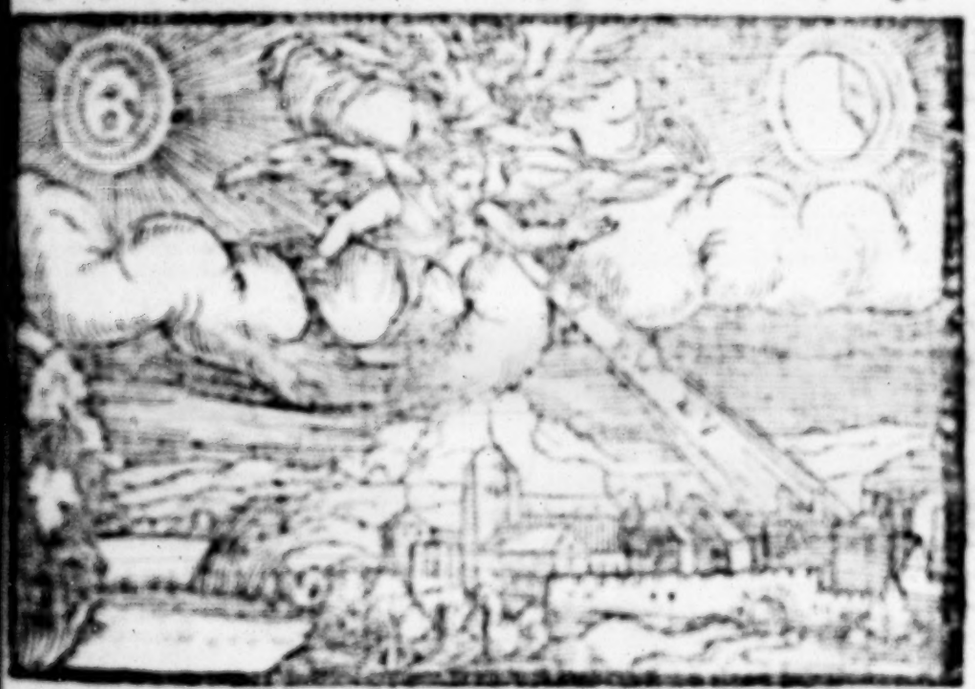
9 And the thirde parte of the creatures which were in the sea, and had lyfe, dyed, and the thirde part of the shyppes was destroyed.

10 And the thyrde angel blewe, and there fell a great starre from heauen, burnyng as it were a lampe, and it fel into the thyrd part of the ryuers, and into the fountaynes of waters:

11 And the name of the starre is called Wormwood, and the thyrde parte was turned to wormwood, and many men dyed of the waters, because they

wide bytter.

12 And the fourth angel blewe, & the thyrd part of the sunne was smytten, & the thyrde parte of the moone, and the thyrde part of starres, that the thyrde part of them shoulde be darkned: & the day was (wtten) that the thyrd part of it shuld not shine, & likewise ỳ night.



13 And I beheld, & heard an angel flying through the mids of heauen, saying with a lowd voyce, Wo, wo, wo to the inhabiters of the earth, because of the voyces to come of the trumpe of the three angels which be were yet to blowe.

The Notes.

1. These seuen angels, be many antechristes, and false mynysters that doo barme to the faythfull, and hynder the Gospel: but Iesus Christ standeth at the aulter with the oblation of his body for the faythfull.

The. ix. Chapter.

11. The firste woe is past. 14. The foure angels that were bounde are loosed. 18. And the thirdpart of men is kylled.

1 AND the sixth angel blewe, and I sawe a starre fal from heauen vnto the earth: and to him was geuen the keye of the bottomlesse pyt. a

2 And he opened the bottomlesse pit, and the smoke

of the pyt arose, as the smoke of a great furnace, and the sunne and the ayre were darkened, by the reason of the smoke of the pyt.



3 And there came out of the smoke locustes vpon the earth, & vnto them was geuen power, as the Scorpions of the earth haue power.

4 And it was commaunded them that they should not hurt the grasse of the earth, neyther any greene thyng, neyther any tree, but only those men which haue not the seale of God in their foreheades.

5 And to them it was geuen that they should not kyll them, but that they should be vexed fyue monethes: and their payne was as the payne that commeth of a Scorpion when he stryketh a man.

Esai. 2 b. Osee. 10. c. Luke. 23. d

6 And in those dayes shall men seeke death, and shall not fynde it, and shal desyre to dye, and death shal flee from them.

7 And the similitude of the locustes was lyke vnto horses prepared vnto battayle, and on their heades (were) as it were crownes like vnto gold, and their faces were as it had ben the faces of men.

8 And they had heare as the heare of women, and their teeth were as the teeth of Lions.

9 And

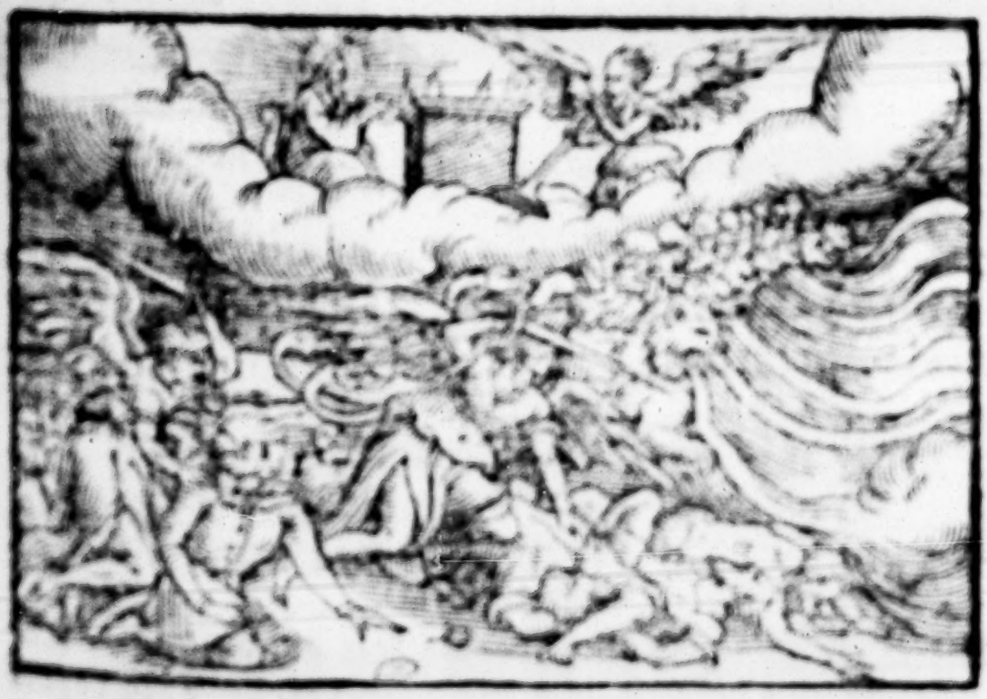
9 And they had habergions as it were habergiens of iron, and the sound of their wirges was as the sound of Charettes, when many horses runne to batayle.

10 And they had tayles like vnto Scorpions, & there were Rynges in their tayles: and their power was to hurt men fyue monethes.

11 And they had a kyng ouer them, whiche is the angel of the bottomlesse pit, whose name in the Hebrue tongue is Abaddon, but in the Greke tongue hath his name Apollyon, (that is to say, a destroyer.)

12 One woe is past, and beholde, two woes come yet after this.

13 And the syxth angell blewe, and I heard a voyce from the foure hornes of the golden aulter which is before God,



14 Saying to the syxth angel which had the Trumpe, Loose the foure angelles whiche are bounde in the great ryuer Euphrates.

15 And the foure angelles were loosed, whiche were prepared for an houre, and a day, and a moneth, and a yere, for to slay the thirde part of men.

16 And the number of the horsmen of the armies were twentie

twenty thousande tymes tenne thousande: and I
hearde the number of them.

17 And thus I sawe the horses in the vision, and them
that sate on them, hauyng fyery habergions of a ia-
cinct colour, & brymstone, & the heades of the horses
were as the heades of Lions, & out of their mouthes
commeth fourth fyre, and smoke, and brymstone.

18 And of these three were the thyrde part of men kyl-
led, (that is to say) of the fyre, and of the smoke, and
of the brymstone, whiche proceded out of the mou-
thes of them.

19 For their powers be in their mouthes, and in their
tayles: for their tayles were lyke vnto serpentes, ha-
uyng heades, and with them they doo hurt.

20 And the remnant of the men whiche were not kyl-
led by these plagues, repented not of the dedes of
their handes, that they should not worshyp deuylles,
and idolles of gold and syluer, and brasse, and stone,
and of wood, which neyther can see, neyther heare,
neyther goe.

21 Also they repented not of their murders, nor of
their sorceries, neyther of their fornication, neyther
of their thefes.

The.x. Chapter.

1. The angel hath the booke open, 6. he sweareth
there shalbe no more time, 9. he geueth the booke
vnto Iohn, whiche eateth it vp.

1 AND I sawe another mighty angel come downe
from heauen, clothed with a cloud, & the rayn-
bowe vpon his head, and his face as it were the
sunne, and his feete as it were pyllers of fyre.

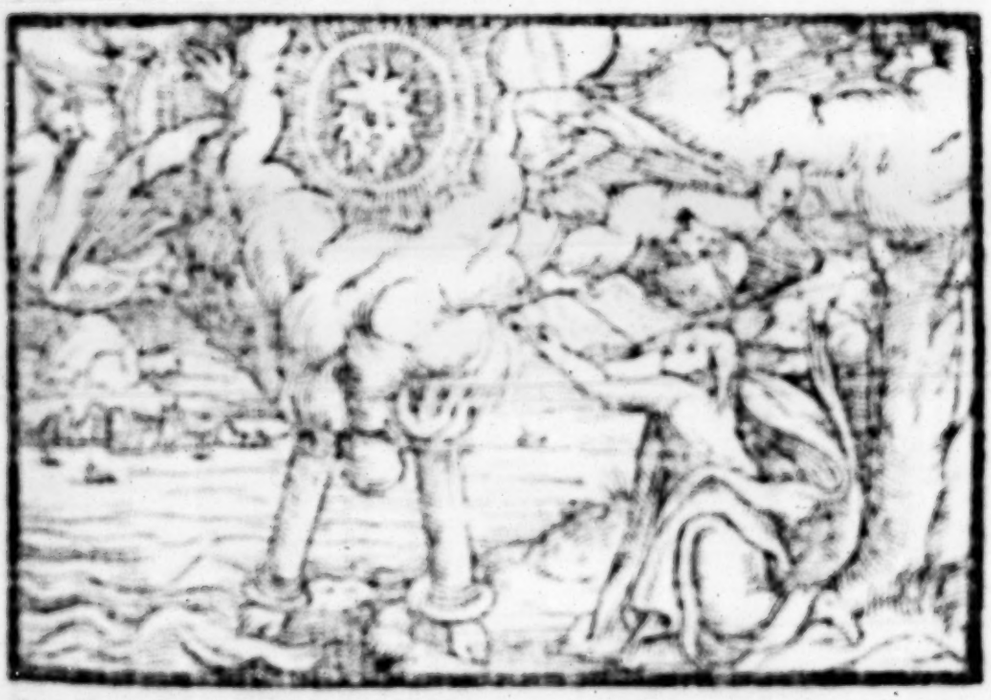
2 And he had in his hande a litle booke open: and he
put his ryght foote vpon the sea, and his left foote vp-
on the earth:

3 And cried with a loude voyce, as when a lion rau-
neth: and when he had cried, seuen thunders vttered
their

their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to wryte: and I heard a voyce from heauen, saying vnto me, Seale vp those thynges whiche the seuen thunders vttered, and wryte them not.

5 And the angell whiche I sawe stande vpon the sea and vppon the earth, lyft vp his hand to heauen,



6 And sware by hym that lyueth for euermore, which created heauen, and the thinges that therin are, and the earth, and the thynges that therein are, and the sea, & the thyngs which therin are, that there should be no longer tyme.

7 But in the dayes of the voyce of the seuenth angel, B when he shall begyn to blowe, and the mynisterie of God shalbe finished, as he declareth to his seruantes the Prophetes.

8 And the voyce which I heard from heauen, spake vnto me agayne, and sayde, * Goe, and take the lytle booke which is open in the hand of the angel which standeth vpon the sea, and vpon the earth. * Ezech. 2. c.

9 And I went vnto the angell, and sayde vnto hym,

Geue

Geue me the litle booke. And he ſayd vnto me, Take it, and eate it vp, and it ſhall make thy belly bytter, but it ſhalbe in thy mouth as ſweete as hony.

Eſech.3.c. 10 And I tooke the litle booke out of the angelles hand, and ate it vp, & it was in my mouth as ſweete as honie: and as ſoone as I had eaten it, my belly was bytter.

11 And he ſayd vnto me, Thou muſt prophecie againe among the people, and nations, and tongues, and to many kynges.

The.xi.Chapter.

1. The temple is meaſured. 3. Two witneſſes rayſed vp by the Lorde, are murdered by the beaſt.



1 AND then was geuen me a reede like vnto a rod, and the angel ſtoode by, ſaying, Ryſe and meaſure the temple of God, and the aulter, and them that worſhyp therein.

2 But the courte whiche is without the temple caſt out, and meaſure it not: for it is geuen vnto the Gentiles, and the holy Citie ſhal they treade vnder foote fourtie and two monethes.

3 And I wyll geue power vnto my two witneſſes, and

and they shal prophesie a thousande, two hundred, & threescore dayes, clothed in sackcloth.

4 These are two Olive trees, & two candlesticks, standyng before the God of the earth.

5 And if any man wyl hurt them, fire proceedeth out of their mouthes, and consumeth their enimies, and yf any man wyl hurt them, this wise must he be kylled.

6 These have power to shut heauen, that it raine not in the dayes of their prophesying: and have power ouer waters to turne them to blood, and to smite the earth with al maner plagues, as often as they wyll.

7 And when they have finished their testimonie, the beast that commeth out of the bottomlesse pyt, shall make warre agaynst them, and shal ouercome them, and kyl them.

8 And their bodyes shal lie in the streetes of the great citie, whiche spiritually is called Sodome and Egypt, where also our Lord was crucified.

9 And they of the people, and kynredes, & tongues, and they of the nations, shal see their bodyes three dayes and an halfe, and shal not suffer their bodyes to be put in graues.

10 And they that dwel vppon the earth shal reioyce ouer them, and be glad, and shal sende gyftes one to another: for these two prophetes vexed them that dwelt on the earth.

11 And after three dayes and an halfe, the spirite of lyfe (comming) from God, entred into them: And they stoode vp vppon their feete, and great feare fell vpon them which sawe them.

12 And they hearde a great voyce from heauen, sayeing vnto them, Come vp hyther. And they ascended vp to heauen in a cloude, and their enimies sawe them.

13 And the same houre was there a great earthquake, and the tenth parte of the citie fel, and in the earthquake

quake were slayne names of menne seuen thousande: and the remnant were afrayd, and gaue glory to the God of heauen.

14 The seconde woe is past, and beholde, the thyrde woe commeth anone.

15 And the seuenth angel blewe, and there were made great voyces in heauen, saying, The kyngdomes of this worlde are our Lordes, and his Christes, and he shal raigne for euermore.

16 And the .xxiiii. elders whiche sit before GOD in their seates, fel vppon their faces, and worshipped God,

17 Sayeing, We geue thee thankes, O Lorde God almighty, which art, and wast, and art to come: for thou hast receyued thy great might, & hast raigned.

18 And the nations were angrye, and thy wrath is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the prophetes and saintes, and to them that feare thy name, smal and great, & shouldest destroy them, which destroy the earth.

19 And the temple of God was opened in heaue, and there was seene in his Temple the arke of his testament: and there folowed lyghtnynges, and voyces, and thunderynges, and earthquake, & mighty hayle.

The. xii. Chapter.

1. There appeareth in heauen a woman clothed with the Sunne.

A 1 And there appeared a great * wonder in heauen. A woman clothed with the sunne, & the Moone vnder her feete, and vpon her head a crowne of twelue starres:

* or, Signe.

2 And she beyng with childe, cryeth trauayling in byrth, and payned redy to be deliuered.

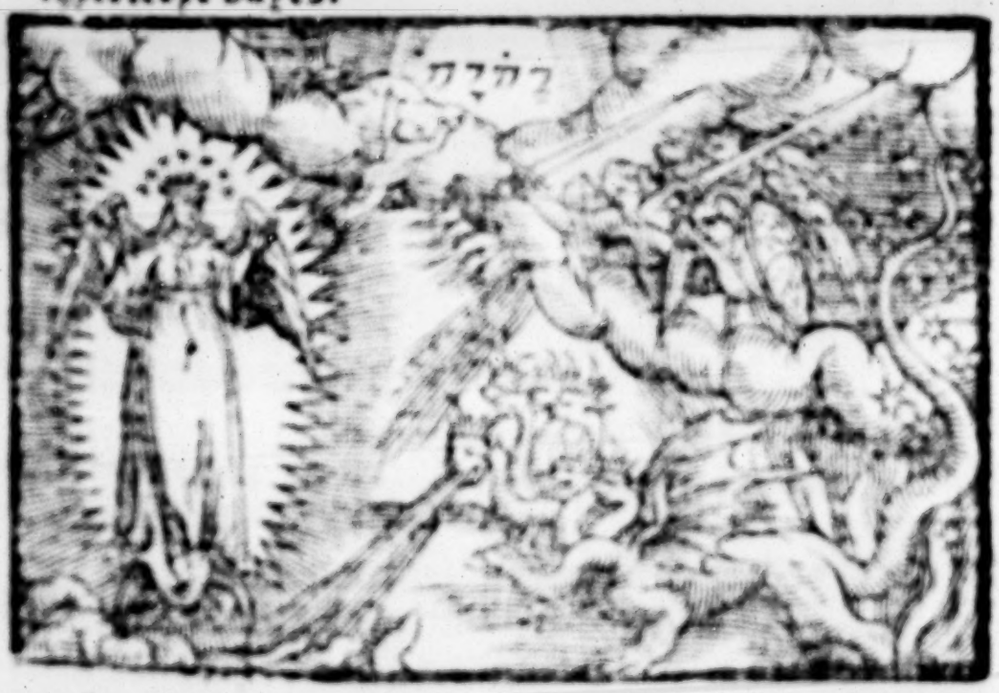
3 And there appeared an other woonder in heauen, for behold a great red Dragon, hauing seuen heades

and ten hornes, and seuen crownes vpon his heades.

4 And his tayle draweth the third part of the starres of heauen, and he caste them to the earth: And the Dragon stoode before the woman which was ready to be deliuered, for to deuoure her chylde as soone as it were borne.

5 And she brought forth a man chylde, whiche shall rule al nations with a rodde of iron: and her sonne was taken vp vnto God, and to his throne.

6 And the woman fledde into the wildernesse, where she hath a place prepared of God, that they shoulde fede her there a thousande, two hundred, and threescore dayes.



7 And there was a great battaile in heauen, Michael and his Angelles fought with the Dragon, and the Dragon fought and his Angels,

The Epistle on Saint Michael and al angelles.

8 And preuayled not, neyther was their place founde any more in heauen.

9 And the great Dragon, that old serpent, called the deuyl and Satanas, was caste out, which deceiueth al the worlde: and he was cast out into the earth, and his Angels were cast out with him.

10 And I hearde a loude voyce sayeing in heauen:

Now

Nowe is come saluation and strength, and the kingdome of our God, and the power of his Christe: for the accuser of our brethren is cast downe, which accused them before our God day and nyght.

11 And they ouercame him by the blood of the lambe, and by the woorde of his testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce heauens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the deuyl is comme downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

13 And when the Dragon sawe that he was cast into the earth, he persecuted the woman which brought forth the man chylde.

14 And to the woman were geuen two winges of a great Eagle, that she might flee into the wildernesse into her place, where she is nourished for a tyme, and tymes, & halfe a tyme, from the face of the serpent.

15 And the serpent cast out of his mouth water after the woman, as it had ben a flud: that he might cause her to be caryed away of the flud.

16 And the earth holpe the woman, and the earth opened her mouth, and swalowed vp the ryuer which the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, & went and made warre with the remnaunt of her seede, whiche keepe the commaundements of God, and haue the testimonie of Jesus Christe.

18 And * I stoode on the sea sande.

* Gomme rede, and he stoode.

The. xiii. Chapter.

1.8. The beast deceiueth the reprobate, 2.4.12. and is confirmed by another. 17. The priuilege of the beastes marke.

1 AND I sawe a beaste rise out of the sea, hauing seuen heades, and tenne hornes, and vppon his hornes tenne crownes, and vppon his heades

the name of blasphemie.

2 And the beast whiche I sawe was like a Leoparde, and his feete were as (the feete) of a Beare, and his mouth as the mouth of a Lyon: & the Dragon gaue him his power, and his seate, & great auctoritie.

3 And I sawe one of his heades as it were wounded to death, and his deadly wounde was healed: And al the worlde woondred after the beast.

4 And they worshypped the Dragon whiche gaue power vnto the beast, and they worshipped the beast, saying, Who is lyke vnto the beast? Who is able to warre with hym?

5 And there was geuen vnto hym a mouth, speaking great thinges, & blasphemies, and power was geuen vnto hym, to doo fourtie and two monethes.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his name, & his tabernacle, and them that dwel in heauen.



7 And it was geuen vnto hym to make warre with the saintes, and to ouercome them: And power was geuen hym ouer al kindredes, and tongues, and nations.

And al that dwel vpon the earth shal worship hym,

whose names are not written in the booke of lyfe of the lambe, which was kylled from the beginnyng of the worlde.

9 If any man haue an eare, let hym heare.

10 He that leadeth into captiuitie, shal goe into captiuitie: * He that kylleth with a swoorde, must be kylled with a swoorde. Here is the patience and the fayth of the saintes.

Gene.9.b. Math.26.c.

11 And I beheelde an other beast commyng vp out of the earth, and he had two hornes like a lambe, and he spake as dyd the Dragon.

12 And he dooth al that the first beast coulde doo in his presence, and he causeth the earth and them which dwel therein to woorshyp the first beast, whose deadly wounde was healed.

13 And he dooth great woonders, so that he maketh fire comme downe from heauen on the earth in the syght of menne,

14 And deceiueth them that dwel on the earth, by the meanes of those signes whiche he had power to do in the sight of the beast, saying to them that dwel on the earth, that they shoulde make an image to the beast which hath the wound of a swoorde, & did liue.

15 And he had power to geue a spirit vnto the image of the beast, that the image of the beast shoulde both speake, and shoulde cause that as many as would not woorshyp the image of the beast, should be kylled.

16 And he causeth all, both smal and great, riche and poore, free and bonde, that he shoulde geue them a marke in their right hande, or in their foreheades.

17 And that no man might buy or sel, saue he that had the marke, or the name of the beast, or ther the number of his name.

18 Here is wysedome. Let hym that hath wyt, count the number of the beast: For it is the number of a man, and his number is sixe hundred threescore and sixe.

The Notes.

a. This beast is the kingdome of Rome: the Cat of the mountaine, is the errours and blasphemous vices of the whole worlde gotten in battel: the beares feete, tyrannie: the mouth of a Lyon, spoyleful and greedy to deuoure, wounded by insurrections and ciuil warre, vntyl dominion and gouernaunce came in one mans hande. This other beast that commeth out of the earth, is the pompe of the romish bishops. He pretendeth to be a lambe. This is the seconde kyngdome of Rome.

The .xiiij. Chapter.

1. The notable company of the lambe. 6. One announceth the Gospel. 8. An other the fal of Babylon. 9. And the thirde warneth to flee from the beaste. 18. Of the Lordes harueste.

1 AND I looked, & lo, a lambe stoode on the mount Sion, and with hym an hundred, fourtie, and foure thousande, hauing his fathers name written in their foreheades.

A The Epistle on the Innocentes day.

2 And I heard a voyce from heauen as the sound of many waters, and as the voyce of a greate thunder: and I heard the voice of harpers harping with their harpes,

3 And they sang as it were a newe song before the throne, and before the foure beastes, and the elders, and no man could learne that song, but the hundred and fourtie and foure thousande, which were redeemed from the earth.

4 These are they whiche were not defiled with women, for they are virgins: These are they whiche folowe the lambe whyther soeuer he goeth: These were redeemed from men, being the first fruites vnto God, and to the lambe.

5 And in their mouth was founde no guyle: for they are without spot before the throne of God.

6 And I sawe an other Angel flee in the middest of heauen, hauing the euerlasting Gospel, to preach vn-

to them that dwel on the earth, and to al nations, & kynredes, and tongues, and people,

B 7 Sayeng with a loude voyce, *Feare God, & gyue glory to him, for the houre of his iudgement is come: and wooꝛshyp hym that made heauen and earth, and the sea, and fountaynes of waters.

Actes.14.d.

Esai.21.c. Iere.51.a. 8 And there folowed an other angel, saying, *Babylon is fallen, is fallen, that great citie, for she made al nations dꝛinke of the wyne of the wꝛath of her fornication.

9 And the thyꝛde Angel folowed them, sayeng with a loude voyce, If any man wooꝛship the beast and his image, and receiue his marke in his foꝛcheade, or in his hande,

10 The same shal dꝛinke of the wyne of the wꝛath of God: (yea) of the pure wine whiche is pourꝛed in the cup of his wꝛath, and he shalbe pounished in fyꝛe and bꝛimstone befoꝛe the holy angels, & befoꝛe the lambe.

11 And the smoke of their toꝛment ascendeth vp for euermoꝛe: And they haue no rest day noꝛ night which wooꝛshyp the beaste and his image, and whosoeuer receiueth the pꝛint of his name.

12 Here is the patience of the saintes: Here are they that keepe the commaundementes of God, and the fayth of Iesus.

13 And I heaꝛde a voyce from heauen, sayeng vnto me, Wꝛite, Blessed are the dead, which hereafter dye in the Loꝛde. Euen so sayth the spiꝛite, that they may rest from their labour, and their wooꝛkes follow them.

C 14 And I looked, and beholde a whyte cloude, and vppon the cloude one sittyng lyke vnto the sonne of man, hauyng on his head a golden crowne, and in his hande a sharpe sickle.

Ioel.3.c. 15 And another angel came out of the temple, cryeing with a loud voyce to hym that sate on the cloude, *Thꝛust in thy sickle and reape, for the time is come

to reape, for the harueſt of the earth is * rype. * or, dryed.
16 And he that ſate on the cloude thruſt in his ſickle on the earth, and the earth was reaped.
17 And another angel came out of the temple, whiche is in heauen, hauyng alſo a ſharpe ſickle.
18 And another angel came out from the aulter, which had power ouer fyre, and cryed with a loude crye to hym that had the ſharpe ſickle, ſaying, Thruſt in thy ſharpe ſickle, and geather the cluſters of the vineyard of the earth, for her grapes are rype.
19 And the angel thruſt in his ſharpe ſickle on the earth, and cut downe the vineyarde of the earth, and caſt it into the great wynefat of the wrath of God.
20 And the wynefat was troden without the citie, and blood came out of the fat euen vnto the horſe bridles, by the ſpace of a thouſand & fyre hundred furlonges.

The Notes.

1. Here is the rewarde they ſhal haue which folow not this horned beaſt, nor them that worſhyp it, and the iudgement and ſentence of God agaynſt al them whiche worſhyp this beaſt of Antechriſte, refuſyng the Goſpel.

The.xv.Chapter.

The ſongue of them that ouercome the beaſt.

1 AND I ſawe another ſigne in heauen great and A
marueylous, ſeuen angels hauing the ſeuen laſt plagues, for in them is fulfylled the wrath of GOD.
2 And I ſawe as it were a glaſſie ſea, mingled with fyre, and them that had gotten the victorie of the beaſt, and of his image, and of his marke, and of the number of his name, ſtand on the glaſſie ſea, hauyng the harpes of God.
3 And they ſyng the ſongue of Moſes the ſeruaunt of Exod.15.c.
God, and the ſongue of the lambe, ſaying, Great and Apoc.15.a.
marueylous are thy workes, Lorde God almyghtie:

iust and true are thy waies, thou king of Saintes.

4 Who shal not feare thee, O Lorde, and glorifie thy name? for thou onely art holy: And al Gentiles shall come and worshyp before thee, for thy iudgements are made manifest.

5 And after that I looked, and beholde the temple of the tabernacle of the testimonie was open in heauen:

6 And the seuen angelles came out of the temple, hauyng the seuen plagues, clothed in pure and bryght linnen, and hauing their brestes girded with golden gyrdles.

7 And one of the foure beastes gaue vnto the seuen angels seuen golden vials, ful of the wrath of God, which lyueth for euermore.

9 And the temple was ful of the smoke of the glory of God, and of his power, and no man was able to enter into the temple, tyll the seuen plagues of the seuen angels were fulfylled.

The Notes.

a. The sea of glasse myxed with fyre, signifieth the wickednesse of this world, & al wicked enimies and aduersaries of the trueth and doctrine of the gospel.

The. xvi. Chapter.

1. The angels powre out their vialles ful of wrath, 6. and what plagues folowe thereof. 15. Admonition to take heede and watche.

2 1 AND I heard a great voyce out of the temple saying to the seuen angelles, Goe your wayes, and powre out the vialles of the wrath of God vpon the earth.

2 And the fyrst (angel) went, & powred out his vyal vpon the earth, and there fel a noysome & a sore biles vpon the men which had the marke of the beast, and vpon them which worshypped his image.

3 And the seconde angell shed out his viall vpon the sea, and it turned as it were into the blood of a dead man: and euery lyuyng thyng dyed in the sea.

4 And

4 And the thirde angell shedde out his vial vpon the ryuers and fountaynes of waters, and they turned to blood.

5 And I hearde the angell of the waters say, Lorde whiche art, and wast, thou art ryghteous, and that holy one, because thou hast geuen suche iudgements:

6 For they haue shed out the blood of saintes and prophetes, and therefore hast thou geuen them blood to drynke: for they are woorthie.

7 And I hearde another out of the aulter say, Euen so Lorde God almyghtie, true and ryghteous are thy iudgementes. B

8 And the fourth angell powred out his viall on the sunne, and power was geuen vnto hym to vexe men with feruent heate of fyre.

9 And men boyled in great heate, and blaspheme the name of God, whiche hath power ouer these plagues, and they repented not, to geue hym glory.

10 And the fyfth angell powred out his vial vpon the seate of the beast, and his kyngdome waxed darke, and they gnewe their tongues for sorowe,

11 And blaspheme the God of heauen, for their sorowes, and for their sores, and repented not of their dedes.

12 And the syxth angell powred out his viall vpon the great ryuer Euphrates, and the water thereof dried vp, that the way of the kynges of the East should be prepared.

13 And I sawe three vncleane spirites lyke frogges, come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophete.

14 For they are the spirites of deuyls worckyng miracles, to goe out vnto the kynges of the earth, and of the whole worlde, to gather them to the batayle of that great day of God almyghtie. Mat. 24. c. 2. Pet. 3. c. 1. Thes. 5. a

15 * Beholde, I come as a theefe. Happie is he that

watcheth, and keepeth his garments, lest he walke naked, and men see his filthinesse.

16 And he gathered them together into a place, called in the Hebrue tongue Armagedon.

17 And the seuenth angel powred out his vial into the ayre: and there came a great voyce out of the temple of heauen, from the throne, saying, It is done.

18 And there folowed voyces, thunderings, and lightenynges: and there was a great earthquake, such as was not since men were vpon the earth, so mighty an earthquake, and so great.

19 And the great citie was diuided into three partes, and the cities of the nations fell: and great Babylon came in remembraunce before God, to geue vnto her the cup of the wyne of the fiercenesse of his wrath.

20 Euery Ile also fled away, & the mountaynes were not founde.

21 And there fel a great hayle, as it had ben talentes, out of heauen, vpon the men, and the men blasphemed God, because of the plague of the hayle: for the plague thereof was exceedyng great.

The.xvii.Chapter.

3. The description of the great whore. 8. And her sinnes and punishment.

21 AND there came one of the seuen angels, which had the seuen vialles, and talked with me, saying vnto me, Come, I wyl shewe vnto thee the iudgement of the great whore, that sytteth vpon many waters:

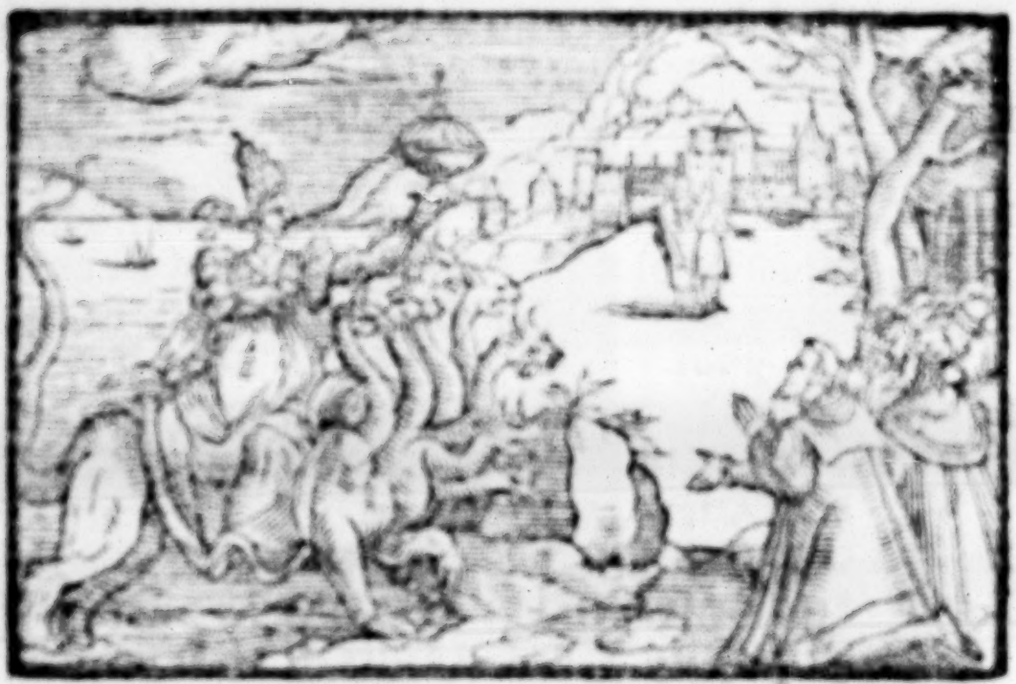
2 With whom haue committed fornication the kynges of the earth, and the inhabiters of the earth are dronken with the wyne of her fornication.

3 So he carried me away in the spirite into the wyldernesse: And I sawe a woman syt vpon a scarlet coloured beast, ful of names of blasphemie, hauing seuen heades, and ten hornes.

4 And the woman was arayed in purple and scarlet colour,

colour, and decked with golde, precious stone, and pearles, hauyng a cup of golde in her hande, full of abominations and fylthynesse of her fornication.

5 And in her forehead was a name wrytten, a mysterie, great Babylon, the mother of whoredome and abominations of the earth.



6 And I sawe the woman dronken with the blood of the saintes, and with the blood of the martyrs of Iesus: And when I sawe her, I woondred with great marueyle.

7 And the angel sayde vnto me, Wherefore marueylest thou? I wyll shewe thee the mysterie of the woman, and of the beast that beareth her, whiche hath seuen heades and ten hornes. 13

8 And the beast that thou sawest, was, and is not, & shal assend out of the bottomlesse pyt, and goe into perdition, & they that dwel on the earth shal wonder (whose names are not wrytten in the booke of lyfe from the begynnyng of the worlde) when they beholde the beast that was, and is not, and yet is.

9 And here is a meanyng that hath wysedome. The seuen heades, are seuen mountaynes, on whiche the woman sytteth: They are also seuen kynges.

10 Fyue

10 Fyue are fallen, and one is, and the other is not yet
come: And when he commeth, he must continue a
shoꝛt space.
11 And the beast that was, & is not, is euen the eyght,
and is one of the seuen, and goeth into destruction.
12 And the ten hoꝛnes whiche thou sawest, are ten kin-
ges, which haue receyued no kyngdome as yet: but
receiue power as kinges at one houre with the beast.
13 These haue one mynde, and shall geue their powꝛ
and strength vnto the beast.
¶ 14 These shal fyght with the Lambe, and the Lambe
1. Tim. 6. shall ouercome them: foꝛ he is the Loꝛde of Loꝛdes,
and Kyng of Kynges, and they that are on his syde,
are called, and chosen, and faythful.
15 And he sayth vnto me, The waters whiche thou
sawest, where the whoꝛe sytteth, are people, and
folke, and nations, and tongues.
16 And the ten hoꝛnes whiche thou sawest vpon the
beast, are they that shal hate the whoꝛe, & shal make
her desolate and naked, and shall eate her flesh, and
burne her with fyꝛe.
17 Foꝛ God hath put in their hartes to fulfyl his wyl,
and to doo with one consent, foꝛ to geue their kyng-
dome vnto the beast, vntyl the woꝛdes of God shalbe
fulfylled.
18 And the woman whiche thou sawest, is that great
citie wiche raigneth ouer the kinges of the earth.

The Notes.

a. The womans variable garmentes, betokeneth
diuers liueries of religious oꝛders, oꝛ the rose co-
lour may signifie a redinesse to shed Christian blood.
The cuppe ful of abominations. &c. the Popes de-
crees, decretalles, bulles, dispensations, suspensi-
ons, and cursynges: the beast she sytteth on, is the
papal seate.

The. xviii. Chapter.

3. 9. The louers of the world are sory for the fal of the
whoꝛe

whore of Babylon. 20. but they that be of God, haue cause to reioyce for her destruction.

1 AND after that, I sawe another angell come A
from heauen, hauing great power, and the earth
was lyghtened with his glory.

2 And he cryed myghtyly with a strong voyce, say-
ing, *Great Babylon is fallen, is fallen, and is be- *Esai.21.f.
come the habitation of deuyls, & the holde of al foule Iere.1.a.
spirites, and a cage of al vncleane & hateful byrdes:

3 For al nations haue drunken of the wyne of the
wrath of her fornication, and the kynges of the earth
haue committed fornication with her, and the mar-
chantes of the earth are waxed riche of the abun-
daunce of her pleasures.

4 And I heard another voyce from heauen say, Come
away from her, my people, that ye be not partakers
of her sinnes, and that ye receyue not of her plagues.

5 For her sinnes are gone vp to heauen, and God hath
remembred her wickednesse.

6 Reward her euen as she rewarded you, & gene her
double according to her woorkes, & powre in double
to her in the same cup whiche she fylled vnto you.

7 And as muche as she glorified her selfe, & lyued wan- B
tonly, so much powre ye in for her of punishment and
sorowe: for she sayth in her hart, *I sit being a quene, *Esai.46.b.
and am no wyddowe, and shal see no sorowe.

8 Therefore shal her plagues come in one day, death
and sorowe, and hunger, and she shalbe vtterly brent
with fyre, for strong is the Lord which iudgeth her.

9 And they shall bewayle her, and the kynges of the
earth shal lament for her, which haue committed for-
nication with her, and haue lyued wantonly with
her, when they shal see the smoke of her burnyng:

10 Standing afar of for feare of her punishment, say-
ing, Alas, alas, that great citie Babylon, that mighe-
tie citie, for at one houre is thy iudgement come.

11 And

11 And the marchantes of the earth doo weepe and wayle ouer her, for no man buyeth their ware any more.

12 The ware of golde, and siluer, and pretious stones, and of pearle, and raynes, & purple, and silke, & scarlet, and al thyine wood, & al maner vessels of yuorie, and al maner vessels of moste pretious wood, and of brasse, and iron, and marble,

13 And cinamome, and odours, and oyntmentes, and frankencense, and wyne, and oyle, and fyne flour, and wheate, and beastes, and sheepe, and horses, and charettes, and bodyes, and soules of men.

14 And the apples that thy soule lusted after, are departed from thee, and al thinges whiche were daynty, and had in price, are departed from thee, and thou shalt fynde them no more at al.

15 The marchantes of these thinges which were made riche, shall stande a farre of from her, for feare of the punishment of her, weeping and waylyng,

Iere. 51. b. 16 And saying, *Alas, alas, that great Citie that was clothed in raynes, and purple, and scarlet, and decked with golde, and pretious stones, and pearles:

17 For at one houre so great riches is come to nought. And euery shyp gouernour, and al they that occupie shyppes, and shypmen, and as many as worke in the sea, stoode a farre of,

18 And cryed, when they sawe the smoke of her burning, saying, What citie is like vnto this great citie?

19 And they cast dust on their heades, and cryed, weepyng, and waylyng, & saying, *Alas, alas, that great Iere. 51. b. citie, wherein were made riche all that had shyppes in the sea, by reason of her costlinesse, for at one houre is she made desolate.

20 Reioyce ouer her thou heauen, & ye holy apostles, & prophets, for God hath geuē your iudgement on her.

21 And a mightie angell tooke vp a stone, lyke a great mylstone, and cast it into the sea, saying, With such

violence

violence shall that great citie Babylon be caste, and shalbe founde no more at al.

22 And the voyce of harpes, and musitions, and of pipers, and trumpetters, shalbe heard no more at al in thee: and no craftesman, of what soeuer craste he be, shalbe founde any more in thee: and the sounde of a mylstalbe heard no more at al in thee:

23 And the lyght of a candle shal shyne no more at all in thee, and the voyce of the bridegrome, and of the bride, shalbe heard no more at al in thee: for thy marchantes were the greate men of the earth, and with thine enchantment were deceyued al nations.

24 And in her was found the blood of the prophets, and of the saintes, and of al that were slayne vppon the earth.

The Notes.

1. This chapter intreateth most principally agaynst the seconde regiment of Rome that is, the papistical kyngdome, whiche vnder the pretence of the name of Christe, hath dealt so cruelly agaynst al faythfull Christians, and the Euangelical kyngdome of God.

The.xix. Chapter.

Prayses are geuen vnto God for iudgyng the whoore.

1 AND after these thynges, I heard a great voyce A
of muche people in heauen, saying, Alleluia: salnation, and glory, and honour, and power, (be ascribed) to the Lorde our God:

2 For true and righteous are his iudgementes, for he hath iudged the great whoore which did corrupt the earth with her fornication, and hath throughly auenged the blood of his seruantes of her hande.

3 And agayne they sayde, Alleluia: and her smoke rose vp for euermore.

4 And the foure and twentie elders, and the foure beastes fel downe, and worshypped God that sate on the

the throne, saying, Amen, Alleluia.

5 And a voyce came out of the throne, saying, Prayse our Lorde God all ye that are his seruauntes, and ye that feare hym both smal and great.

6 And I heard as it were the voyce of much people, euen as the voyce of many waters, and as the voyce of strong thundringes, saying, Alleluia: for the Lorde our God omnipotent raigneth.

B 7 Let vs be glad, and reioyce, and geue honor to hym: for the marriage of the lambe is come, and his wyfe hath made her selfe ready.

Math.22.a. Luke.14.a. 8 And to her was graunted that she shoulde be arayed with pure and goodly raynes: for the raynes is the righteousnesse of saintes.

9 And he sayd vnto me, Write, Happy are they which are called vnto the supper of the lambes marriage. And he sayde vnto me, These are the true sayings of God.

10 And I fel at his feete to worshyp hym: And he sayde vnto me, See thou doo it not: for I am thy fellowe seruant, and of thy brethren that haue the testimonie of Jesus. Worshyp God: for the testimonie of Jesus, is the spirite of prophesie.

11 And I sawe heauen open, and behold a (a) white horse: and he that sate vpon him was called faythful and true, and in righteousnesse (he) doeth iudge and make battayle.

Esai.53.b. 12 His eyes (were) as a flambe of fire, & on his head were many crownes, and he had a name written, that no man knewe but he hym selfe.

13 And he was clothed with a vesture dypt in blood: and his name is called the woorde of God.

C 14 And the armies which were in heauen folowed hym vppon white horses, clothed with white & pure raynes.

15 And out of his mouth goeth a sharpe swoord, that with it he shoulde smite the heathen: And he shall

rule them with a rodde of iron: and he treadeth the wynefat of the fierceneſſe & wrath of almighty God.
16 And he hath on his veſture, and on his thyghe a name written, King of Kinges, & Lord of Lordes.
17 And I ſawe an angel ſtande in the Sunne, and he cryed with a loude voyce, ſaying to al the foules that flee by the middeſt of heauen, Come, & geather your ſelues togeather vnto the ſupper of the great God:
18 That ye may eate the fleſhe of kinges, & the fleſhe of hygh captaynes, and the fleſhe of mighty menne, and the fleſhe of horſes, and of them that ſit on them, and the fleſhe of al free menne, and bondmen, and of ſmal and great.
19 And I ſawe the beaſt, & the kinges of the earth, & their armies geathered togeather, to make battayle againſt him that ſate on ý horſe, & againſt his armie.
20 And the beaſt was taken, and with him that falſe prophete which wrought myracles before him, with whiche he deceyued them that receyued the beaſtes marke, & them that worſhipped his image. Theſe both were caſte quicke into a ponde of fire, burnyng with brymſtone:
21 And the remnant were ſlayne with the ſwoorde, of hym that ſate vpon the horſe, whiche ſwoorde proceeded out of his mouth: and al the foules were fylled with their fleſhe.

The Notes.

2. The white horſe, and he that ſate vpon him, betokeneth Chriſt, which is here deſcribed after the maieſtie of Emperours and hygh powers, with his honour, laude, and name. The other that ſtoode in the Sunne, called the deuylles, with all that beare the marke of the dragon, and of the beaſt (which is infidelitie, and miſbeleefe in Chriſt) vnto an euerlaſting ſupper of al bytternelle and dableſſednelle.

The. xx. Chapter.

2. Satan beyng bounde for a certayne tyme, 7. and after let loose, reacth the Churche grieuouſly.

1 And

1 AND I sawe an angel come downe from heauen, hauyng the key of the bottomlesse pyt, & a greate chayne in his hande.



2 And he tooke the Dragon, that old serpent, which is the deuyl and Satanas, and he bound him a thousande yeeres:

3 And cast him into the bottomlesse pyt, & he shut him vp, and set a seale on him, that he should deceiue the nations no more, til the thousand yeres should be fulfilled: & after that he must be loosed (for) a litle season.

4 And I sawe thrones, and they sate vpon them, and iudgement was geeuen vnto them: and I sawe the soules of them that were beheaded for the witnesse of Iesus, and for the woorde of God, and which had not woorshypped the beast, neyther his image, neyther had taken his marke vppon their foreheades, or in their handes, and they liued and raigned with Christe a thousande yeeres.

5 But the other of the dead men dyd not liue agayne, vntyl the thousand yeeres were finished. This is the firste resurrection.

6 Blessed and holy is he that hath parte in the firste resurrection: for on suche the seconde death hath no

power,

power, but they shalbe the prestes of God and of Christ, and shal raigne with him a thousand yeeres.

7 *And when the thousand yeres are expired, Satan shalbe loosed out of his prison: B Esai. 38.

8 And shall goe out to deceyue the nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battaile: whose number is as the sande of the sea.

9 And they went vp in the playne of the earth, and compassed the tentes of the saintes aboute, and the beloued citie: and fire came downe from God out of heauen, and deuoured them:

10 And the deuyl that deceiued them, was cast into a lake of fire & brimstone, where the beast and the false prophete shalbe tormented day & night for euermore.

11 And I sawe a great white throne, & hym that sate on it, from whose face fled away both the earth and the heauen, and their place was no more found.

12 And I sawe the dead both small and greate stande before God: and the bookes were opened: and an other booke was opened, which is (the booke) of lyfe: and the dead were iudged of those thynges whiche were written in the bookes, accordyng to their deedes.

13 And the sea gaue vp her dead whiche were in her: and death and hel deliuered vp the dead which were in them: and they were iudged euery man accordyng to his deedes.

14 And death and hel were cast into the lake of fire: this is the seconde death.

15 And whosoeuer was not found written in the boke of lyfe, was cast into the lake of fire. C

The Notes.

8. This Chapter may be taken as it were for a rehearsal of the visions and reuelations that were before mentioned. And by the way it describeth agayne the honour and maiestie of Christ of Gods woorde,

and power of the Gospel, & the benefites of Christ. and addeth thereunto the last iudgement of the dead, whiche shal dye two deathes.

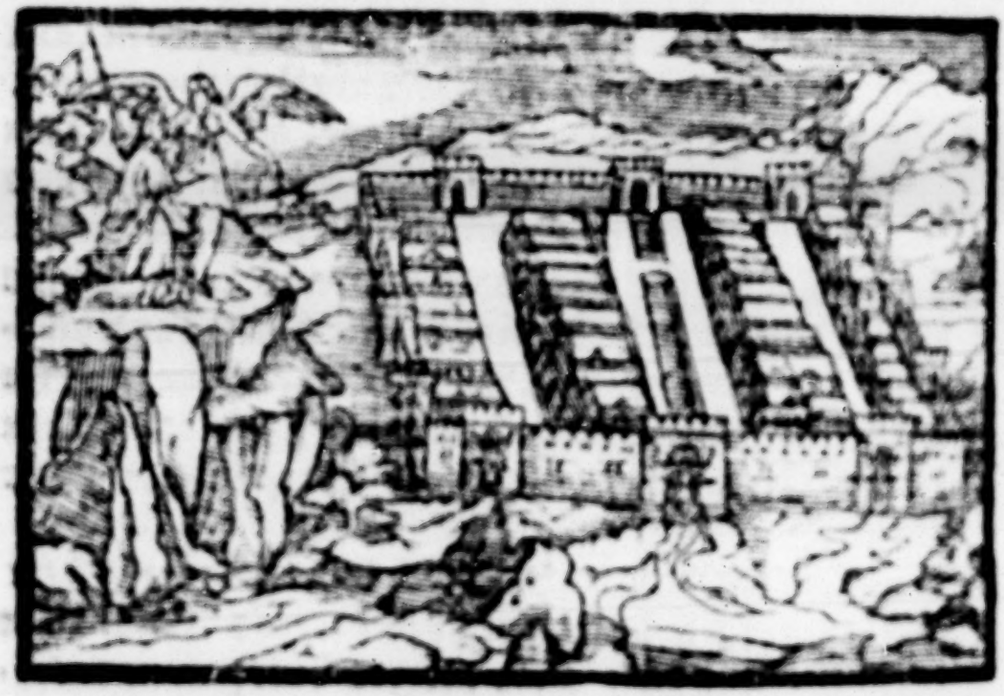
The.xxi.Chapter.

8. 14. The blessed estate of the godly. 8. 27. and the miserable condition of the wicked.

21 AND I sawe a newe heauen and a newe earth: for the first heauen and the first earth were vanished away, and there is no more sea.

Esai.45.c. 2.Pet.3.a.

2 And I John sawe the holy citie newe Hierusalem, come downe from God out of heauen, prepared as a bryde garnished for her husbande.



Esai.25.b.

3 *And I heard a great voyce out of heauen saying, Behold, the tabernacle of God (a) with men, and he wyl dwel with them, and they shalbe his people, and God hym selfe shalbe with them, and be their God.

Esai.43.b. 2.Cor.5.b.

4 *And God shall wype away all teares from their eyes, and there shalbe no more death, neyther sorow, neyther cryeng, neyther shall there be any more payne: for the former thynges are gone.

5 And he that sate vppon the throne, sayde, Behold,

I make al things new. And he ſaid vnto me, Write: for theſe woordes are true and faythful.

6 And he ſayd vnto me, It is done: I am Alpha and Omega, the begynnyng and the ende. I wyl geue vnto hym that is a thyrſt of the wel of the water of lyfe freely.

7 He that ouercommeth ſhal inherite al thinges, and I wyl be his God, and he ſhal be my ſonne. B

8 But the fearefull and vnbeleeuyng, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyers, ſhall haue their part in the lake whiche burneth with fire and brymſtone: which is the ſeconde death.

9 And there came to me one of the ſeuen angels, whiche had the ſeuen vials ful of the ſeuen laſt plagues, and talked with me, ſayeing, Comme hyther, I wyl ſhewe thee the bryde, the lambes wyfe.

10 And he caryed me away in the ſpirite to a greate & hygh mountayne, & he ſhewed me the great citie holy Hieruſalem, deſcendyng out of heauen from God,

11 Hauyng the glory of God: and her ſhynyng (was) lyke vnto a ſtone moſte pretious, euen lyke a Iaſper, cleare as Cryſtal.

12 And had a wall great and hygh, and had twelue gates, and at the gates twelue Angelles, and names written, which are the names of the twelue tribes of Iſrael.

13 On the eaſt ſide three gates, and on the north ſyde three gates, and towardes the ſouth three gates, and from the weſt three gates.

14 And the wall of the citie had twelue fundations, C and in them the twelue names of the lambes twelue Apoſtles.

15 And he that talked with me, had a golden reede to meaſure the citie withal, and the gates thereof, and the wal thereof.

16 And the citie lyeth foureſquare, and the length

was as large as the breadth: and he measured the cite with the reede twelue thousande furlonges, & the length, & the breadth, & the heigth of it are equal.

17 And he measured the wal thereof an hundred, and fourtie, and foure cubites, by the measure of man, that is of the angel.

18 And the building of the wal of it was of Jasper, & the citie was pure golde like vnto cleare glasse.

19 And the fundations of the wall of the citie were garnished with al maner of pretious stones. The first fundatiõ was Jasper, the second Saphire, the third a Chalcedonie, the fourth an Emeralde:

20 The fifth Sardonix, the sixth Sardius, the seuenth Chrysolite, the eyght Beryl, the nynth a Topas, the tenth a Chrysoprasus, the eleuenth a Iacinct, the twelfth an Amethist.

21 The twelue gates were twelue pearles, euery gate was of one pearle, & the streete of the citie was pure golde, as it were shyning glasse.

22 And I sawe no temple therein: For the Lord God almightie and the lambe, are the temple of it.

Esai. 60.b. 23 *And the citie hath no neede of the sunne, neyther of the moone to lighten it: for the glory of God did lighten it, and the lambe is the light of it.

24 And the nations of them which are saued, shall walke in the light of it: and the kynges of the earth doo bryng their glory and honour vnto it.

Esai. 60.c. 25 And the gates of it shal not be shut at al by day: for there shalbe no nyght.

26 And they shal bryng the glory and honour of the Gentiles vnto it.

27 And there shal in no wyse enter into it any vncleane thyng, neyther what so euer worketh abomination, or (maketh) lyes: but they onely which are written in the lambes booke of lyfe.

The. xxii. Chapter.

1. The ryuer of the water of lyfe. 9. The angel wyl not be worshypped.

1 AND he shewed me a pure ryuer of water of lyfe, A
clearе as Crystall, proceedyng out of the throne
of God, and of the lambe.

2 In the myddes of the streete of it, and of eyther
syde of the ryuer (was) there wood of life, which bare
twelue maner of fruites, and gaue fruite euery mo-
neth: and the leaues of the wood serued to heale the
people withal.

3 And there shalbe no more curse, but the throne of
God and the Lambe shalbe in it, and his seruauntes
shal serue hym.

4 And they shall see his face, and his name (shalbe)
in their foreheades.

5 * And there shalbe no nyght there, & they neede no * Esai. 40. a.
candle, neyther lyght of the sunne, for the Lord God
geueth them lyght, & they shall raigne for euermore.

6 And he sayde vnto me, These sayinges are fayth-
full and true. And the Lorde God of the holy Pro-
phetes sent his angel to shew vnto his seruantes the
thynges whiche must shortly be fulfylled.

7 Beholde, I come shortly: * Happie is he that kee- B
peth the sayinges of the prophecie of this booke. * Apoc. 1. a.

8 I Iohn sawe these thynges, and heard them. And
when I had hearde and seene, I fell downe to wor- Apoc. 11. b.
shyp before the feete of the angel, whiche shewed me
these thynges.

9 Then sayth he vnto me, See thou doo it not: for I
am thy felowe seruant, and (the felowe seruant) of thy
brethren the Prophets, and of them which kepe the
sayinges of this booke: but worshyp God.

10 And he sayth vnto me, Seale not the sayinges of
the prophecie of this booke: for the tyme is at hande.

11 He that doeth euyll, let hym doo euyll styll: and he
which is fylthie, let hym be filthie styll: and he that

is ryghteous, let hym be ryghteous styl: and he that is holy, let hym be holy styll.

12 And beholde, I come shortly, and my rewarde is with me, to geue euery man accordyng as his dedes shalbe.

13 I am Alpha and Omega, the begynnyng and the ende, the fyrst and the last.

℣ 14 Blessed are they that doo his commaundementes, that their power may be in the tree of lyfe, and may enter in through the gates into the citie.

℣ Esai. 44. b. Reue. 1. b. 15 * For without (shalbe) dogges, and enchaunters, and whoremongers, and murderers, and idolaters, and whosoeuer loueth or maketh leasynges.

16 I Jesus sent myne angell to testifie vnto you these thynges in the Churches, I am the roote and the generation of Dauid, & the bryght mornyng starre.

℣ Esai. 55. a. John. 7. f. 17 And the spirite and the bryde say, Come. And let hym that heareth, say also, Come. And let hym that is a thyrste come. And whosoeuer wyl, let hym take of the water of lyfe freely.

Deut. 4. a. Pro. 30. a. 18 I testifie vnto euery man that heareth the wordes of the prophecie of this booke, If any man shal adde vnto these sayinges, God shal adde vnto hym the plagues that are wrytten in this booke.

19 And yf any man shal take away from the wordes of the booke of this prophecie, God shall take away his parte out of the booke of lyfe, and out of the holy citie, and from the thynges whiche are wrytten in this booke.

20 He whiche testifieth these thynges, sayth surely, I come quickly. Amen. Euen so, come Lorde Jesus.

21 The grace of our Lorde Jesus Christe be with you al. Amen.

FINIS.

¶ The Epistles of the olde Testament, accordyng as they be nowe read.

The Epistle on Asshwednesday.

TUrne you unto me with all your hart, with fasting, weeping, & mourning, rent your hartes, and not your clothes. Turne you unto the Lord your God, for he is gracious and mercyful, long suffering, and of great compassion, and redy to pardon wickednes. Then (no doubt) he shal also turne and forgeue: and after his chastening he shall let your encrease remayne for meate and drinke offeringes unto the Lorde your God. Blowe out with the Trumpet in Sion, proclayme a fastyng, cal the congregation, & gather the people together: warne al the congregation, & gather the elders: bring the children & sucklinges together. Let the bridegrome goe forth of his chamber, and the bride out of her closet. Let the priestes serue the Lord betweene the porch & the aulter, weeping, and saying, Be fauourable, O lord, be fauourable unto thy people, let not thine heritage be brought to such confusion, lest the Heathen be lordes therof. Wherefore should they say among the Heathen, where is now their God? Joel. 2. c.

The Epistle on the Munday before Easter.

WHat is he this that commeth from Edom, with stayned red clothes of Bosra, whiche is so costly cloth, and commeth in so nymbly with all his strength? I am he that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment lyke his that treadeth in the wynepresse? I haue troden the presse mee selfe alone, and of al people there is not one with me. Thus wyl I treade downe myne enimies in my wyath, and Esai. 63. a.

set my feete vppon them in myne indignation, and
their blood sprang vppon my clothes, and so haue I
stayned all my rayment. For the day of vengeaunce is
assigned in my hart, and the yeere of my deliuerance
is come. I looked about me, and there was no man to
shewe me any helpe. I fel downe, and no man holde
me vp. Then I helde me by myne owne arme, and my
feruentnesse susteyned me. And thus haue I troden
downe the people in my wrath, and bathed them in my
displeasure, in so muche that I haue shed their blood
vppon the earth. I will declare the goodnesse of the
Lorde, yea, and the prayse of the Lorde for all that he
hath geuen vs, for the great good that he hath done for
Israel, which he hath geuen them of his owne fauour,
and accordyng to the multitude of his louyng kyndnes-
ses. For he sayde, These no doubt wyl be my people,
and no shrynkyng children, and so he was their sauior.
In their troubles he forsooke them not, but the angel
that went foorth from his presence deliuered them. Of
very loue and kyndnesse that he had vnto them, redee-
med he them. He hath borne them, and caried them vp
euer since the worlde began. But after they prouoked
hym to wrath, and vexed his holy minde, he was their
enimie, and fought against them him selfe. Yet remem-
bred he the olde tyme of Moses and his people, howe
he brought them from the water of the sea, as a shep-
hearde doeth with his sheepe, howe he had geuen his
holy spirite among them, how he had led Moses by the
right hande with his glorious arme, how he had divi-
ded the water before them (whereby he got hym selfe
an euerlastyng name) howe he led them in the deepe, as
an horse is led in the playne, that they should not stum-
ble. The spirite of the Lorde led them as a toune beast
goeth in the feelde. Thus (O God) hast thou led my
people, to make thy selfe a glorious name withal. Looke
downe then from heauen, and beholde the dwellyng
place of thy sanctuarie, and thy glory. Howe is it, that

thy

thy gelouſie, thy ſtrength, the multitude of thy mercies, and thy louyng kyndneſſe wyll not be entreated of vs? Yet art thou our father: For Abraham knoweth vs not, neyther is Iſrael acquaynted with vs. But thou Lorde art our father and redeemer, and thy name is euerlaſtyng. O Lorde, wherefore haſt thou led vs out of the way? Wherefore haſt thou hardened our hartes, that we feare thee not? Be at one with vs agayne for thy ſeruauntes ſake that are of the generation of thyne heritage. Thy people haue had but a litle of thy ſanctuarie in poſſeſſion, for our enimies haue taken it in. And we are become euen as we were from the begynnyng: but thou art not they Lorde, for they haue not called vpon thy name.

The Epiſtle on the Tueſday before Eaſter.

THE Lorde God hath opened myne eare, therefore can I not ſay nay, nor withdrawe mee ſelfe: but I offer my backe vnto the ſmyters, and my cheekes to the nyppers. I turne not my face from ſhame and ſpyttyng: for the Lorde God helpeth me, therefore ſhal I not be confounded. I haue hardened my face lyke a ſtynt ſtone, for I am ſure that I ſhall not come to confuſion. Mine aduocate ſpeaketh for me, who wyl then goe with me to lawe? Let vs ſtand one agaynſt another, yf there be any that wyl reaſon with me, let hym come here forth to me. Beholde, the Lorde God ſtandeth by me, what is he that can condemne me? Loe, they ſhalbe all lyke as an olde clothe, whiche the mothes ſhall eate vp. Therefore who ſo feareth the Lorde among you, let hym heare the voyce of his ſeruaunt. Who ſo walketh in darkneſſe, and no lyght ſhyneth vppon hym, let hym hope in the Lorde, and holde him by his God. But take heede, ye haue al kyndled a fyre, and gyrded your ſelues with the flame. Ye walke in the gliſtering of your owne fyre, and in the flame that ye haue kyndled. This com- Eſai. 5. b.

meth

meth vnto you from my hande, namely, that ye shall sleape in sorowe.

On the .xxv. sonday after Trinitie.

Jerem.23.b BEholde, the tyme commeth, sayth the Lorde, that I wyll rayse vp the righteous braunche of Dauid, whiche shall beare rule, and discerne matters with wysedome, and shall set vp equitie and righteousnesse agayne in earth. In his tyme shall Juda be saued, and Israel shal dwell without feare. And this is the name that they shal cal hym, Euen the Lorde our righteous maker. And therfore beholde, the tyme commeth, saith the Lorde, that it shal no more be sayde, The Lorde liueth whiche brought the children of Israel out of the lande of Egypt: But, the Lord liueth whiche brought forth and ledde the seede of the house of Israel out of the North lande, and from all countreyes where I had scattered them, and they shal dwel in their owne lande agayne.

The Epistle on the Annunciation of Marie.

Esai.7.b. MOreouer, God spake vnto Ahaz, saying, Require a token of the Lorde thy God, whether it be towarde the depth beneath, or towarde the heyght aboue. Then sayde Ahaz, I wyll require none, neither wyl I tempt the Lorde. The Lorde answeared, Then heare ye, ye of the house of Dauid. Is it not ynough for you, that ye be greeuous vnto menne, but ye must greeue my God also? And therefore the Lord shal geue you a token of hym selfe: Beholde, a Virgin shal conceyue and beare a sonne, and shal cal his name Emmanuel. Butter and honie shal he eate, that he may knowe the euyl, and choose the good.

The

The Epistle on Saint Iohn Baptistes day.

BE of good cheare, my people, be of good cheare, (sayth your God) comfort Hierusalem, and tell her that her trauayle is at an ende, that her offence is pardoned, that she hath receyued at the Lordes hande sufficient correction for all her sinnes. A voyce cryeth, Prepare the way of the Lorde in the wyldernesse, make strayght the path of the Lorde in the desart. Let al valleyes be exalted, and euery mountayne and hyl be layde lowe. What so is crooked, let it be made straygh:, and let the rough places be made playne feeldes. For the glory of the Lorde shall appeare, and all flesh shall see it: for why? the mouth of the Lord hath spoken it. The same voyce spake, Nowe crye. And I sayde, What shal I crye? Then spake it, That al flesh is grasse, and that al the beautie thereof is as the floure of the feelde. The grasse is wythered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lorde blowe:h vppon them. Neuertheleſſe, whether the grasse wyther, or the floure fade away, yet the worde of our God endureth for euer. Moreouer, the voice cried thus, Out vp vnto the hyl (O Sion) thou that bringest good tydynges, lyft vp thy voyce with power, O thou preacher Hierusalem, lyft it vp without feare, and say vnto the cities of Iuda, Behold your God, behold the Lord, euen the almyghtie, shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with hym, and his workes goe before him. He shal fede his flocke like an heardman, he shal gather the lambes together with his arme, and carrie them in his bosome, and shall kyndely intreate those that beare young. Esai. 40.

A Table

A Table to finde the Epistles and Gospels read in the Church of Englande, whereof the firste line is the Epistle, and the other the Gospel.

First sunday in Aduent.
Owe nothyng. Ro.xiii.c.
When they. Mat.xxi.a.
Seconde sunday.
Whatsoeuer. Rom.xv.a.
And there shal. Luk.xxi.c
Thirde sunday.
Let a man. 1 Cor.iiii.a.
When John. Mat.xi.a.
Fourth sunday.
Reioyce in. Phil.iiii.a.
And this is. John.i.c.
On Christmas day.
God in tymes. Heb.i.a.
In the begyn. John.i.a.
On saint Steuens day.
But be beyng. Act. vii.g.
Wherfore. Mat.xxiii.
On saint Iohns day.
That which. 1. John.i.a.
And when. John.xxi.f.
On Chyldermas day.
And I loked. Apo.xiiii.c.
Behold the an. Mat.ii.a
Sunday after Christmas.
And I say. Gala.iiii.a.
The booke of. Mat.i.a.
On Newe yeres day.
Blessed is that. Ro.iiii.
And it fortuned. Luk.ii.c
On twelfe day.
For this. Ephe. iii.a.
When Iesus. Mat.ii.a.
First sũday after Twelfe day
I beseche you. Ro.xii.a.
And his faith. Luk.ij.f.

Seconde sunday
Seing that. Rom.xii.b.
And the third. John.ii.a.
Thirde Sunday.
Be not wise. Rom.xii.d.
When he. Mat.viii.c.
Fourth sunday.
Let euery. Rom.viii.a.
And when. Mat.viij.c.
Fifth sunday.
Now therfore. Col.iij.c.
The kingdom. Mat.xiij.
Sixth sunday.
(If there be so many) ye shall haue the same Epistle and Gospell that was vpon the fifth Sunday.
Septuagesima sunday.
Perceaue ye. 1 Cor.ix.d.
For the king. Mat.xx.a.
Sexagesima sunday.
For ye suffer. ii. Cor.xi.a
When much. Luk.viii.a.
Quinquagesima sunday.
Though I. 1. Cor.xiii.
He toke vnto. Luk.xviij
First day of Lent.
Turn you vnto. Joel.ii.c
Moreouer. Mat.vi.c.
First sunday in Lent.
We as helpe. ij. Cor.vi.a.
Then was. Mat.iiij.a.
The second sunday.
Furthermore. 1. Tes.4.a.
And Iesus. Mat.xv.c

The table.

Thirde ſunday.
Be ye therfore. Eph.v.a
And he was. Luk.xi.b.
Fourth ſunday.
Tel me ye that. Ga.iiij.c
After theſe. John.vj.a.
Fifth ſunday.
But Chriſt be. Heb.ix.c.
Which of you. Jo.viij.f.
Sunday before Eaſter.
Let the ſame. Phil.ij.a.
And it came. Mat.xxvi.a
Munday before Eaſter
What is he. Eſa.xliij.a.
After two. Mat.xiiij.a.
Tueſday.
The Lord hath. Eſai.l.c.
And anone. Mark.xv.a.
Wedneſday.
Wherſoeuer. Heb ix.b.
The feaſt of. Luk.xxii.a.
Thurſday.
This I warne. i.Cor.xj.b
And the whole. Lu. 23.a.
On good Fryday.
For the lawe. Heb.x.a.
When Jeſus. Jo xviii.a.
On Eaſter euen.
For it is bet. i.Pet iij.b.
When the. Mat.xxvij.g.
Eaſter day.
If ye then be. Col.iij.a.
The morowe. Joh.xx.a.
Munday in Eaſter weeke.
Then Peter. Act.x c.
And behold Luk.xxiij.b.
Tueſday.
Ye men and. Act.xiii.b
Jeſus him ſelf. Luke.24.
Firſt ſunday after Eaſter.
For al that is. i.Joh.v.a
The ſame day. Joh xx.c.
Seconde ſunday.
For it is thā. i.Pe.ij.b.
I am that. John.x.c.
Thirde ſunday.
Dearly belo. i.Pet.ij.e.
After a while. Joh.xvi.b
Fourth ſunday.
Euery good. James.i.c.
But now go. Joh.xvi.b.
Fifth ſunday.
And ſee that ye. Jam.i.b
Verily verily. Joh xvi.f
On Aſcention day.
In the former. Act.i.a.
After that he. Mar.xvi.c
Sunday after Aſcention.
The ende of. i.Pet.iiii.b
But when. John.xv.b.
on Whitſunday.
When the feaſt. Act.ii.a
If ye loue. John.xiiii.b.
Munday.
Then Peter. Act.x.f.
For God ſo lo. Joh.iii.b
Tueſday.
When the. Actes.viij.c.
Verily verily. Joh.x.a.
On Trinitie ſunday.
After this. Apoc.iiij.a.
There was. John.iij.a.
Firſt ſunday after Trinitie.
Beloued let. i.Joh.iiii.b
There was. Luk.xvi.c.
Seconde ſunday.
Marueyle not. i.Jo.iij.c
A certaine mā. Lu.xiiij.b
Thirde Sunday.
Submit your. i.Pet.v.b
Then reſorted. Luk.xv.a
Fourth ſunday.
For I ſuppoſe. Ro.viii.c
Be ye therfore. Luk vi.f

The table.

Fifth ſunday.

In concluſion. i. Pe. iiij. b
It came to paſſe. Lu. v. a

Sixt ſunday.

Remember ye. Ro. vi. a.
For I ſay. Mat. v. c.

Seuenth ſunday.

I wyll ſpeake. Rom. vi. d
In thoſe. Mark. viij. a.

Eyght ſunday.

Therfore bre. Ro. viij. c.
Beware of. Mat. vii. c.

Ninth ſunday.

Brethren I. i. Cor. x. b.
There was. Luk. xvi. a.

Tenth ſunday.

Concernyng. i. Cor. xij. a
And when he. Luk. xix. k.

Eleuenth ſunday.

Brethren as. i. Cor. xv. a
And he put. Luk. xviij. k

Twelfth ſunday.

Such truſt. ii. Cor. iij. b.
And he de. Mark. vii. d.

Thirtenth ſunday.

To Abraham. Gala. iij.
Happy are the. Luk. x d

Fourteenth ſunday.

I ſay walke. Galat. v. c.
And it chaun. Luk. xvii. c

Fyfteenth ſunday.

Behold now. Gala. vj. c
No man can. Mat. vi. d.

Sixteenth ſunday.

Wherfore I. Ephe. iij. a.
And it forth. Luk. vii. b.

Seuenteenth ſunday.

I therfore. Ephe. iij. a.
And it chaun. Lu. xvij. a.

Eyghteenth ſunday.

I thanke. i. Cor. i. a.
When the. Mat. xxij. c.

Nynteenth ſunday.

This I ſay. Ephe. iiij. b.
Then he en. Mark. x. a.

Twenteeth ſunday.

Take heede. Ephe. v. a.
The kingdom. Mat. xxij

The. xxi. ſunday.

Finally my. Ephe. vj. d.
And there. John. iiij. g.

The xxii. ſunday.

I thanke my. Phil. i. a.
Then came. Mat. xviij. e

The xxiii. ſunday.

Brethren be. Phil. iij. d.
Then went. Mat. xxij. b.

The xxiiii. ſunday.

We geue thank. Col. i. a.
Whyle he. Mat. ix. c.

The xxv. ſunday.

Beholde the. Jer. xxxiij.
Then Jeſus. John vi. a.

The table.

¶ *The Epistles and Gospels* for the Saintes dayes.

On saint Andrewes day.
For yf thou. Rom.x.b.
As Jesus. Mark.iiii.c.
On saint Thomas day.
Now therfore. Eph.ij.d
But Thomas. Joh.xx.f.
Purification of Marie.
Reade the Epistle appointed for the sunday.
Whē the tyme. Luk.ii.d
Matthias Apostle.
And in those. Actes.i.e.
At that tyme. Mat.xi.d.
Annunciation of Marie.
Moreouer. Esai.vij.b.
And in the firth. Luk.i.e
Marke Euangelist.
Vnto euery. Ephe.iiij.b
I am the true. Joh.xv.a.
Philip and Iames.
Iames the ser. Jam.i.a.
And he sayd. Joh.xiiij.a.
Saint Iohn baptist.
Be of good chere. Esa.xl
Elizab. tyme. Luk.i.f.
On saint Peters day.
In the tyme. Actes.xii.a
When Jesus. Mat.xvi.c
Saint Iames.
In those dayes. Act.xi.e.
Then came. Mat.xx.c.
Saint Bartholomew.
By the handes. Act.v.e.
And there was. Lu.xxii.c
Saint Matthew.
Therfore se. ii.Cor.iiij.a
And as Jesus. Mat.ix.b
Saint Michael.
And there was. Apo.xij.e
The same. Mat.xviij.a.
Saint Luke the Euangelist.
But watche. ii.Ti.iiij.b.
After these. Luk.x.g.
Simon and Iude.
Judas the ser. Jude.i.a.
This cōmaund. Joh.xv.a
On all saintes.
And I sawe. Apoc.vii.a.
When I sawe. Mat.v.a.

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